THE LIBRARIES

COLUMBIA UNIVERSITY

GENERAL LIBRARY

From the Library of the late

Charles Bradlaugh, M.P.

1891.

HUMAN NATURE:

A MONTHLY JOURNAL

OF

Zoistic Science and Intelligence,

EMBODYING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLGY, SPIRITUALISM,
PHILOSOPHY, THE LAWS OF HEALTH,
AND SOCIOLOGY.

AN EDUCATIONAL AND FAMILY MAGAZINE.

Vol. IV.

LONDON:

JAMES BURNS, PROGRESSIVE LIBRARY,

15 SOUTHAMPTON ROW, BLOOMSBURY SQUARE, HOLBORN, W.C.

1870.

GLASGOW: PRINTED BY HAY NISBET, TRONGATE.

PREFACE.

With this number we close the fourth volume of Human Nature; and have only a few words to say indicative of the tenour of its contents, and the current of events during its compilation. We revert, with some degree of satisfaction, to the fact that, through the year, our free platform has been freer, if possible, than ever. In the series of articles on "the Philosophy of Re-incarnation," by Miss Anna Blackwell, we have ventured to present to English readers a form of thought entirely new, and even opposed to their prejudices. This we have done without in any way indicating whether we believe or disbelieve the doctrine therein propounded. That we consider it a subject worthy of being acquainted with, we have fully shown by the publication of these erudite papers. But at the same time, we desire that no reader should, without investigation, accept any statement, or philosophy, merely because of its appearance in our pages. Our object is to individualise our readers, and challenge their powers of intellect, rather than lead a sect of blind devotees.

The breadth and perspicuity of the articles by Mr. J. W. Jackson, the readers of this magazine have, from the first, learned to appreciate; but the manner in which he treats the great question of Organic Being, must commend itself to all minds as being suggestive and instructive.

In the section devoted to Phrenology, we have endeavoured to point out, by the analysis of worthy men, the law of relationship which exists between Character and Organisation.

Of Psychological Phenomena, we have presented some of the most wonderful and thought-stirring that have been recorded in the history of the movement called Modern Spiritualism. That we have been able to do so much, the warmest acknowledgments of our readers are due to the ladies and gentlemen who have so devotedly contributed the matter which crowds our pages. Be it understood, that the production of this Magazine is a "labour of love." The writers give their services freely—"without money and without price;" while its publication has been a loss to the editor from the beginning. It is offered to humanity as a contribution to the great work of progress; and it is encouraging to know that its aid is, from year to year, being more appreciated.

Progressive Library and Anthropological Institution,
15 Southampton Row, London, W.C.
December 1, 1870.

CONTENTS.

PHILOSOPHY AND THEOLOGY.

	PAGE
And. Jackson Davis, 115, 167, 212,	570
Antichristian Spiritualism, - -	177
Atheism and Theism, - -	17
Beneficence of Death, - - -	564
Bibles of the World, The, - -	384
Blackness of Stellar Space, The, -	126
Christ the Highest Medium, -	268
"Christian Spiritualism," - -	121
Creation. By Mr. Jackson, F.A.S.L. The place of the Sexes in the Scale of Being, - - -	49
Creation: The Earth and her Organisms, - - - - - -	193
Creation: The Symbolism of Nature, 247, 293, 389, 447, 485,	550
Creation, The Mainspring of, -	559
Creation, Divinum Humanum in,	259
Life, - - - - - - -	385
Location of the Summer Land, -	274
Matter and Spirit, - - -	526
Philosophy of Leibnitz, A Glance at the, - - - 411,	467
Reincarnation, Philosophy of. By Miss Anna Blackwell, 1, 58, 97, 145, 205, 241, 299, 341, 396, 437, 491,	533
Resurrection after Death, - -	29
Spiritual State, The, - - -	484
Spiritualism and Freedom, - -	179
Where is the Spirit World? - -	428
Where is the Summer Land? -	375
W. Howitt and J. Burns, - -	185
William Howitt Again, - -	227

LITERARY DEPARTMENT.

Children's Lyceum Manual, A Reconstructed, - - - -	27
Education, Chapters on. By H. D. Jencken. No. 5, Middle Class Education, - - 22,	354
Myths of Antiquity, Sacred and Profane. By J. W. Jackson—	
Adonis, - - - - - -	14
The Sphinx, - - - - -	16
Mammon, - - - - -	72
Niobe, - - - - - -	118
Briareus, - - - - - -	352
Balder the Beautiful, - -	406
Progressives, An Evening with the,	212
Year Book of Spiritualism, 1871,	233
REVIEWS—	
Poems. By J. W. Jackson, -	33
Intercourse of Departed Spirits with Man, - - - - - -	137
Glimpses of a Brighter Land, -	192
Life of Jesus. By J. P. Hopps, -	234
Substitution: Is it Scriptural? -	234
Positive Pneumatologie, - -	282
Avoidable Causes of Disease, -	332
The Mental Cure, - - -	332
Gates Ajar, - - - - -	464
Heaven Opened, - - - -	474
Jesus: Myth, Man, or God? -	475
Voice of the Stars - - -	574
POETRY—	
The Dying Year, - - - -	33
The Ideal and the Real, - -	255
On Hearing an Accordion Played by Invisible Power, - -	339
A Poem. By Whittier, - -	386
Poe's Raven; from the Inner Life, -	469
Leilona; with Music, - - -	522
To France, - - - - -	527
Angel Promises, - - - -	566
Only a Boy - - - - -	575

SPIRITUALISM AND PSYCHOLOGY.

	PAGE
Animals as Spirit Mediums,	336
Belgium, Spiritualism in,	139
Bells Rung by Invisible Agency,	46
Clairvoyance,	167
Crookes, W., *v.* Spiritualism,	431
Dialectical Society and Spiritualism,	38
——— ——— Spiritualists before the,	81
Direct Spirit Writing, 220, 277, 327, 371, 426, 472,	570
Direct Spirit Painting,	522
Disturbances at Port-Glasgow,	216
Dr. Elliotson: Was He a Spiritualist?	525
Electro-Biology, Effects of,	144
English Spiritualism,	128
Everitt's, Mrs., Mediumship, 220, 277, 327, 371, 426,	472
Extraordinary Spirit Story of the 15th Century,	561
Experiences in Development. By A. C. Swinton,	320, 418
Glasgow, D. D. Home, in,	90
Galileo a Medium,	507
Haunted Railway, A,	144
History of a Spiritualist. By Leon Favre,	457, 502, 556
Home, D. D., at Clifton,	34
——— at Dialectical Society,	81
——— in Glasgow,	90, 131
——— in Edinburgh,	191
Inner Language, The,	280
Interesting Phenomenon, An,	388
"Light in the Valley,"	181
Manifestations through Mr. Home, at Clifton,	34
Melbourne, a Letter from,	382
Manifestations of Flowers, Fruits, &c., at Mrs. Berry's,	523
Muchelney Disturbances,	481
Newton, Dr.—Proposed Visit to England,	130
—— —— Arrival,	279
Opium Dream, An,	170
Organisation: An Important Suggestion,	96
Peebles, J. M.,	129
Phenomena at Naples,	136
Prediction,	475
Professor Hare's Work on Spiritualism,	26
Psychological Phenomena, 34, 81, 131, 181, 216, 277, 320, 418, 472, 522,	570
Séance with Mr. Childs,	224
Secularism and Spiritualism,	94
Spirit Voices,—Direct Writing—Spirit Lights, &c.,	472
Spirit Follower, A,	573
Spiritual Sportsman, A,	26
Spiritualism on the Continent,	88
——— and the Devil,	484
———, Epes Sargent on,	532
———, John Bright on,	532
———, A Minister on	568
Strange Manifestations,	373
Strange Tale of the Sea,	289
Testimony	569
Unseen, The,	191
Violent Manifestations in New York,	481
Visions,	427
Vision, A Curious,	226
Vision of Death, A,	359
Voice from America, A,	334

MISCELLANEOUS PARAGRAPHS.

Arithmetical Prodigy, An,	483
British Imperial Insurance,	482
Census of Spiritualists,	240
Churchgoers in New York,	48
Church of Progress, The,	34
Chunder Sen's Preaching,	481
Death of the Devil,	560
Faraday and Religion,	143
Ghosts,	290
Gift of Euphonious Word Making,	281
Hudson Tuttle's Works,	46
Jackson, J. W.,	531
Jules Favre,	143
Miscellanea, 46, 95, 138, 191, 239, 288, 339, 386, 483, 531,	575
Needful Case, A,	189
Never Despair	576
Popular Lectures,	531
Readers of Human Nature, To the,	174
Religionists in London,	140
Scientific Farming,	46
Signior Parise,	386
Spirit Drawing Clubs,	34
Spiritist Societies in Paris,	188
Theistic Society, Proposed,	338
Unavailing Regrets,	288
Value of Hygienic Knowledge,	340
OBITUARY—	
Dr. Richard Poole,	175
Death of an Eminent Spiritualist,	384
Dr. Barter,	528
Mr. John Smith,	528

PHYSIOLOGY, HYGIENE, AND SOCIOLOGY.

	PAGE
Abstinence, Cases of,	314
American Mystery Doctor,	338
Antivaccination Movement,	285, 436, 479, 531
Bathing and Swimming, without Danger of Drowning,	337
Beautiful Letter, A,	236
Brain Torture and Death of Children,	478
Compulsory Vaccination, Dr. Garth Wilkinson on,	189
Death from Psychological Sympathy,	388, 573
Death in the Rouge Pot,	387
Demoralising Effect of Night Work,	291
Dog a Temperance Orator, The,	289
Dr. Barter's Health Institution,	434
Dry Earth Cure	576
Dream of the Future, A,	515
Education: A New System Wanted,	283
Education, More About,	317
Large Cities, Hurtful Influence of,	80
Large Families,	44
Learn to Keep House,	532
Longevity,	483
"Mental Cure," Extracts from,	235
New State of Society Required,	76
Newton, Dr. J. R., and Cases,	377
People's Turkish Bath, Cork,	480
Public-Houses without Drink,	388
Reform in Life Assurance,	237
Rest and Sleep,	48
She has Fallen!	292
True Healer, A,	237
Vaccination, Another Death from,	285
Welsh Fasting Girl, 96, 124, 138,	384, 480
What Cured Him,	226
Woman's Influence, Mr. Ruskin on,	290
Woman's Reformation in Germany,	416

PHRENOLOGY AND MENTAL SCIENCE.

Bilious People,	483
Bradford Anthropological Society,	530
Cause of Contradictory Traits of Character,	430
Charles Dickens,	366
Dr. James Rogers Newton,	453
Edinburgh Phrenological Association,	529
Hereditary Influences on Character,	47
Mark Lemon,	369
Perceptions of John W. Jackson, F.A.S.L. — A Psychometric Delineation. By J. M. Spear,	527
Phrenology: What it Can Do,	482
Phrenological Delineations: Baboo Keshub Chunder Sen,	231
Peebles, J. M.,	310
Question for the Students of "Human Nature,"	375

REPORTS OF PROGRESS.

Birmingham: Gymnastics,	238
Brahminic Covenant, The,	47
Children's Progressive Lyceum, Nottingham,	92, 239, 288
Edinburgh,	191
Forbes, L. N.,	215, 436
Hardinge, arrival of Mrs.,	574
New Work for Sunday-School Teachers,	96
Nottingham,	191
Progress at Nottingham,	287
Peebles' Lectures at Norwich,	141
——— in Yorkshire,	190
— ——— at Bradford,	286
Sunday Evening Services, London,	95
Séances at the Progressive Library,	285
San Francisco,	140
Spear, Mrs., Letter from,	238
Sheffield: Phrenology,	238, 340
Tour in Wales, A,	46
Willis, Dr.,	239, 286
Zouave Jacob,	481

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

JANUARY, 1870.

THE PHILOSOPHY OF RE-INCARNATION.

No. III.

HAVING convinced ourselves of the reality of the Divine Existence and Action, and having seen that—while we are necessarily incapable of understanding the nature of either in their absolute essence, and as the cause of which we and all created things are the Effects—we may obtain, from experience and reason, in the sphere of Effect to which our observation is limited, a constantly-expanding knowledge of the attributes of the Creator, we have now to examine the evidences of the grandeur and beneficence of the Creative Design afforded by the evolutions of the Universe as explained by the theory of Development which it is the aim of these papers to bring to the consideration of English minds.

But, before entering upon the special subject of the present paper, it is necessary—even at the risk of re-stating facts already known to those who are conversant with the results of modern discovery—to ask attention to certain preliminary considerations.

Just as we have seen that, in endeavouring to form to ourselves an approximate idea of the Divine Being, the first thing we have to do is to clear our mind of the anthropomorphism which leads us to imagine the Creator to be a Being like ourselves, upon a larger scale, so, in the endeavour to arrive at a rational conception of the Creative Purpose, our first step must be to ascertain, as far as it may be possible for us to do so, the nature of the Universe in which we are living. For our conception of that Purpose must necessarily be based upon the idea which, for the time being, we may be able to form of the scheme of things in the midst of which we find ourselves. As the Apostle Paul, in one of his lucid moments, so forcibly puts it, "invisible things are understood by the things that are seen;" a mediumistic utterance

whose scope and purport appear to have been, as is so often the case with media, very imperfectly understood by him, but which, translated into the language of to-day, is found to mean that physics, *i.e.*, the science of the visible, the tangible, the ponderable, being the sole and necessary basis of *meta*-physics, *i.e.*, the science of that which lies *beyond* the physical, the invisible, the intangible, the imponderable, it is only through the correction of our notions in regard to the life around us that we can arrive at approximatively correct ideas in regard to that which is *beyond* it.

We have therefore to get rid at once of the childish conceit which, in the infancy of scientific knowledge, has led us to consider ourselves, and the minute planet we inhabit, as the centre of the Universe; the Earth—supposed to constitute the entire "World" of conscious existence in the material sphere—being immoveably fixed in the centre of Space; our human race the only humanity in existence, and constituting, with Angels and Devils, the only intelligent beings of the Universe; the lower orders of animated nature, as well as the sun and moon, and the countless host of the stars, existing simply for the use of Man, unique image of the Divinity; the Gates of "Heaven" and of "Hell" the sole issues of life; and the short passage of each human being from birth to death forming the one only act in the drama of individual existence, and deciding, for good or for evil, the eternal destiny of each soul on its separation from the body. Instead of regarding the Universe as consisting of "Heaven and Earth," as though our tiny globule constituted one half of Creation, and the sky with its multitude of shining points, the other half,* we have to take into our mental consciousness the fact that the planetary atom we live in is but one of innumerable myriads of similar atoms launched in boundless Space, so small that its very existence is probably unknown to the principal planets of the solar system to which we belong; that our sun, which seems to us so enormous (being 1,400,000 times bigger than the Earth, which might be swallowed up in one of the solar spots, like a pebble falling into a well), and so splendid (with its efflux of

* "Heaven" and "Earth" are not two separate entities, as we are accustomed to represent them to ourselves; they are but one, and the Earth is in the Sky. Heaven, the Sky, is the immensity of Space, unlimited extent, the boundless void; it is circumscribed by no frontier, has neither beginning nor end, neither high nor low, neither right nor left; it is the endless sequence of infinities succeeding one another eternally in every direction. The Earth is a little globe of matter, poised in interminable Space, without support of any kind, like a bullet gifted with the power of sustaining itself in the air, or like the toy balloons that hover overhead when we have cut the string that held them captive. The Earth is one of the countless host of the heavenly bodies; a member of the population of the sky, which it peoples in company with an infinity of other bodies of similar nature; it is isolated in the Sky, and all the other starry bodies—suns, planets, and comets, —roll, like it, isolatedly, on their paths in Space. "Heaven" is the totality of Space, surrounding us on all sides; the "Earth" is a minute globe suspended in Space.—FLAMMARION. *Les Merveilles Célestes*, p. 13.

light in contrast with whose brilliance a jet of electricity shows like a black spot, and of heat which is calculated to equal the amount of caloric that would be given off by a stratum of red-hot coal, seven leagues thick, covering its entire surface), is so small and dim in comparison with the greater number of the twenty-two millions of magnificent solar orbs already counted in the nebula to which we belong, that its pale, petty disc must be invisible to all but the very nearest of its stellar neighbours; that the diameter of our solar system, two thousand two hundred and fifty-four millions of leagues (the orbit of Neptune), is a mere speck in comparison with the diameter of the Milky Way, the vast nebula of agglommerated suns on whose outskirts we lie, and in traversing which a ray of light, travelling continuously at the rate of seventy thousand leagues per second, only reaches the earth in fifteen thousand of our years, so that, when the telescope shows us a star on the opposite side of our nebula, we see it, not as it is now, but as it was when that ray left its surface, fifteen thousand years ago; that our nebula itself—with its innumerable comets,* its millions of single, double, triple, and quadruple suns, of every colour of the rainbow, its billions of planets and satellites, its extent that defies imagination—is but one of the countless nebulæ that fleck immensity, separated from each other by incalculable distances of desert space, empty of stars; and that although, of the nebulæ already brought within the field of the telescope, some are so distant that the rays of light by which we see them have been travelling (at the rate of speed already stated) for five millions of years before reaching our eye, the enormous region thus revealed to our view is infinitely less, in its relation to Universal Space, than is a grain of sand to the bed of the Ocean.† We have to bear in mind that the variety of the complicated movements of whose harmonious adjustment the stability of the stellar Universe is the result is no less wonderful than are its vastness and its splendour; that everything is moving; that the Earth, like its sister planets, not only turns incessantly on its axis, and rushes round the Sun at the rate of six hundred thousand leagues per day, or twenty-five thousand five hundred

* Computed by Arago at 17,500,000 for the region of our solar system.

† A multitude of suns, surrounded, like our own, by a family of planets of which they are the focus and the luminary, are poised, in like manner, in every part of Space; separated by distances so enormous that our highest numerals can only express the sum of those nearest to us, and in such prodigious profusion that millions added to millions fail to express their number. Could we mount on a ray of light, travelling at a speed of 70,000 leagues per second, and continue our voyage, at this rate across the ocean of Space, we should pass from region to region, from heaven to heaven, from sky to sky, and still system would succeed to system, desert would succeed to desert, and nebula to nebula; and yet, after our flight had been prolonged for ages, the infinity of Space and of Time would be still around us, and we should find ourselves still in the vestibule of Creation, and no nearer to the end of the Universe than we were when we started on our journey.—FLAMMARION. *Les Merveilles Celéstes*, p. 15.

leagues per second, but shares in the vast movement of our entire solar system, which is sweeping onwards through the sky, in the train of the sun, at the comparatively gentle pace of two leagues per second, in the path of a mighty orbit whose elements will only begin to become apparent to terrestrial astronomers some millions of years hence, so that it may be safely asserted that the Earth has never, since it first took its place in the *cortége* of the Sun, traversed twice the same point of Space; that the other suns of our nebula are also in motion; and that our nebula itself is probably describing an orbit the attempt to represent which to our imagination would make the strongest head dizzy. We have, moreover, to remember that, throughout the Immensity of Space there is neither night, nor day, nor succession of seasons, except as mere local alternations in the hemispheric conditions of each planet; that the terms "up" and "down" have no meaning other than as expressing the relation of the surface of each globe to its centre; that our notions of Time and Space, of size, fitness, &c., are only relative to the conditions of the sphere we inhabit, and would necessarily change with any change in those conditions;* that the infinite variety which marks all the works of Nature, in our own planet, is visible wherever our observation can penetrate; that the diversity of the worlds about us is as great as their number; and that, limited

* In physics nothing is absolute. The dimension of the Universe is Space; but what is Space? The undefined; or, to make the statement more exact, we may say that Space is an Infinity. Now, in the sense of the Absolute, there is no less space from here to Rome than from here to Sirius, for the distance from here to Sirius, considered in its relation to Infinity, is no greater a part of Infinity than is the distance from here to Rome; for, if we travelled, with the speed of light, during ten thousand years, towards some point of Space, we should not, when we reached that point, have advanced a single step in Infinity. Let us consider the absolute extent of the Divine Working under another aspect, that of Time; that extent is *eternal duration*. But, as a portion of eternal duration, a thousand millions of ages and a single second are equivalent terms. There is no Absolute in the domain of physical evolution. *Everything is relative.* Let us suppose the entire Earth, with its population, to shrink, gradually or suddenly, to the size of a tennis-ball;—if all the attributes which characterize bodies, weight, density, organic force, movement, intensity of light and colours, of caloric, &c., were diminished in the same proportions, if the system of the Universe underwent a modification proportioned to this diminution of the terrestrial globe; in a word, if all the objects perceived by our senses were diminished equally, so that they still preserved their relative proportions, it would be impossible for us to perceive this transformation. The world would have became Lilliputian; the Alps and the Himalayas would have shrunk to the size of grains of dust; our woods, parks, towns, houses, and rooms would have diminished in the same proportion, and we should be reduced to the dimension of what we now call microscopic animalculæ. A man of our present size could hold the globe in his hand; but though everything would have changed, we should be unconscious of the change. Our height would still measure the same number of feet, for our meter would still be the ten-millionth part of the quarter of the terrestrial meridian. Our towns and plains, our harbours and shipping, would have preserved their relative proportions; and as every object about us would subtend the same visual angle as before, we should be utterly unconscious of the metamorphosis.—FLAMMARION. *Pluralité des Mondes Habités*, p. 245.

as is our knowledge of the conditions of life in other planets, we already know enough, in regard to those of our own system to be sure that, although they contain so many of the chemical elements of our globe as to warrant the inference that they are the theatre of vital phenomena analogous to those which occur upon the earth,* yet, owing to their differences of polar inclination, of density, atmosphere, periods of rotation, proximity to the Sun, &c., the modes of existence on their surface, corresponding to those different conditions—in some of them inferior to those of the earth, in others immensely superior to them—must be, in many respects, very different from those of the globe in which we live, and that vain indeed would be the attempt to conceive of any limit to the variety of the modes, forms, and splendours of existence in the boundless realms of Space.

We have also to remember that if, fatigued with the flight of fancy among the overwhelming wonders of a universe of which we still know so little, we turn for repose to the limited sphere of the world we live in, we find that the revelations of the microscope are as eloquent as those of the telescope; † intro-

* Spectral analysis has already proved that, while the sun contains iron, soda, potassium, nickel, lime, and sulphur, but neither gold, silver, copper, nor zinc, most of the other globes of our system contain iron, nickel, cobalt, manganese, copper, graphites, &c., and the vapour of water; the latter being mingled, in Jupiter and Saturn, with elements not known to us. The aerolith that fell, at Orgueil, in the south of France, May 14, 1864, contained water and peat, showing that it came from a globe containing substances analagous to terrestrial vegetation. The vegetable matter found, in 1830, on the leaves of the Botanic Garden of Vienna, analysed by the *savants* of the region, was declared to be of meteoric origin. Aucelot remarks (*Bulletin de la Société Géologique de France*, vol. xi. p. 143) that "we find in aeroliths oxygen, hydrogen, and carbon, also water combined under the form of hydrated oxyde of iron, almost the only form under which it could possibly reach us;" and adds, "we have thus proof of the existence, in other globes, of the chemical elements of a vegetable kingdom analogous to our own." Reichenbach, whose persevering researches into the nature of these messengers from our sister planets have done so much to elucidate the question of their chemical composition, thus expresses himself in the *Presse Scientifique des Deux Mondes*, Oct. 1, 1862, "These fragments contain not merely the ordinary metals and metalloids of our earth, but also coal, that is to say, a simple body whose origin we may always attribute to organized bodies which, if we could venture to apply to those unexplored regions the laws which regulate development in our own planet, we should affirm to have been animalized." Delaunay, President of the *Académie des Sciences*, thus sums up, in the *Annuaire du Bureau des Longitudes*, 1864, the prevailing opinion of the scientific world on this important and most interesting subject:—"The examination of the conditions of the other planets of our system shows that they may just as well be inhabited as our own. * * * And it is perfectly natural to admit that the planets which gravitate around all the other suns of the Universe may as well be inhabited as those of our own solar system."

† "With the advance of Science," says the eminent author of the theory of Spontaneous Generation, "the horizon of life has widened, and the existence of a microscopic world, full of animation, has revealed itself to us wherever we have been able to carry our investigations. The polar ice, the elevated regions of the atmosphere, and the obscure depths of the ocean, are alike peopled with living organisms, whose prodigious numbers amaze us as much as does the infinite variety of their forms. If, after studying the imposing phenomena that occur on

ducing us to orders of organized beings whose numbers and varieties are as amazing as is the care with which the various conditions of their brief existence are provided, and the adaptation that makes each subservient to the general plan;* and everywhere confounding the observer with the spectacle of structural beauty and perfection as far above the emulation of human skill as are the regions and cycles of Immensity beyond the reach of human imagination; that the seeming stability of the order of things about us is only apparent, and that movement, and the change that comes of that movement, is the law here as elsewhere; that the physical conditions of the globe are being incessantly modified by innumerable agents; that continents are subsiding, and the beds of oceans rising, though too slowly for our senses to take note of the fact; that recent experiments prove that we change every particle of our bodies in the course of every month, the lower races of animals changing theirs in the same ratio, scientific discovery rendering it every day increasingly evident that, as the production of the component parts of all bodies is due to the same vital action, so all the lower races of beings that people the earth are living with a life cognate to our own;† and that the history of mental and social

---

the surface of the earth, we examine the minutest of these organisms, we find displayed therein, with ever new magnificence, the inexhaustible perfections of Providential wisdom; and we are no less astounded at the spectacle of the immensity contained in the infinitely little, than at the incommensurable grandeur of the vast scenes of cosmic existence. Nature, like the Pantheism of Antiquity, seems to have placed a particle of the Deity in each molecule of matter; and armed with the microscope, the eye, startled by these displays of the inexhaustible opulence of Life, seems to discern the traces of a Divine Presence in the interstices of every body." Dr. F. A. POUCHET. *L'Univers, pp* 7, 18.

* The importance of the part that has been played, in the earlier surface-transformations of the globe, by the combined action of the innumerable myriads of the inconceivably minute creatures classed as "microscopic," is well known to have been far greater and more important than that of the largest animals; for the labours of these tiny workpeople have formed islands, modified continents, and built up rocks and mountain ranges. Berlin is built of, and upon, the remains of creatures so small that 1,111,000,000 of them weigh only a single grain; the Pyramids are built of shells equally minute. Chalk, tripoly, and other minerals are mere agglomerations of the skeletons or the coats of mail (of exquisite structure, and of the two hardest substances known to us, viz., iron and silex) of animated atoms of which there are from 40,000,000, to 1,800,000,000,000 in every cubic inch of formations of varying depths, extending for many square leagues. Loewenhoeck has found that a drop of common water contains 1,000,000,000,000 of infusoria, and the Prince of Micrographs, Ehrenberg, has ascertained that the bodies of these "infinitesimals" are often infested with parasites, which parasites are themselves inhabited by parasites still more minute.

† The spectacle afforded by the wonderful energies prisoned within the compass of the microscopic hair of a plant, which we commonly regard as a mere passive organisation, is not easily forgotten by one who has watched its display, hour after hour, without pause or sign of weakening. The possible complexity of many other organic forms, seemingly as simple as the protoplasm of the nettle, dawns upon one; and the comparison of such a protoplasm to a body with an internal circulation, which has been put forward by an eminent physiologist, loses much of its startling character. Currents similar to those of the hairs of the nettle have

existence is but the record of ascensional movement accomplished through a long process of development, whose operations transcend in complexity, as in interest and importance, even the inexhaustible marvels of material organisation. For, just as the materiality of the planet constitutes a hierarchy, at once progressive and compact, each of whose degrees is characterised by certain peculiarities of form and attribute, so the gradations of mental and social phenomena, occurring in the various orders of terrestrial existences, constitutes a hierarchy as progressive and as compact as the ascending scale of material forms through which it is manifested; a hierarchical unity which includes not merely the numerous varieties of the human race—the first that admits of the indefinite development of its members without the change of form which marks the successive gradations of the lower orders of animated nature, but in which the ascending degrees of the ethnologic scale are, nevertheless, clearly marked by varieties of the skull, hair, eyes, teeth, lips, nose, skin, nails, and every part of the body—but embraces equally all the lower orders of beings, whose differences of form are always accompanied by corresponding differences of development of the mental and social principles, as manifested in their resulting diversities of intelligence, habits, and ways of living.

And this fact of hierarchical development, implying community of nature, and consequently of destiny, is equally deducible from the classification of living creatures according to the

---

been observed in a great multitude of very different plants, and weighty authorities have suggested that they probably occur, in more or less perfection, in all young vegetable cells. If such be the case, the wonderful noonday silence of a tropical forest is, after all, due only to the dulness of our hearing; and could our ears catch the murmur of those tiny Maelstroms, as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned, as with the roar of a great city. . . . If a drop of blood be drawn by pricking one's finger, and viewed with proper precautions, and under a sufficiently high microscopic power, there will be seen among the innumerable multitude of little, circular, discoidal bodies, or corpuscles, which float in it and give it its colour, a comparatively small number of colourless corpuscles, of somewhat larger size, and very irregular shape. If the drop of blood be kept at the temperature of the body, these colourless corpuscles will be seen to exhibit a wonderful activity, changing their forms with great rapidity, drawing in and thrusting out prolongations of their substance, and creeping about as if they were independent organisms. . . . In the earliest condition of the human organism, in that state in which it has but just become distinguishable from the egg in which it arises, it is nothing but an aggregation of such corpuscles, and every organ of the body was, once, no more than an aggregation of such corpuscles. . . . Traced back to its earliest state, the nettle arises as the man does,* in a particle of nucleated protoplasm. Thus it becomes clear that all living powers are cognate, and that all living forms are fundamentally of one character. . . . . Under whatever disguise it takes refuge, whether fungus or oak, worm or man, the living protoplasm ultimately dies, and is resolved into its mineral constituents.—Prof. Huxley on the Physical Basis of Life.—*Fortnightly Review*, No. xxvi. p. 132.

* *Vide*, on the action of entozoaires in the earliest phenomena of generation, the *Precis d'Histologie Humaine*, by G. Pouchet, Anatomical Preparator at the Musée du Jardin des Plantes of Paris.

progressive development of every one of the attributes or functions of the beings that constitute each successive degree of the ascending scale; as, for instance, in the progressive development of the faculty of vocal expression, from its first rudimentary manifestations in the lower races of the animal world, and the rude cries of certain savage tribes (so limited in compass of tone and meaning as to suggest to ethnologists the probability that the earliest races of men possessed no language,* and that the "gift of speech" has been, like every other apanage of humanity, the slow result of progressive development) up to the rich and polished tongues that are perhaps destined to be fused, at some distant day, in a still richer and more perfect unitary language, to be spoken by all the people of the earth.

Thus the unity of Creative Purpose which is visible in the movements of the heavenly bodies, in all that we yet know of the action of the forces of the Universe, and in the mutual adaptation and subserviency of each department of existence to the general harmony, is seen to pervade all the arrangements and relations of terrestrial development. The special mode of energization of each order of existence is seen to be active in the more complex mode of the order above it; as the power of accretion of the mineral co-exists with that of assimilation in the vegetable, both of these co-existing with that of locomotion in the animal, and all three with that of direction in the human; while, on the other hand, the faint rudiments of these progressively higher faculties are found co-existing in the lower. To eyes sufficiently developed to perceive their subtle emanations, the various substances of the mineral world emit a characteristic luminosity; the same phenomenon† has already been observed in the case of various flowers, suggesting the probability that the same property of luminous emission will eventually be found to be possessed by all; and the observations of Reichenbach and of numerous clairvoyants have established the same fact of luminous emission in the case of animals and of human beings. The tenour of modern discovery may therefore be considered as warranting the assertion that the more we learn of the constitution and activities of the other orders of living creatures that share with us the resources of the planet, the more evident become the indications of a mysterious kinship underlying the successive degrees of animated existence, and linking them, from the lowest to the highest, into one unbroken chain of progressive

* G. Pouchet. *Pluralité des races humaines*, p. 211.

† First observed by the daughter of the great Swedish naturalist, Linnæus, as occurring in the blossoms of the nasturtium, and subsequently verified by him, by Vilcke, and many other naturalists, in the case of various plants, particularly in those of the marigold, sunflower, and others bearing yellow flowers.—PULTENEY: *Coup d'œil sur la vie and ouvrages de Linnée.* HAGGREU: *Notes regarding flowers that give out flashes of lightning.* Swedish Journal of Physics, vol. xxxiii. p. 3.

unfolding; and that the facts of chemistry—dissipating the absurd notion that there can be any "dead matter" in a living Universe—suggest a still lower depth of affinity as the starting-point of a vast series of graduated development from the granite to Man. And while the phenomena of physical magnetism and electricity are furnishing us with a key to the nature, constitution, and movements of the Universe, and leading us to the threshold of the mystery of Life, those of animal magnetism, of somnambulism and clairvoyance, and of the spirit-action of which these are the material basis and necessary precursors,* are showing that this universal relationship, whose roots are in the dim beginnings of Derived Existence, does not terminate with the humanity of our little planet, but reaches outwards and upwards, through Matter, Space, and Time, to all the other worlds of the Universe, and to planes of existence in which the mode of movement, to which we give the name of materiality, is merged in the mode of etheriality, and from which the limitations of Space and Time, as imposed on us by the grossness of our present material organisation, are practically eliminated. Thus the analogies of movement in all the various spheres of existence within our ken point to the conclusion that all the phenomena of existence have a common origin and tend to a common goal; that the same harmonious laws which govern the evolutions of the inconceivably great govern those of the inconceivably little; that the inscrutable Intelligence which holds the myriads of stellar bodies in their orbits, presides over the development of the infinite variety of creatures by which they are peopled, and shapes alike the destiny of suns, planets, satellites, and comets, of crystals, vegetations, animals, and souls.

Such, according to the little we yet know of it, is a faint outline of the Universe of which we constitute an infinitesimal atom, lost in the totality of forces and movements which, in their minute perfection of operation, as in their tremendous immensity and power, are utterly out of the present reach of our comprehension. But, on calling back our thoughts to the sphere of life immediately around us, we remember that there is another side to this wonderful Whole; a Reign of physical and moral Evil that seems to constitute a derogation from the beneficent order

* A correspondence, recently published, between Deleuze and Puységur, shows that both those apostles of mesmerism had not only arrived, unknown to each other, at a conviction of the existence of disincarnate spirits, and their intervention in the production of the phenomena of clairvoyance, but had also, in the course of their mesmeric experimentation, seen spirit-forms, heard spirit-voices, and witnessed various spirit-manifestations identical with those now becoming so familiar to the world. In these letters, each begins by trying to get at the experience and opinion of the other, in regard to these manifestations, without committing himself; and both gradually confide to each other the fact of their having been led to the conviction that disincarnate spirits exist, and that they can, and do, communicate with spirits in the flesh.

of the Universe; a general prevalence of crimes, imperfections, sufferings, and sorrows that make our individual lives appear like blots in contrast with the marvels of material organisation, and the magnificent harmonies of the sky. The physical conditions of our globe, considered in reference to the constitution and needs of the races on its surface, seem to have been expressly contrived for our torment. The inclination of the axis of the earth to the ecliptic suffices to spoil our climates, and to ensure for us a constant succession of tempests, shipwrecks, maladies, and all the disasters and miseries that can be wreaked on us by ungenial weather. Our soils are as unkindly as our seasons; unremitting Labour is compelled to call in the aid of Science to obtain a bare supply for our necessary wants; and Nature, instead of generously nourishing us from her ample stores, seems to grudge us the meagre result of our incessant toil. Even in this comparatively enlightened and humanised century it would be as difficult to sound the depths of human stupidity as of human depravity; hunger, ignorance, brutality, and disease are still the rule, their opposites the exception; and even among the more favoured minority, the various forms of selfishness, pride, vanity, greed, frivolity, produce an amount and variety of suffering as crushing in its way as are the ruder forms of misery among the masses. Social injustice seems to have its prototype in the inequalities of personal and social conditions into which we are born; and the most unworthy are often laden with Fortune's favours, while the best and noblest seem to have been singled out by a malignant Fate for special persecution. A conflict of passions and interests is seen to rage in every sphere of society; from the highest, in which it takes the form of privilege and war, to the lowest, in which it takes the form of cheating, robbery, and murder; and the world of lower organisations offers a rudimentary epitome of all the passions, errors, and sufferings of humanity. Each race seems to have been fashioned expressly for preying on its neighbours; and Man at the apex of the pyramid of violence and rapine, asserts his supremacy over the lower orders of existence, as over the weaker members of the human family, by preying upon them all. A region of physical sufferings, ill-requited toil, unsatisfied desires, insoluble problems, and crucified affections, closed in by the dark barrier of Death, it would seem impossible for the most fiendish ingenuity to have devised a more frightful hell than the unseen fatalities, and our own ignorance and perversity, have made of our planet!

And yet, as mankind, in all ages, has preserved the vague tradition of a state of innocence and happiness in the past, so has it also clung to the hope of a happier state of existence in the future. From the earliest period of human thought, men have instinctively felt that the miseries of earthly life were not

destined to last for ever; that somewhere in the universe—so vast, so rich, so splendid—were happier worlds, cradled in kindlier skies, where they would some day find a more hospitable home. At all periods, there have been minds, in advance of their age, who have proclaimed religious ideas that have stirred the hearts of nations with visions of relations extending into the Beyond, given examples of excellence that have raised the moral standard of the world, or brought to it new discoveries in science, industry, and art; missionaries from higher planets, gifted with medianimic intuitions, that have towered above their contemporaries like mountain-summits, touched by a Dawn not yet risen for the level of average humanity. The creeds of the past, necessarily in harmony with the receptivity of the eras from which they sprang, and thus reflecting the ignorance, absurdities, and shortcomings of their time, have, nevertheless, fostered the instinctive belief of mankind in the existence and perpetuity of a spiritual principle; promulgating, though under confused and defective forms, the fundamental idea of Right and Wrong as the source of happiness or misery, and endeavouring, through the symbols of "Heaven" and "Hell," to restrain from wrong-doing by the fear of future retribution, and to console under suffering and sorrow by the perspective of a land of delights beyond the grave.

It was inevitable that the religious history of the Past should furnish evidence of the same gradual, correspondential development from the lower to the higher which we see to be the law of life in our planet. While the conditions of life presented themselves to the human mind only as the result of the caprices of invisible Power, it was inevitable that men should attribute the good and evil of their lot to friendly or adverse genii, animated by human passions, and to be propitiated by the offerings that were found to be so potent in their effect on human venality. The mixture of good and evil everywhere discernible, in the natural and in the social spheres, necessarily suggesting the idea of a struggle between the Spirit of Good and the Spirit of Evil, the theory of a partial, arbitrary and capricious God, and of a cunning and malignant Devil, offered an acceptable explanation of the miseries of an existence in which the masses remained crushed beneath the hopeless weight of elemental, political, and sacerdotal tyrannies, against which they were powerless to defend themselves; and it was just as natural that the world, in the sanguinary, venal, violent, unjust, illogical, and unscientific ages of the Past, should believe in a human-like God, in "miraculous" interferences with the order of nature, in the efficacy of sacrifices and ceremonies, in election and damnation, as that theologians, while the earth was supposed to be a hollow body, filled with incandescent matter in a state of fusion, and the sky to consist of a succession of concentric, incorruptible, crystalline

spheres, one within the other, should place their material "Hell" in the middle of the central fire, and their material "Heaven" beyond the outermost of those spheres. And it is just as natural that those dogmas should disappear with the advance of human thought, as that the figment of a material Heaven and a material Hell should vanish in the light of astronomic and geologic discovery. The progress of mechanical and economic science showing us that we are not placed in this world to endure, passively, the action of the forces amidst which we find ourselves, but that we can react against the difficulties of our lot by turning those forces into instruments for the accomplishment of material ends, we gradually arrive at the conviction—as we learn more and more of the capabilities of the planet, and of the possibilities of human effort — that it rests with ourselves to ameliorate indefinitely the conditions of material life. And as we begin to perceive that we gain, by every exercise of our faculties, an increase of vision and of power even more valuable than the accomplishment of the special ends at which we have aimed, we also begin to recognise the existence of obstacles, and the necessity imposed on us of vanquishing them, as elements of a unitary and beneficent Plan of whose existence, in the system of things around us, we gradually become aware. And thus we also begin to understand that, small, ignorant weak, as we feel ourselves to be in comparison with the overwhelming grandeur of the vast Whole of which we form a part, we are yet integral units of that Whole, and count for something in its totality. Seeing that "Knowledge is Power," we infer, from the progressive enlargement of the sphere of human action up to the present time, that the Providential Wisdom which has combined and co-ordinated the operation of the various factors of the general movement, has assigned to us, in the multifarious departments of the work of universal development, a *rôle* whose scope is destined to widen with the widening of our knowledge of the powers It has placed at our disposal. We see that so large a proportion of the evils from which we suffer is the result of the ignorance which causes us to violate the laws of our being, and of the sphere to which we belong, that we feel justified in anticipating a gradual diminution of suffering as we succeed in bringing our lives into closer accordance with the requirements of those laws. And the communication which, in the order of planetary development, becomes established between the humanity of each globe and the portion of its inhabitants that has put off the outer garment of flesh, gives a new and still more powerful impetus to progress, not only by affording us the glorious certainty that Death is only the door to higher Life, and that, consequently, all our mental, moral, and affectional acquisitions are gains for the future, but by showing

us that the conditions—happy or unhappy—of our next stage of existence, depend absolutely on the degree of moral, intellectual, and affectional progress which, with the aid of the great company of related intelligences with whom we are in incessant communication, we have been able to accomplish, and to aid others to accomplish, in our present life.

Theology, in the proper sense of the word, viz., the Science of the Divine Essence and Essential Existence, being seen to be a chimera, an impossibility, a contradiction in terms—for "who, by searching, can find out GOD?"—and the progress of enquiry leading us to regard Religion—as indeed the etymology of that much misapplied word implies* —less as a distinct department of knowledge or of life than as the Science of Universal Relations, the recognition, growing out of increasing knowledge in the material sphere, of the relations of all forms of Derived Existence to one another and to the Self-existent Creator from whom they all proceed, in whom they have their being, and to whom they tend, it is evident that the idea of progress through gradual development implies the alternate adoption and abandonment, by the human mind, of a succession of religious formulas expressive of the views which, at consecutive stages of its advancement, it entertains for the time being in regard to those relations; views which are destined to be progressively transformed as the growth of science transforms our notion of the nature of the Universe, and consequently of the Divine Being as the Cause of the Universe, and of all the forms of Derived Existence as the Ultimation of the Creative Purpose. The religious systems of the Past, outgrowths of ratiocination springing from sentiment and aspiration, and not only lacking the living root of scientific basis, but founding their claim to a Divine origin and sanction on the fatal assumption of supposed derogations from the immutability of the laws of the Divine Operation in the material sphere, it is evident that they cannot be accepted by minds engaged in the pursuit of positive science. But it is equally evident that, if there really be a higher mode of existence, anterior to that of Matter, and from which the phenomena of the material world are a derivation, an increasing knowledge of the laws which regulate the evolution of those phenomena must lead to the recognition of the Divine Working of which those laws, as perceived in their results by the human mind, are the formula, and will thus furnish a scientific basis upon which the direct revelations from the Spirit-world will arrange themselves in their proper order, shedding a new and truer light on the obscure problems of material existence; the two branches of discovery, by their interaction, explaining, correcting, and completing each other, and thus, by sub-

* From a Latin verb signifying to re-unite, or re-bind what has become divided.

stituting the certainty of general principles for the contradictory impressions of individual media, giving a clearer direction to our aspirations after higher states of being, while enlarging immeasurably the scope of human action in the material sphere.

ANNA BLACKWELL.

Paris, December 7, 1869.

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology, as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

ADONIS.

RECURRENT YOUTH—PERENNIAL BEAUTY—THE RESTITUTION OF ALL THINGS.

AGE, decay, and death, are accidents of the timesphere. They attach only to the material and phenomenal phase of existence; the eternal and the spiritual know them not. They are simply the characteristics of transition, the symptoms of an impending change—like the autumnal hues and wintry snows that succeed the vernal bloom and summer splendour of one year and precede those of another. They are not inherent and essential attributes of being, but only passing conditions, the accompaniment of some of its crises of mutation and development. Strictly speaking, indeed, they are the indications of interior, that is spiritual growth and expansion, in virtue of which, the old restraining corporeal envelope has to be cast at certain seasons, like the skin of the serpent or the shell of the crab, for the convenience of the living organism, that dispenses with one covering in the process of assuming another.

We hear much in certain scientific circles of the difference between the organic and the inorganic, but, in truth, these are merely relative terms—the one having reference to the telluric, and the other to the cosmic sphere. This, of necessity, involves the question, What is an organism? and we reply, A structural instrumentality for the discharge of vital functions. Thus contemplated, then, the entire material universe may be regarded as one vast organism for discharging the functions of divine life in its relation to the processes and purposes of creation—that primal Adonis, with its emergence from and re-absorption into Deity, at every successive eon of objective being.

Hence, then, it is from the primal relationship of the creation to the creator, involving that of the material to the spiritual sphere, that the law of recurrence, the principle of restitution, is universal. In very truth, it is not the spirit or principle of anything, whether a system or an individual, that dies, but only its

vesture—more strictly speaking, its time-vesture. This may, nay must, wax old as a garment—to be replaced by another and a better. It is, in short, only the old Proteus in his successive disguises, ever the same yet always different—the one spirit in many forms, the same reality under manifold modes of manifestation. Thus, then, as we have said, Adonis beloved of Venus, that is the indestructible element of youth and beauty in nature, is everywhere present. It is seen in the returning verdure and the budding blossoms of every spring, when the earth renews her bloom, and the wintry snows of age give place to the blushing chaplets that crown the glorious adolescence of the year. It is seen in the succession of generations, whereby, although individuals grow old and die, humanity remains in perennial youth, the sire undergoing resurrection in his son, so that the race is as fresh and vigorous, as graceful and beautiful to-day, as in the remotest of its primæval yesterdays. Nay, it is seen even in the successive phases of the same individual. Thus the infant disappears in the process of becoming the boy, and the boy gradually vanishes in the youth, and the youth is ultimately lost in the man; while the man grows old and finally departs, in the process of becoming an angel. He dies to the one stage or sphere in the very act of entering another. The entire process is simply a continuous transmigration from lower to higher planes of being, the subject of this vital progression always emerging in comparative strength and vigour, youth and beauty, from the effeteness of an exhausted past into the force and freshness of a yet untried but more promising and expansive future, the advance being from matter to spirit, and so, in reality, an ascent from the negative sphere of death to the positive sphere of life.

Such considerations should give us hope even of systems and institutions to all appearance irretrievably moribund. Thus chivalry is not gone; it is simply decadent—or, if you will, dead and buried. But this latter fact is of significance only on the principle, that the more surely it is in its grave, the more certainly does the day of its resurrection draw near. So the drama is not really defunct. It is only under an eclipse, and awaiting its return to more than pristine power and splendour. Art will not always remain, as at present, a merely superior branch of upholstery, but will be again restored to the more honourable service of the temple and the altar, the worshipping millions as in the days of old, reverently regarding its inspired productions as little other than direct manifestations of divine power. Neither will religion remain for ever devoid of living prophets. Its testaments and evangels cannot always consist of the same unalterable records of an outworn and superannuated past. It is impossible that humanity should exist for ever on expiring

echoes. It craves and will obtain the renewed message of a loving God to living man. The material sun rises every morning with as much power and splendour, as if the ruddy bars of early dawn had never before given glorious promise of the golden presence, so surely advancing from behind the dark sierra of the eastern hills. And will not the moral sun equally return, "with healing on his wings," to bless the nations now involved in tenfold night? Yes, here too, in the sphere of faith, we doubt not, Adonis will return in stainless youth and peerless beauty as of yore; the loved and long-expected, the devoutly waited for, the grand fulfilment of a world's great hope, in fairer guise and with sublimer aspect than in the noblest ages of the past.

THE SPHINX.

THE ARCHMYSTERY OF BEING—THE OPEN SECRET.

LIFE is full of riddles. Everything is an insoluble mystery, whether as to its origin or its end. It is only the thoughtless and superficial, who are the slaves of use and wont, that don't see this. The simplest effect is infinite power manifesting itself in ultimates. The meanest man is the mask of an immortal spirit. The most insignificant event is a golden link in the unbroken chain of causation, that extends from the remotest past to the farthest future. There is always the eternal behind the temporal, the spiritual beneath the material, the divine veiled by the human aspect of things. Heavenly splendours are clothed in earthly vestures, and so hidden from the most who are satisfied with semblances, and find appearances sufficient for them. The divinity of existence is revealed only to the god-like. You but prevail to see what is on your own level—the rest is above or beneath you.

And thus, then, it is that we men so often walk through God's universe, blind to its beauty, and deaf to its music, regarding it for the most part only as a workshop, though in some sense also perhaps as a pleasure-garden or a kitchen—but rarely, if ever, as a divine temple "not made with hands," but breathed into life and beauty by the Orphic Creator of its ever-unfolding harmonies of being. The fault is not in the inadequacy of the revelation, but in the incapacity of the prophet for its due perception and appreciation. We graze like oxen and burrow like moles, and then wonder that we do not find the supernal in our path and the celestial at our feet. Like all self-seekers we are degraded by our grovelling desires, and perverted by our base purposes, and so end by being hopelessly imprisoned in a noisome and dismal dungeon of our own contriving. Men are the victims of themselves. They are caught in their own pit, and snared in their own net. They gaze on the earth till they can no longer

look up at the stars. They seek for darkness and they find it. Pre-occupied with the wants of the body they neglect the privileges of the soul. Seeking first the things of time, those of eternity are seldom vouchsafed to them. They narrow their horizon till it can be felt. Preferring the terrestrial, the celestial holds aloof from their cognition. Earthly in their aims, how can they be heavenly in their aspirations? Living by sight, they forego insight, and never dream that their little gain is counterbalanced by an incalculable loss.

Now it is not by such that the solution of the Sphinx-riddle is ever really achieved. Not to the complexity of talent, but the simplicity of genius, with its child-like openness to all truth, is that spiritual intuition vouchsafed, where, too, the open secret is revealed as by direct perception. Nature is God's great volume, star-gemmed in the sky, flower-gemmed on the earth, a divine poem, everywhere "illuminated" by the hand of a celestial artist; a poem, however, whose rythmic cadences fall in all their entrancing sweetness only on the gifted ear, and whose radiant pages are seen in all their transcendant beauty only by the visioned eye. Yes, Nature in all her moods of storm and calm, of wintry gloom and summer sunshine; and in all her aspects, whether of bosky wood or verdant mead, of beetling cliff or running stream, of snowclad peak or azure sea, is still a message of infinite wisdom and unfailing love from our Father in heaven to his children on earth. A mystic scroll of such depth and variety of purport, that although we have been spelling out the significance of its emblems from the beginning of time to the present hour, yet no sooner does another seer or poet, as we sometimes call him, appear among the sons of men, than he forthwith discovers some beauty in their expression, or some subtlety in their meaning, hidden from all eyes and veiled from all understandings previous to his advent.

ATHEISM OR THEISM.*

It was said by a great clerical wit that "orthodoxy is *my* doxy and heterodoxy is *your* doxy." The bed of Procrustes is a universal institution, every man keeping one of his own, if not for public exhibition, then at least for private use. He who believes more than ourselves is superstitious, and he who accepts less is an infidel. We Protestants are always boasting of the right of private judgment, which means very much the right of thinking for ourselves and condemning our neighbours. These, however,

* Debate between "Iconoclast" and William Gillespie, the author of "The Necessary Existence of God." Parts 1 to 12. London: Houlston & Wright.

are the unavoidable characteristics of a transitional age like our own, that is, a period of epochal change, when the olden landmarks are being removed and the churches are rocking to their foundations, and when, consequently, individual men are fortunately or unfortunately thrown very largely on their own resources for religious guidance.

We suppose it is almost needless to say that this is quite an exceptional condition of things. It was never intended for every man to be his own prophet, any more than his own artist or poet. Nay, this is scarcely an adequate illustration; for as prophets, in the sense of religious founders, are rarer than poets, it presumably needs gifts of a higher order to be the promulgator of a faith than the author of an epic. But this is obviously not the opinion of the leaders of thought just at present, who accordingly advocate the propriety of every man going down to the fundamentals of religious belief for himself—a proposal about as reasonable as that every man should make his own discoveries in chemistry and astronomy, or, as an illustration perhaps somewhat more germane to the matter in hand, that every man should be the architect of his own temple, and so not be beholden to anybody, for the design even of the material house in which he chooses to worship. The truth is, that so far from every man being either able or willing to think for himself on matters of religion, few are willing, and still fewer are able to do so. If, indeed, we are to take the evidence of history, one man in every twenty centuries is about the productive power of humanity in this direction, the architects of faith demanding something like that area of time, for the full development of their respective schemes of religious edification.

It must not be supposed, however, from what we have just said, that we are at all opposed to even the zealous apostleship of Secularism. For whatever such advocacy is worth, let it go forth, and do its best or its worst in the great arena of the world of intellect. We would stay no man's arm and blunt no man's weapon in such a melee. Let Pyrrhonistic scepticism or even dogmatic atheism have a man to stand up for it say we, if a volunteer can be found, even though he be but a "a free lance," unrecognised by sect or party, and fighting simply on his own hand. All that we demand in such a case is that our volunteer shall be true to his convictions, and utter, not the surface thoughts, but the profoundest conclusions of his mind. To such a "knight errant" we give the right hand of fellowship, even though we may purpose, ere the tournay be over, to throw him down our own gage of battle.

In the work under review, the reader, interested in such matters, and it must not be forgotten that they involve the very deepest questions, some of which vitally affect our gravest inte-

rests, may enjoy the spectacle of two most redoubtable, and decidedly "representative" champions, doing battle, the one for and the other against the existence of a God. As the controversy was actually carried on in the pages of the *National Reformer*, these two principal combatants were helped or hindered, as the case might be, by several minor warriors, some nameless, like two brothers, R. H. B. and T. S. B., and others, like Mr. G. H. Atkinson, of considerable renown in this species of conflict. We understand that during its progress the controversy excited considerable interest, not only among the Secular party and the usual readers of the *National Reformer*, but also in circles not generally familiar with its pages. And it would seem that this interest has not yet subsided, for here we have a reprint of the letters of Mr. Charles Bradlaugh, better known perhaps as "Iconoclast," the editor of the *National Reformer* and a distintinguished Secular advocate, and Mr. W. H. Gillespie, the author of "The Argument *a priori* for the existence of a God," and who perhaps, before any living man, has justly earned for himself the right to be regarded as the representative theist of our age.

In this reprint, as far as it has extended, the editor has faithfully reproduced all the letters of the two principal champions, together with a fair selection from those of their accessories and allies, merely connecting the several papers by a few explanatory remarks, in the shape of narrative and comment, thus enabling the reader to follow the course of the debate, without the intervention of that extraneous matter, necessarily interposed in the pages of the *Reformer*. Not that the debate made much real progress, despite the lengthened period, considerably more than twelve months, to which it was prolonged, for Mr. Bradlaugh would not admit the truth of Mr. Gillespie's first and fundamental proposition that "infinity of extension is necessarily existing." And Mr. Gillespie refused to proceed to the consideration of any after proposition, until the truth of this, the first, should be admitted or its fallacy demonstrated. Notwithstanding this limitation of the war, to the assault and defence of one point, which is, however, the key to Mr. Gillespie's whole position, the interest of the contest is intense, to a logically trained reader, who is capable of following in detail the advance and recoil of the Secularist forces, breaking into spray like waves on the granite rock of Mr. Gillespie's coolly defensive logic.

But whatever interest or lack of interest the ordinary reader may experience in reference to the details of this notable controversy, the fact of its existence is in many ways profoundly significant. For more than twenty years after the publication of "The Argument *a priori*," a knowledge of it was still confined, for the most part, to professed metaphysicians, zealous students of moral philosophy, and a few profoundly thoughtful divines;

and had you asked any one of these if the volume was ever likely to excite direct interest among working men, or even the middle as contradistinguished from the professional classes, he would have replied unhesitatingly, with a decided negative. You might indeed almost as well have asked about the probable popularity of Newton's "Principia." It seemed a work, especially set apart, not only for thoroughly read scholars but for specially trained logicians. The language is so terse, the reasoning so coercive, and the form so severely scholastic, that its mastery would seem to imply no ordinary amount of dialectic ability, even on the part of the reader. And yet, for more than two years, this book and its author have been the principal objects of attack in the *National Reformer*, the weekly organ of the Secularists, whose readers are presumably, for the most part, of the very classes supposed to be disqualified for its appreciation. Thus contemplated, the controversy itself, and the ground-swell of letters and pamphlets still following on its track, are among the most remarkable and, we might say, hopeful signs of the time, as regards the progress of education among the people. Of course the conductors of the *National Reformer* understand their own business, that is, they know the wants and can admeasure the capacity of their readers, and when we find them dwelling at such length on so abstract a subject as the *a priori* Argument, and returning so frequently to attacks on its author, we may be quite sure that the matter is interesting to their subscribers. While the occasional publication of tracts and even little volumes, like that of T. S. B., Mr. Gillespie's ablest opponent thus far, among all the knights of the Secularist roundtable, is still further confirmatory of the extraordinary fact, that the profoundest metaphysical ideas propounded in the severest logical form have, nevertheless, an interest for a considerable section of the general public, hitherto regarded as lying altogether outside the controversies of the schools. We may add that this debate affords the best evidence that the Russel edition of the Argument, intended specially for working men, was not, as some thought at the time, an almost useless expenditure of money, so far as the especial objects of the benefaction were concerned, for in the columns of the *National Reformer* there is proof that it has stirred the Secularist camp like a trumpet call to action.

To the student of philosophy the debate also presents another source of interest—we allude to the manifestation of nescience in its influence on minds fearless of consequences, and accustomed to the statement of their conclusions without regard to established opinion. It is only under such conditions that first principles are carried out to their true logical terminus, which often lies beyond the horizon of their earlier advocates. The sensuous philosophy of John Locke was thus ultimated by David

Hume. And here we have the nescience of Sir William Hamilton ultimated by Mr. Bradlaugh. Not that this is special to the latter, for nescience is the elemental basis of most of the atheism of the nineteenth century. "We know nothing of God, we can know nothing of him, and therefore it is useless to think about him," is the summation of the whole matter, not of course as propounded by respectable professors, but by some of their apt pupils, whose intellectual status and social position present, perhaps, fewer obstacles to freedom of utterance, whether through the press or on the platform. Strictly speaking, however, we believe Mr. Bradlaugh goes beyond this, holding it possible to demonstrate the non-existence of God, but this phase of his advocacy is not emphasised in the Debate, save in "The Plea for Atheism" which called it forth, and which, as constituting no part of the Debate proper, is not here reprinted.

Let no man think, when he has promulgated a principle, it will or can be barren. It is a living seed planted in the productive soil of humanity, and sooner or later must germinate, though centuries or even millenniums may intervene from seed-time to harvest. "As ye sow, so shall ye reap," is true, not only of individual but also of collective man. We have heard much of late as to the logic of events, adequately coercive, no doubt, whether for prince or peasant; but is there not also an equally coercive logic of ideas, against which the reticence of respectable professors and the prudence of renowned philosophers is alike impotent? The conclusions from which they shrink in the very silence and secrecy of their studies, will some day be proclaimed from the housetop, by men more daring and more honest—or, perhaps, as some might say, less scrupulous than themselves.

It is only when thus contemplated that the importance of Mr. Gillespie's labours can be fully appreciated. When the Argument was published *a priori* reasoning was everywhere held in disesteem, even by theologians, who, in accordance with the inductive spirit of these latter centuries, preferred the *a posteriori* method, of which the celebrated Bridgewater Treatises are such a notable example. Now, the insufficiency of such a process for satisfactorily demonstrating the existence or even the attributes of Deity, is generally admitted, while the value and efficiency of the *a priori* method of argument is almost everywhere acknowledged. In this way a great and lasting service has been rendered not only to theology but also to philosophy, which cannot fail to become profounder in thought and loftier in purpose, through a recognition of the value and a return to the time-honoured processes of *a priori* reasoning. And of this great and much-needed reform, it is not too much to say that Mr. Gillespie was the most distinguished, if not the earliest, pioneer, nor do we exaggerate in saying that of this revived method, his Argument is still the most illustrious example. J. W. J.

CHAPTERS ON EDUCATION.

CHAPTER V.

MIDDLE CLASSES' EDUCATION.

By H. D. JENCKEN, Esq., Barrister-at-Law, M.R.I., &c.

THIS year is drawing to a close, and it needs some explanation why I have not been able to complete the Chapters on Education as promised. I have been seriously wounded, and quite unable to write.* I will now say what I had intended to have published. It may be recollected that the last chapter appeared in your July number. I had, in former chapters, taken my readers, step by step, on to the debatable ground of our supposed superiority over our continental neighbours; and had written, ready for final revision, a chapter on Technical Education, one branch of training in which our utter inefficiency has become painfully monitory to us, in our inability to continue to hold the monopoly in open markets of the cotton and ironware goods, which we formerly possessed, being displaced, year by year, by our more intelligent, better trained neighbours. I had taken Mr John Scott Russell's treatise on Technical Education as the groundwork of my Chapter, and, following his reasoning, had shown how perilous our position was,—that save, perhaps, in the production of heavy goods, in iron, or coarser textures in cotton, we stood completely overmastered by the educational advantages which prudent and thoughtful governments had bestowed upon the people they ruled; and that from the early days in this century, when Humboldt first gave the impulse to that master-piece of organisation, the Technical Schools of Prussia *(Real schulen Preussens)* year by year an advance had been gained, until, despite the very many advantages we possess—cheap coal, cheap transport, abundance of capital—the Prussian people, possessing none of these, by mere thorough training, outstripped us in the race—followed in their example, by North of Germany, Saxony, Belgium, France, and Switzerland. These once poor, all but, in comparison, powerless people had breasted up against the stream by their superior skill, now greeted us with a grim smile, in answer to our amazement how all this had been brought about. Strong, skilled arms were pulling for the winning post, and, despite capital, a climate singularly suited to sustain continuous labour, ports open to the West, East, North, and South, we had, by our *supervening self-conceit*, all but stranded our commercial mastery, and with it prosperity, upon the shallows and reefs of total neglect of *National Education*. The great people of England had dreamt a day-dream of never-to-be-conquered superiority, until they have been awakened by the fact of the actual superiority of their once-despised neighbours. Our superiority, as I have again and again stated, is, I consciously believe, for ever gone. It will need a generation to bring us up to

* A lengthened narrative of the outrage committed by the Spanish peasantry on our esteemed contributor appeared in our Magazine for July.

the level of the Prussians, the Belgians, the French. This short span of years—this one generation, during which we, as a people, shall have to learn and train, means simply, that we have voluntarily surrendered our once-cherished superiority — our great monopoly of the markets of the world, and have now to pay the penalty of defeat. But, I repeat, I withhold this Chapter on Education, and for the reason that since July last the question has come so fully before the public. *Technical Education* is in every man's mouth. It rests heavily on the eyelids of the English people, but only just awakening to the danger of the hour; and, like returning consciousness after a long, long sleep under the effects of a narcotic, we dread the dawn of light and would fain sleep, sleep on. We have drank in our own conceit in such deep-drawn draughts, it made our brain turn giddy—when good kind nature, by positive suffering, re-awakened intellectual life to warn us of our danger. I had likewise sketched out a Chapter on the Education of our Universities. The utter inefficiency of these is patent to the scientific public of the Continent, as regards both quality and quantity. In fact, we have no Universities proper, only *Hauts Lycées*, and from this followed that, save in some very exceptional instances, men were turned out into the arena of science of letters quite unfitted to compete with our Continental neighbours, from whom, in our truly deplorable deficiency, we have had to borrow, as a matter of every-day practice, the very text-book in common use at our great schools of learning. Both these Chapters I shall now withdraw; others are in the field. Every man's hand is raised to tear down the barriers of this monstrous wrong of *privileged inferiority* of our great schools. A change is to come about, and the flood-tide is setting in upon the landmarks of privileged-class distinction, so far as it affects learning. I reserve to myself, however, subject to your assent, two Chapters on Superior Education, one on Medical Education, and the other on Legal Education. The latter, Legal Education, interests me the more, as I am of that profession—a profession which ought to be so high placed that the upwards of forty Colonies that send appeals home to our Privy Council, ought not to be in a perpetual dread of the inefficiency of our lawyers, to grasp the problem of the comprehension of laws other than those of Great Britain. At present we have literally, beyond the very feeble effort necessitated by attending lectures, unaccompanied by compulsory examinations, absolutely no legal schools for the legion of men who pay their fees, eat their dinners, and go forth to the world as "learned juniors;" the result is, that we have excellent advocates, but very few jurisconsults; and the Text-Books on Law, that flood the shelves and tables of the professional man are, as a rule, truly deficient. The great English public are now busy with this task, and I doubt not the result; but I ask—after we have finished our day's work, given schools to the people, made our universities seats of learning, made them something beyond the mere resorts for the sons of the upper and wealthier classes—is nought else to be done? I quite

dread sounding this key-note of my theme, and yet it has to be struck. *Class distinction*—that severance of the better-to-do from the less better-to-do, of the more educated from the great masses who have to labour for their bread by physical exertion,—this severance has had more to do with the neglected, uneducated state of the people of England than even the lamentable absence of a National School System.

Constituted as we human beings are, having to mould the crude material of mother earth to our use, it so happens, do what we may, only a small proportion, say one in fifty, or one in twenty, as the case may be, can be exempted from manual labour; the surplus earnings of the labouring man does not suffice to provide for more than a small minority exempt from labour, and whom we classify in our Income Table Register, as artizans, labourers. It is the small minority only who can afford to sustain their offspring until they have completed their educational training; beyond this effort of supporting a very limited number of educated men and women, the strength of a people, be its wealth what it may, hardly reaches. Now I put the case: Suppose the upper and educated classes kept aloof, strenuously avoided all intercourse with the grades below them; and with that nicety of discrimination, which the caste system of Japan furnishes an illustration, kept back all possibility of intercommunication, would we not be justified in saying a wrong had been done? These men take from the people to whom they belong the means for educating their children, and give nothing in return. The great bulk of the nation remains barbarous, uncouth, and uneducated; and the educated do nothing towards bettering their condition.

Now, what is the actual state of our social framework? The aristocratic and the upper classes completely dissever themselves from the people of Great Britain; and their parks, galleries, and palace-homes, are guarded with a jealous eye against the slightest intrusion. Neither in private nor in public do they venture to submit themselves to the remotest possibility of contact with the people. The educating and softening influence of the upper and educated class is wholly lost in England; and, as an immediate consequence, in no country in the world are the lower classes so barbarous and uncouth, so cruelly neglected.

How powerful a lever social intercourse is, the intermingling of the upper educated classes with the *people*—I have been able to judge during my visit in Spain. We speak of freedom of democracy, but if any of you wish to see democracy in its vigour, come to Spain, go amongst the people, and if the Mozo at the Fonda asks you where you have been, as you light your candle at the gas jet on your way to bed, or the Amo at the country posada shakes hands with you on paying the bill, do not think that this means intrusion; no, the loftiest grandee in Spain will answer the Mozo, and shake hands with the Amo; for the simplest of reasons, it would be considered ill-bred not to do so. I recollect of sitting one fine autumn eve in an arm chair at the Prado, in Madrid. A group of elegantly dressed

little girls were, as is customary, playing a round game; the circle they had formed was, however, destined to be disturbed; a little boy in a blouse, barefooted, a labourer's child, armed with a huge paper horn, assaulted the group. An elegantly dressed lady came to the rescue, and taking the little labourer's child by the hand coaxed him away. I asked a lady friend who was sitting near me, a Madrilena, who the lady was. "Oh!" was the answer, "she is the Duquese ———." "What," I replied, "the hand of a Duchess, whose pure blood would put that of our best born to the blush, defiled by contact with the hand of a labourer's child!" "Yes, yes," she replied, "the people of Spain mix freely with the upper classes, and resent hauteur. Do you know," continued my friend, "in the dread days of the last revolution, 60,000 muskets were in the hands of the mob, not a guarda-civil or a police-officer to be seen—and do you know," continued my lady friend, "we had no dread, not a child was hurt, not a lady insulted, no one robbed; and why should they, we treat them, and they expect to be treated, as equals." I could fill pages with incidents of this character, illustrating the beneficial influence, the constant, daily, hourly intercourse of all grades of society in Spain, has had in softening their manners and civilising the lower orders. I have no time to explain how this has come about; how the feudal system never had sway in Spain; how the common enemy, the dreaded Moor, levelled all distinction; how, as in the Basque provinces, whole counties were made nobles. Space will not permit me to say more, suffice that I have given a case in illustration of my theory, and that I have before me this great fact that the Spaniards with but few schools (not one fifth can read or write), tutored by priests, fanatical, quickblooded, and ofttimes revengeful, are as a people, owing to the educational influence of the *constant intercourse* with the upper classes, infinitely more refined than we are; and that a mob—such as we designate a mob to be—a degraded, ferocious throng of human beings, does not exist in Spain.

Schools may do much, but society does far more. Throughout the United Kingdom, with the exception of Scotland, schools are indeed but few and far between. The half of our population can neither read nor write; this crying defect has to be met by legislative measures. I trust that the measures brought before the Houses of Commons may effect their object and give educational instruction to the English people. Beyond this, national education can do but little. The refining, softening, and ennobling influences of the upper classes must be called forth to give the lower classes better tastes, more suavity of manner. How the change is to be brought about; how the sterile, haughty, and, by their withdrawal from the people, useless aristocracy of England, and the upper and better-to-do classes who follow their example, can be made to understand their duty: how that wide gulf of social difference is to be spanned I am at loss to conceive. May the bridge that spans this gulf never be cemented with blood! but it is just possible that a terrible social convulsion may be our fate before we can manage to bury the bones of the once all-dominant feudal system that once ruled our land.

PROFESSOR HARE'S WORK ON SPIRITUALISM.

A LETTER FROM THE COUNTESS OF MEDINA POMAR.

To the Editor.

DEAR SIR,—I feel bound to write and thank you for the pleasure I have experienced in the perusal of the celebrated American work, Professor Hare's book on Spiritualism, in which I have found the most interesting information and the most certain and incontestable proofs of the beautiful doctrine which has dawned, a new and brilliant light upon this earth in God's universe, and which is no doubt destined in time to improve and advance its moral condition, and do away with the clouds of darkness which have hitherto hung over and obscured all creeds.

It seems to me a great pity that such a very useful and important work should be so scarce that I find, upon inquiry both here and in the United States, it will be almost impossible to procure a copy, which I most earnestly desire to add to my collection of works on Spiritualism.

This certainly is a proof of the great acceptation it has had, and that another edition would be most welcome and is much required. Knowing the earnest interest you take in the cause and in the promulgation of the doctrine, and the indefatigable energy with which you undertake to place so much valuable information before the reading public in your excellent journal, I have ventured to hope you might perhaps be induced to undertake the publication of another edition of the work in question in its full integrity, for I would regret to curtail a word; but as it is a large and rather expensive volume, it might perhaps be published in monthly parts, or by subscription. This is only an idea that has occurred to me, and that I venture to propose to your consideration, feeling sure that should you adopt it and bring out an English edition of this valuable work, you will confer a great favour and benefit upon all Spiritualists, and greatly promote the spread of the beautiful doctrines we are all desirous to advocate.

Thanking you again for the loan of the work in question, I remain, dear sir, truly yours, M. DE MEDINA POMAR.

A SPIRITUAL SPORTSMAN.

Mr. HOLYOAKE has a rare genius for saying deliciously stupid things about Spiritualism. If spiritualists want an appropriate brow to wear the dunce's cap, they have only to direct their attention to the gentleman in question. The *Echo* reports that after Mr. Massey had given evidence before the Dialectical Society of some disturbances which spirits had made in his family, occasioning the discovery of the bones of a murdered child, Mr. Holyoake remarked "that the story was really too painful to be dwelt upon," an ebulition of sentiment, the virtue of giving expression to which we fail to discern. "For his own part, he would sooner forego all knowledge of Shakespeare's sonnets than have such thumpings at his kitchen door and in his garden." The speaker's intellect must certainly have been overwhelmed by his deep emotion. True, the spirits gave important information on the sonnets, but that circumstance was not the cause of the "thumpings." Mr. Holyoake's aversion to the facts of Spiritualism, however indisputable, so blinds

his logical eye, that he fails to observe that these disturbances were not the result of a something which he calls Spiritualism, but of a natural power of spirit, to the manifestation of which the name of Spiritualism has been given. Mr. Holyoake evidently thinks more of his creature comfort than the discovery of a new fact unfavourable to the blind dogmas of his narrow school of Sectarianism. He, moreover, "sincerely regretted that Mr. Massey did not make good use of his gun by shooting those who broke his night's rest." If the "knowledge of Shakespeare's sonnets" made the noises, with what kind of shot would our spiritual sportsman have annihilated it? If he objects to this rendering of his meaning, may we ask him who the "those" were that he refers to with such deadly intent? or are his remarks an idiotic bluster to stave off the admission of facts, to prevent the occurrence of which he so complacently advises murder? We have another question,—How long will the facts of Spiritualism have to "thump" at such skulls as Mr. Holyoake's before they can receive a manly recognition?

A RECONSTRUCTED CHILDREN'S LYCEUM MANUAL.

BY A. J. DAVIS.

Mr. J. M. Peebles, in his "Ocean Journal" published in the *Universe* of Sept. 11th, says:—"The genius of the age commands the complete reconstruction of government, marriage, jurisprudence, penalties, theologies, and books—from King James' Bible up to a Children's Lyceum Manual, untainted with military terms, soldiered drills, and negro melodies."

The only Manual for Children's Lyceums at which the above description should be supposed to aim, is the one bearing my name; and it seems now appropriate, therefore, that I be permitted to "make a few remarks upon the question before the House."

It seems to me that King James' Bible ought not to be reconstructed. It cannot be bettered by any new translations. It has already suffered every outrage at the hands of intermeddlers. Commentators have tinkered it almost to death. It is pre-eminently good enough and self-evidently bad enough just as it is, and let us pray to all wood-choppers to pause, and "spare that tree." No truly enlightened mind can be misled by its errors, or fail to be benefited by its ample truths. It is a genuine history of the external and internal experiences of the persons and the peoples who wrote the various and conflicting books of which it is composed. The world can move forward without reconstructing its Bibles. New Bibles, however, are always in order, and their appearance in the world's onward march is inevitable. These new Bibles, like the old Bibles, come in answer to the world's fundamental *needs*.

Concerning the Children's Lyceum Manual my position is the same. I have a right to object, and I do object to any radical reconstruction of its pivotal idea and purposes. It was conceived and brought forth by a pure, unselfish, heavenly inspiration. It has, however, no infallible "authority" on account of its parentage. It is planted upon its

merits, and by these it must be judged and weighed and measured, and accepted or rejected accordingly. It presents to the world no other claim, and it is nothing less than injustice to imply that it makes any other demand upon the world.

And yet, like King James' Bible, it is entitled to be considered as a work of inherent value, and its *central idea* ought not to be ruthlessly obliterated by any headlong re-constructionists. But I welcome with all my soul, every new effort to educate, and to spiritually and physically unfold the world's children, and every plan for the growth and absolute improvement of the world's men and women of every station and country. Hence, most cordially I welcome every *new* book for children, which liberal minds have presented or are preparing to present; while, at the same time, I do not esteem highly any very extensive alterations in the fundamental parts of the Lyceum Manual bearing my name; because, like every other book, brought forth by an inspiration, it should be permitted to remain as one of the developments of the age.

Nevertheless, if the reformatory Spiritualists, who adopt the Lyceum Manual, find, on trial, that its songs and hymns are too free, that the pathos and unchurchified melodies of ministrelsy repress reverential feelings, or that the flag of our progressive country is a provoker of war in the camp, or that the badges are troublesome and the wing-movements undignified on the first day of the week (Sunday), then permit me to recommend the use of *other* Manuals with a simple Sunday School programme, and that in all such instances, the title, "Children's Progressive Lyceum" be abandoned entirely, and that, instead, the society, so "reconstructed," be named with a title appropriate to its new, or rather *different*, style of making progress.

In this connection, therefore, I ask consideration in favour of several excellent non-sectarian Manuals which are totally "untainted with military terms, soldiered drills, and negro melodies."

First, and superior to all others I have seen, is the "Child's Book of Religion for Sunday Schools and Homes," by Rev. O. B. Frothingham, published by James Miller, 522 Broadway, New York. This volume is better than the "Spiritual Harp" for the liberal Christian Spiritualistic Sunday School, because it is not so large a book to handle, and its departments and appointments are plain and perfect and pre-eminently devotional, and its programme is so simple that the least progressive among Spiritualists could not fail to comprehend and fulfil the suggestive requirements. Mr. Frothingham's book is also supplied with both words and music in sufficient proportion to last for a long time.

Again, secondly, I call attention to another "Manual for Children's Lyceums, and for Sunday Schools," compiled by Mr. H. Bowman, conductor of the Lyceum in Sacramento, Cal., 1868. In this very excellent collection of "recitations, hymns, songs, and rules of duty," you will find not a "military term," not one step in the direction of a "soldiered drill," not one glimpse of any "negro melody;" on the other hand, with this Manual as a guide or "help" (to be quite modest), you could conduct the Sunday School with so much propriety that not even an orthodox spectator could be shocked into an idea; and therefore, before Mr. Peebles commences to reconstruct the Progressive Lyceum Manual,

I beg him, and all of like mind, to conscientiously examine the claims of Mr. Bowman's compilation, not forgetting the yet superior book by one free, religious, liberal Christian, Mr. O. B. Frothingham.

Finally, allow me to remark, what must be self-evident to every thinker, that all radical progression necessitates a radical departure from all the established proprieties, especially when those proprieties are found to be associated and interlinked with oppressive errors and cramping injustice.

In my opinion, the Children's Progressive Lyceum (the programme of which is susceptible of any modification to meet the wishes of any community) is a complete "revolutionary" system of religious culture for both children and adults. It is intrinsically and structurally different from every Sunday School ever known. Consequently, the Lyceum imperatively demands the best good sense to comprehend its far-reaching import; and therefore, as a system, it commands the highest executive talent to exemplify its deep-seated advantages.

Let us pray that Spiritualists will demonstrate their superior ideas and acknowledged abilities in all branches of true education.

Orange, N. J., Oct. 4, 1869.

RESURRECTION AFTER DEATH.

BY DR. OTTO ULE, HALLE, GERMANY.*

Life and Death! These are the commonest, and yet the most fearful, of all antagonisms which the sphere of phenomena in general offers. The whole world builds itself up from them; every day and every hour brings the nature of their conflicts before our eyes; the purest joy and the deepest pain quell forth from their unsolved contradiction. They are so fearful that, if experience had not made us so intimate with them, we would never have believed them. The child does not yet, in fact, comprehend them. When it sees for the first time a loved one struck by the hand of death, it thinks he only quietly sleeps. It cannot believe that the one who was so full of love, of hope, of striving, should be nothing but an inert, insensible, dead mass; it will not believe that that heart should be still for ever. It is certainly the greatest shock that a man experiences in his whole life when he approaches a death-bed for the first time. Like the child, so does humanity struggle against the recognition of these fearful antitheses. To milden their terrors, or wholly to scare them away, the simple child of nature devises childish dreams of a future life, in which he will be permitted to carry on the battles and enjoyments of the terrestrial one; and, at least, to preserve his spiritual ego out of this conflict, the thinking philosopher creates a doctrine of immortality, for which he finds the proof nowhere except in his own breast.

Death and Life are, however, not merely fearful antagonisms, they are also the deepest mysteries of Nature. Who is able to draw the

* Translated by John P. Jackson, Frankfort-on-the-Maine, from *Die Natur* (organ of the "German Humboldt Union"). Edited by Dr. Otto Ule, and Dr. Karl Müller (Halle).

boundary-line between them? Who to say, "Here ends the one, and here begins the other?" The cessation of all the functions of life cannot always be taken as a sure sign of death. There is, as is well known, a means of placing men in a death-like sleep, in which they are not only robbed of all consciousness, but of all sensation. It is chloroform, the inhaling of which suffices to stay the wildest pain, induces a condition which resembles death, enabling the surgeon to perform on the sleeper operations of which he is as little sensible as the corpse to the knife of the anatomist. But just this deceptive similarity of condition with death was, in the earlier period of the discovery, when we possessed but little experience of the use of this means, the cause that to many patients the chloroform-sleep became an eternal one, and many, even without the operation, were freed from all earthly life. There is also another condition in which life has perfectly taken on the appearance of death: that is, the *Scheintod*, or apparent death. Even to the present time cases have not been wanting where people have been buried alive, because they evinced not the slightest sign of life. Undoubted it is that, at least with man and higher animals, a real cessation of the circulation, when it continues for a length of time, must be observed as a sign of death. In regard to the apparent death, all the ordinary means of ascertaining if the heart has really ceased to beat, and the lungs to breathe, leave us in the lurch. We can hold a polished looking-glass before the mouth and it will not be affected; we can hold a flame before it and it will not flicker; we can place light feathers or down upon the lips and they will not be moved; and still the patient is alive. Only with the aid of the stethoscope can we still hear the circulation, when it can be proved by no other means. Auscultation, therefore, in connection with the death-stare, can be taken as the only infallible sign of present death, and where this cannot be applied, death can only be really recognised when the work of corruption has commenced.

Life is not necessarily extinct when the evidences of external vitality are wanting; nor does death necessarily take place when the conditions of life—the air, warmth, or nourishment—are withdrawn from a living being. Undoubtedly the man dies who cannot breathe more; he suffocates in the vapour of burning coals as in water. The fish dies, at once or after a time, when it is drawn out of the water. But there are beings which, under similar circumstances, assume indeed the appearance of death, but can be re-awakened to life when the conditions of life are returned to them. Whether toads, exposed to severe cold, perfectly frozen, and, in spite of the stiffening of their bodily juices, be not yet dead, but can return again to life by cautious warming, which was lately asserted in the report of the Paris Academy, we leave undecided. That toads should remain capable of life inside of rocks for centuries may be cast to the fables of the miracle-seeking Vorzelt. And that the grains of wheat which were found in the Egyptian tombs, sprouted in the soil of France after three thousand years, and grew to healthy plants, he may believe who will. It is wonderful enough that the seeds of many plants, dried and preserved, can preserve their germinating power for twenty years and more. The most remarkable facts, however, are furnished us by the living microscopic world. Here are a

whole list of animalcules, not belonging to the lowest, which, robbed of the elements necessary to life, apparently die like everything else, but can, even after years, again arise to life out of this apparent death.

Since the microscope has become a child's plaything, microscopic life is closed to no one. Everybody is therefore able to seek out the little animalcules which lead their life in the gutter of his house. The unaided eye will, indeed, not perceive the slightest sign of life in the dust of these gutters; but when one puts this dust into a dish of water, and observes a drop of it an hour afterwards, he will very quickly perceive some transparent, gelatinous beings, which move about in a peculiar manner. One of these animalcules, which has a faintly-striped, spindle-like body, holds fast by means of a little trident, and pushes itself forward like a leech, first drawing itself together and then again stretching itself out. These movements are executed with such rapidity that it courses across the disk of the microscope in a very short space of time. Now we see it again firmly attach itself with its trifid tail, and now turning the head to the right and left, as if still meditating which way to go. Suddenly the fore part of the body divides before our eyes into two lappets, which are covered with delicate lashes, and which, quickly drawn in, can unfold to a rare play. The movements of these lashed lappets nearly resemble that of two cogged wheels, and produce a violent streaming in the water, which leads the little animal wherever it wishes. Now the true character of this animal is discovered; it is one of the most fearful animalcules of prey in the microscopic world of the drop of water. It shoots wildly about in all directions; suddenly it makes a dash and swallows up a lot of little infusoria, which, on account of the transparency of its body, can be followed to the stomach.

This remarkable little being, which has received the name of wheel-animalcule (Rotatoria) from its peculiar wheel-like organs, was first discovered by Leuwenhoek about the end of the seventeenth century. About a hundred and eighty different kinds of it are now known, which are found not only in the dust of the gutters, but in most garden soil, and in the moss at the base of trees. It is this animalcule which offers us the interesting phenomenon of a resurrection after death. When the water is evaporated, we see the little animal, like every other, dried up. It wrinkles up, loses its form, and looks like a little dried up blister, or a piece of skin. We should, in fact, consider it dead. But the first discoverer saw this dried-up little animal come to life after two years, when it was moistened. Spallanzani has recently repeated these attempts at revivification. He succeeded in reviving a dried up wheel-animalcule after it had been inactive for four years. He repeated his experiments on one and the same animalcule sixteen times, drying up and reviving. Many of the little creatures woke up a few minutes after the sand was moistened, others needed more than an hour.

This wheel-animalcule is not the only inhabitant of the gutter-dust; the microscope reveals many others. Our attention is called to a yellow, thick-bodied animalcule, three or four times as large as the wheel-animal, and whose eight legs are provided with small crooked claws, which shine like ivory. It has no wheels like the Rotatoria, does

not use his claws to hold him fast, does not swim, but drags himself heavily and with difficulty along the sand, like a bear or a tortoise. It has for that reason been named the little water-bear (Wasserbärchen: Tardigradus). Although belonging to a pretty highly organised group of the animalcule world, it shows, like the wheel-animal, the phenomenon of a resurrection after apparent death. When the water evaporates, we see its movements become slower, and gradually cease altogether. The legs are drawn up into the body, the animal dries up and nearly resembles an immovable, ball-like wood-louse. But the life in it is not extinguished. It awakes as soon as we moisten it. Nature itself repeats, at least in the beautiful seasons, in this animalcule every day the change of death and life. The morning dew awakens it, and long before evening it has again returned to its dust-grave in the gutter.

Still a third rare inhabitant of this dust is seen at times in the drop of water under the microscope. It is a little, long-stretching being, with transparent, silvery body, and a crooked, pointed tail, and winds and twists like an eel, and has been named the little eel (Aälchen: Anguillula) on account of its serpentine movements. It can be found in the caries of corn, in vinegar, and in dough, and can be made to die and rise again at pleasure. In perfectly dried sand it is seen rolled together, spiral-like, after the manner of snakes. When the sand is moistened, it first commences slowly to move the tail, then the head, and finally the rest of the body. Life has again gained supremacy.

In all these cases the death from which an awakening takes place, is undoubtedly only apparent. But where is here the boundary-line between Life and Death? The bodies of these animals were dried up to mummies, and years could not destroy the life, which returned with the conditions necessary to life. The clock-work was, so to speak, only run down: it could be again wound up. But another year, another day, perhaps only another hour, and there is no further resurrection! Death has claimed his supremacy. In fact, Life is the deepest mystery of nature; mysterious as its origin is also its end.

[The worthy Doctor Otto Ule is no doubt a great man in his way, and we indicate our high appreciation of his scientific researches by admitting the above article into our pages. But how little does it inform us of either Life or Death, further than that life is a phenomenon of SOMETHING modified by conditions. The microscope reveals to us a sphere of life only differing in conditions from that of our own. But the eye of the clairvoyant reveals yet a more important field of existence. If our Doctor possessed this optical instrument he would perceive that the "simple child of nature" is the true man, and that "childish dreams" are the inevitable precursors of mature experience. Death is a change of condition; but within all things is apparent the "something" that never dies.—ED. *H. N.*]

Many are more solicitous to preserve their reputation with men, than to secure a clear conscience.

THE DEAD YEAR.

THE year is dying, let it die;
He's done his work, we've done with him;
We will not mourn his loss, but trim
Our lamps to meet his brother by.

His brother comes, the glad New Year,
With hands quite full of hours and days;
To think, and toil, and thread the ways,
So devious, of our journey here.

The old year's dead and gone, its page
Is writ with words we can't erase,
Is marked with steps we can't retrace;
Let future days our thoughts engage.

We may have cause for deep regret,
For idle tears, but tears are vain,
They will not heal the given pain,
Nor stay the ills that us beset.

But in the future there is hope,
To cure the falseness of the heart;
To learn a better, nobler part,
And with the tyrant wrong to cope.

Then let us make resolve to live
A truer life with higher aim,
And not regard it as a game
Where cunning tricks the victory give.

The year is dead, so let it be;
We will not mourn its loss, but greet
The glad New Year, for at his feet
Are hope and joy—Futurity!

A, T. STORY.

A VOLUME OF POEMS, BY J. W. JACKSON.*

THE readers of *Human Nature* already know that Mr. J. W. Jackson is a poet in thought and expression, even though he usually addresses them through the medium of prose, yet divested of all tendencies to prosiness. What shall we, therefore, expect from his mellifluous pen when it ascends to the higher plane and gives utterance to its inspirations through the harmony of sweetly flowing verse? The "Echoes" of our esteemed friend's "youth" were poetical as the substance of his maturer years now is. The book before us contains great variety. It opens with a poem on "Nature," which begins with perhaps one of the

* Echoes from My Youth and other Poems, by J. W. Jackson. London: J. Burns.

most beautifully natural figures to be found in the poesy of any language. A variety of miscellaneous pieces, redolent with the warm, gushing impulses of youth follow. These are succeeded by "Heart-pulses," the ripened fruit of mature love. The balance of the volume is occupied by about four dozen beautiful little pieces, embodying the choicest philosophic, humanitarian and spiritualistic thoughts of the author. This is saying a great deal, and yet it is not too much. "Time and Eternity," "The Spirit's Immortality," "Angel Whispers," "Life and Death," "The Dawn," "The Promised Land," "The Early Dead," "Creation's Hymn of Praise," and many others, are richly instructive in religious and spiritual truth. This sweet little book of spiritual poetry should be scattered broadcast at this time. Its matter forms admirable readings and recitations for all occasions. A half-crown edition was issued long ago; it is now offered to the readers of *Human Nature*, at this season of gifts and compliments, at the nominal cost of 8d. Mr. Jackson's admirers are engaged in expressing their appreciation of his services by collecting for him a well-merited testimonial, and as this book is next to being "given away," it may be called the "Testimonial Edition."

Spirit-Drawing Clubs.—What an excellent idea! Certain young ladies have recently formed themselves into one, and have developed some wonderful drawing-mediums. Some of the drawings we have seen at the Progressive Library, and they are really wonderful. One of the young ladies can play the piano in this way as well as draw, so that their seances are very enjoyable occasions. We hope to be able to report further soon, from this first and model spirit-drawing club.

"The Church of Progress" has commenced a course of lectures on scientific and educational subjects, on Sunday evenings, in St. George's Hall, Langham Place, Regent Street, London. "The Sunday Lecture Society" has also been formed "for permanently providing the delivery on Sundays in the metropolis, and encouraging the delivery elsewhere, of lectures on all branches of knowledge, without inculcating and without assailing the doctrines of any theological body." How wondrously polite our new "Sunday" institution promises to be to the doctrines of "any theological body." To be "really instructive and educational," lectures will unwittingly intrude even upon the confines of sacred ignorance and superstition.

PSYCHOLOGICAL PHENOMENA.

MANIFESTATIONS THROUGH MR. HOME AT CLIFTON.

To the Editor.

Dear Sir,—Before reporting a most interesting seance, allow me to express a few thoughts upon some of Mr. Holyoake's sentences as uttered before the Dialectical Society. I have known him for thirty years, and have always thought him a neat and expert thinker. Never deep nor in any sense original, he often misleads by his apparent in-

cisiveness and wit; and it is only when you string his thoughts together, and apply them to the subject in hand, that you discover their impertinence and complete want of point. A sentence in itself may be a truism, but you may so apply it that an error may be the inference. For instance, it is true "there never were nine millions of people in the world at any one time capable of believing intelligently in anything." The inference Mr. Holyoake wants the public to draw from that statement is, that spiritualists are incapable of intelligent belief, and that their belief in Spiritualism is the result of semi-imbecility, and not worthy of notice by fully developed minds.

I will say nothing of others; but if the "capacity to see what I do see" depends upon the usual verifying powers, and the mode of using them, I am at a loss to know why I cannot see just as clearly as Mr. Holyoake; and that "my passion for proof" may not be quite as strong as his, although I allow myself to be led by the evidence of those truth-testing powers which I, along with other rational beings, have only to guide me in this world of appearances. I must tell Mr. Holyoake that "I have both the courage and clearness of brain to use the common" (and the uncommon) "human tests to determine the quality of the appearances," and after every test conceivable by me has been applied, I have found them true.

In fact, says Mr. Holyoake, spiritualists are simpletons, and it only requires one glance from his clear, penetrating brain to let light in upon the delusion of humanity! "And," says he, "this is the new religion that is to regenerate the world." Spiritualism is precisely the age of humanity; therefore, is not new, and cannot be a new religion. There can be but one religion, call it by whatever name we please; yet I think the name it has already got "is above every name." Spiritualism may throw light upon it, and may lead us into its deeper philosophy, or Spiritualism may in some cases be the instrument of opening the heart to the influent Spirit of God; but of itself it has no purifying influence. I am not aware of one man or woman that has been made less selfish, less cunning, less sensual by the mere conviction of Spiritualism. "Marvel not that ye must be born again." Men of the Elliotson type have been made happier men by it, because they were good men; and it came to them as the revelation of a higher life, giving them purpose and rank in the scale of being. I grant it is pleasant to have one's bad and ruffianly nature put down to non-development, &c., instead of to our own perverse selfishness. When we have ruined some of our brethren and produced much misery by some vile act, it is very nice to excuse ourselves by saying such things will not be when we get far enough removed from the nursery. If Christians could see it to be their duty to guide Spiritualism, instead of banishing it to the devil, it would help them out of the gulf into which they are now staggering—from the intense fire of scepticism on the one hand, and the weakness of dissolving creeds on the other. But to my report.

On the 12th of November, Mr. Home, Mr. Jones, the Rev. B., one lady, and myself, sat down and began chatting beside the table. After many remarkable and well-defined manifestations, such as the intelligent movement of bodies, music was made, which must be *noticed*

particularly. An old accordoin, defective of several notes, was placed on the table; shortly that broken instrument was held by the neutral end, and there were ten pairs of eyes and ears saw and heard that instrument being played on *by others* than the material visible beings in the room; and not only that, but great musical skill was displayed, in trying one key after another, until they found one adjusted to the defective instrument. After three pieces of music had been performed, the instrument was pulled from Mr. Home's hand and placed upon the floor. The lady asked if it would play Old Hundred, when, *without any visible hand touching it*, after trying three different keys, it played the whole of the first line of that tune. We saw it moved, and heard keys being touched, after which it was lifted by unseen hands, which I felt distinctly, and placed upon my knee. I was at the opposite side of a large table to Mr. Home.

I want Mr. Holyoake to observe that three senses were at work—the eye, the ear, and the touch. After the above, we all heard, as it were about a yard from Mr. Home, a number of individuals trying to speak, but they did not articulate words. The sounds were no imagination; they were strong human voices, but no words were uttered. This lasted about half a minute, afterwards Mr. Home became entranced, and, leaning forwards, shook hands with me and the lady; and speaking in the manner peculiar to the old Friends, he seemed to put on spectacles, saying to me—"I thought thou would'st have been pleased to see an old friend, John." I said I was so, and asked his name. He said—"John, I would like thee to recognise me without my name; dost thou not know me?" Here he made peculiar facial expressions, and seemed to take sweets from his pockets and give to the lady, saying, "Dost thou not remember how I called to see thy pictures and talk about animals," when the lady exclaimed, "It is dear old James Webb, a good old man who passed away about four years ago, whose life was spent in kindness to man and animals." He said, "Thou wast talking to friends of mine lately?" I replied, "To your son?" "No; my sisters." About a month before I met them in a carriage and had a conversation with them. "I was by thee and heard all that thou saidst to them." Here he mentioned incidents which took place on the occasion. He then turned to the Rev. B., and said, "Thou art a teacher, young man, and if thou wilt, take advice from one much older than thyself." Advice was given him upon the best way of teaching and reading the Scriptures.

Mr. Home then rose and went towards the fire, knelt down, and stirred the fire well up. After it was burning very freely, he pulled his shirt-collar well down from his neck; then putting his right hand quietly into the fire, as it were to fill it with heat, he poured it down in front of his throat (he complained of a sore throat before the seance), the hand each time going well into the fire, and being in form as if lifting water. He afterwards deliberately took in his hand a piece of live burning coal, about the size of a hen's egg. He took the Rev. B. by the hand, but he could not bear it near his hand. He said, "You have no faith." Next he put it nearly into my hand, but it burned my palm. He then said to the lady, "You have faith," and the coal was

placed in her hand. Her words were, "I hardly feel it warm." I asked that it might be again tried on my hand. He remarked, "Thou hast prayed well." I could just then bear it. Mr. Home then walked about, talking to the invisible beings—sometimes speaking of himself as a third person; then smiling, he said, "Yes, yes, I will." He again knelt before the fire, which was then blazing freely. He leant forward, and, with a peculiar action of the head, as it were when a person would lean over a tub of water, to dip the hair into it and not wet the face. I cannot describe the action better. There was not the slightest smell of a hair being singed in any way. He then, as if weary, sat down, and after a time began to recover from what seemed, by the long time required for recovery, a most profound trance.

November 20.—Seance at Dr. Thompson's. Present—Dr. Thompson, Mrs. S. J. Beattie, Dr. M'C., Captain Campbell, and Dr. T.'s two sons, 14 and 16.

After being seated at the table for ten minutes, raps on the window were heard, then in different parts of the room, on the table at which we were seated, and also on the flower-stand at the side of the room; the room began to shake and the table to move. Some of us were touched by unseen beings; Mrs. T.'s dress was pulled, herself seeing and feeling it. The accordion played in Mr. Home's hand, and was swung across, striking Dr. T.'s knee, when he took hold of it, and it played in his hand, as before, Mr. Home's having been withdrawn and placed on the table. Mr. Home had *previously held up the accordion in the full light of the gas, when all heard the instrument play, and saw the keys and body of it moved by some invisible agency.* A heavy iron sewing-machine came about half a yard from its position at one of the windows. A chair, at some distance from the table, and with no one near it, came along the floor, and struck the chair on which one of T.'s sons was sitting, moving it completely round, with him sitting on it. In the course of the evening the table was tilted up and down, and the window curtains were moved, as if some one was behind them. At Mr. Home's request, several of us in turns went underneath the table, but could see nothing to account for the extraordinary phenomena. During the playing of the accordion, Dr. T. passed his hand round it without detecting anything.

On the 21st we had a long seance, with no result whatever. On the 22d, while we were sitting down to dinner, three loud raps were heard on the door. Mr. Home said, "Some friends." All the time of dinner the invisibles talked with us, moving the things on the table, lifting the table-cloth with their hands. When they left us, they told us we will call at tea-time; and we had scarcely sat down to tea, when they intimated, by three loud raps, that they were with us, and, as at dinner-time, they conversed all the time of tea.

Now, sir, I have taken too much space already; there is none left for comment. I will therefore leave the statements to tell their own story. I expect Mr. Home with me for a few days more after the 14th, when he will leave to fulfil his mission elsewhere. May he be continually under the influence of God's Holy Spirit.—I am, yours respectfully, JOHN BEATTIE, 2 Westbourne Place, Clifton.

LONDON DIALECTICAL SOCIETY AND SPIRITUALISM.

SUB-COMMITTEES' EVIDENCE.

In previous months, the facts narrated before the Committee of the Dialectical Society were stored for future use. The Committee divided itself into sections of about five each; making, therefore, say six groups—each pursuing, in its own way, the investigation of the phenomena. Truth will out, without waiting for the formal ramifications of committees' reports.

The *Queen* newspaper has led the way; and while doing good service by narrating the facts, is dancing its theory of "nerve force in select human beings called mediums," forming an opinion grounded on its own class of experiments during its few weeks' search, instead of withholding judgment till the evidence is fully developed, as those have done who have been many years in the midst of the phenomena. We ask one simple question—If all the sitters are ignorant of how to play the accordian, how can the nerve force of a medium play melodies on the instruments—the keys moving correctly? For novices, the various methods by which the phenomena were produced will be useful as guides when they work for themselves. JNO. JONES.

THE MOVING OF TABLES, FURNITURE, ETC.

We shall describe, first, the facts, so far as they have presented themselves to the committees of investigation, and which after careful tests, have been ascertained; secondly, the conditions under which those effects are produced; and thirdly, we will consider *how* they are produced. First, for

THE FACTS.

When the circle is formed, the hands are laid upon the table, and "the rappings" made in the manner already described, almost always they are followed by *motions* of the table. We say "almost," because in two trials out of twenty-one neither rappings were made, nor was the table moved, and in two other cases there were rappings, but no motion of the table.

Motion of the table is always preceded by repeated *creakings;* I use the word to describe a peculiar sound, which may be produced at any hour by any person who will slowly lift a large mahogany table. It is a sound very distinct from the "rapping," and whoever has once heard it will instantly recognise it afterwards as an indication that the table is about to move.

There is another indication, frequent but not invariable; a stream of cold air passes over the table, and is very sensibly felt by all; it resembles a cold breath rather than a current of air. When this is perceived, motion, more or less, never fails to follow. It is felt for the most part by the hands upon the table, but sometimes it is perceptible to the face. The movements appear to be most violent when this cold pulse of air has been most perceptible.

Three kinds of motion have been witnessed by the committee—1st, a forward or sideway motion of the whole table along the floor, as if by a push; 2nd, a lifting up of the table, wholly or in part, at one end or

corner ; 3rd, a tremor or quivering of the whole body of the table, as if very swiftly shaken.

These various motions do not appear to observe any order of occurrence. They come quite promiscuously and manifestly *without the will* of the persons present.

Nor are they motions that could be imagined merely ; they are perfectly unmistakable. It is impossible that there can be any delusion as to the fact that such motions *are* made. *How* they are made is the only question for consideration. To assist this inquiry we will endeavour to describe the motions.

The table is a long, heavy mahogany dining table in four parts, with four legs. Before the sitting we make trial of its capacity for moving. We find that, to push it along the floor for a few inches, a strong man must thrust it with both arms and a very visible effort ; or, to lift its end from the floor, must use both his arms, standing up and straining his muscles. Many endeavours have been made purposely to produce the quivering, but with imperfect success. The nearest approach to it has been effected by thrusting the stomach against the table, and laughing aloud. The shaking of the side thus caused, communicated to the table, gives to it a shake not unlike some of the motions in question ; but there is a rapid *quivering, like the tremor of a tightened string* when struck, which we have entirely failed to produce by design. This is important in the subsequent inquiry, both as indicating how it is *not* done, and how it *is* done.

1st. Motion on the floor is usually by fits and starts, in different directions and with varying distance of movement. Sometimes one end of the table is moved to one side and then to the other side. Sometimes the whole table moves forward or backward. Now, the distance so moved will be but two or three inches ; then, it will rush rapidly for two or three yards.

2nd. Motion by lifting. A corner or one entire end of the table is suddenly lifted from the floor and let down again with noise. Occasionally it will thus be lifted at the same place half a dozen times in rapid succession. Often it moves in this manner, keeping perfect time with any tune that may be played or sung ; once it was seen to shake in exact accordance with a hearty laugh.

3rd. A *quivering* motion, very difficult to describe. The entire table shakes as if it had an ague fit, and the motion is visible to the eye as palpable to the touch. A modification of this motion is a curving upwards of the centre flap of the table, as if a person beneath were lifting it with his back. This too is as plainly visible to the eyes as palpable to the hand. The solid mahogany is bent into a sort of wave. This has continued for some minutes at intervals.

All the above motions were produced when a circle was sitting round the table, with hands laid upon it.

But movement along the floor has been repeatedly produced *without contact*. This seemed to the Investigation Sub-committee so extraordinary when first witnessed that they hesitated to believe their own senses. They concluded that they must have been deceived somehow ; that their eyes had cheated them, that the table had not really moved,

and that the supposed motion was a delusion; or it might be that the precautions taken against imposture had not been sufficient, and that, in spite of all their care, the medium had contrived to thrust the leg of the table with a foot. It was not until they had tried it again and again, with new precautions and with the same result, that all were entirely satisfied that the table had in very truth moved without contact by any person present, and without the intervention of any mechanical agency.

It will be desirable to describe at some length these remarkable experiments.

Two tables at different dwellings of two members of the committee were the subjects of these trials. The medium was a lady of high social position, induced solely by the interest she took in the investigation; she is married, has a family, her power had been discovered only a few weeks before she gave her assistance to the committee, and she has no pecuniary interest in it whatever.

Both the tables were dining tables, one 10ft. and the other 8ft. in length by 6ft. in width, mahogany (solid), and very heavy.

To the largest of these tables the medium and the committee were introduced for the first time, only five minutes before the experiment was tried. The party had met in the drawing-room, but the loo table there not being large enough to seat them—they were nine in number—they adjourned to the dining-room, and seated themselves at the larger table there.

The rappings being unusually loud, and the table having been repeatedly pushed about and lifted at either end, and the quiverings constant, it was suggested that trial should be made if all or any of these effects could be produced without contact.

The chairs were removed, and all the party stood up. It was impossible that in this position a leg could be used by anyone for lifting the table without a movement that would be visible to all the rest.

Thus all standing, and all hands being upon the table, it was agreed that they should be withdrawn suddenly, on a given signal. This was done, and the entire table jumped from the ground slightly, as if adhering to the fingers. This was repeated two or three times, with the same results.

The hands were now placed six inches above the table, all standing back from it, so that it was not touched by the person or the dress of any of the company. In three minutes the table moved about four inches down the room, and turned with a jerk about an inch on one side.

This experiment surprised, but did not satisfy, the detective committee. We could discover no contact with the table; but it was not impossible, and nothing less than impossibility of imposture or delusion could justify the acceptance of a fact so strange. One of us then suggested as a decisive test that we should turn the backs of our chairs to the table and kneel upon them, placing our arms upon the chair backs, and thus extending the hands in a circle round the table, but not touching it. The test was approved, the places were taken on the turned chairs accordingly, and a careful examination made that all were

so placed, and that any contact with the table was *impossible*. In about five minutes the table again moved, this time about four inches.

The experiment was afterwards tried three times with the other table described, and with the same result. But the third time it was tried with such excessive care, and with such still more marked results, that it is necessary to describe particularly the entire of this test trial.

Six persons only were present, namely, four members of the committee, the medium, and the wife of one of the members. The medium was the same lady (amateur, not professional) who had on other occasions favoured the committee with her presence. Some vigorous motions of the table having occurred while the party was seated round it, the committee proposed again to put to the test the motion without contact which they had previously witnessed, and to take all possible precautions to insure accuracy. The position of kneeling upon chairs having their backs turned to the table was resolved upon, as being that which precluded *the possibility* of touching with the feet, or in any manner not plainly visible to others. It was, like the former, a dining table of considerable size and weight, 9ft. by 5ft. All having taken this position, which was carefully inspected by the members of the detective committee, for the purpose of security against the use of the foot, or any movement being made without discovery, hands were joined and held over the backs of the chairs on which the parties were kneeling, at the distance of three inches from the top of the table. The eyes of each member of the committee were directed to his neighbour, to be assured that the kneeling posture was not changed, and that there was no movement of the body. In four minutes and a half the table creaked aloud in various parts, and in another half-minute it moved about three inches along the floor.

It was next resolved to try what could be done at a further distance. The chairs were put further back, and the hands again held all round, but at the distance of about twelve inches from the table. In about three minutes it moved again, somewhat further than before, but in an opposite direction. Again the circle was enlarged, and the hands held at the distance of eighteen inches (as nearly as we could estimate) from the table. There was again motion; but this time it moved, first to one side, until it struck the backs of the chairs that were turned to it there, and then it moved to the other side, striking the chairs there in like manner, the entire space moved over being about eight inches.

During this experiment the parties present were steadily kneeling in the manner described. Careful watch was kept, but none stirred from his place; as they were situated, it was physically *impossible* that the table could have been touched, much less moved, by any foot; and, the hands of all being held up full in view, and each hand held by that of a neighbour, it was equally impossible that the motion could have been caused by a hand.

Although this remarkable experiment was tried at the house of a member of the committee, the other members deemed it to be due to the Society to institute as strict an examination as if they had been in the room of a professional medium. Accordingly they looked carefully at the table before and after the experiment, and could detect nothing

even to excite suspicion. So with the medium, they insisted upon a severe scrutiny, and it was readily submitted to, or rather it was invited and encouraged. The watch upon the kneeling form was never a moment relaxed, and while that posture was maintained anything like contact with the table was physically impossible.

There was no difference of opinion among those present as to the fact that the table *had* moved four times without contact; indeed, it was too obvious to the eyes of all to admit of doubt or question: *how* it moved, by what agency, are questions for the future. The first step in all scientific investigation is to know the fact: the inquiry into the cause of the phenomenon, and the manner of its existence, is for a later part of the investigation. It certainly was not a delusion, and there was no ground whatever to suppose it an imposture. The conditions of the repeated test trials precluded *this* easy explanation.

In SCIENTIFIC investigation, as much is to be learned from failures as from successes. Failure is the best proof of *bona fides*. Imposture never fails. Whatever is mechanically produced can be reproduced. By the non-occurrence of the expected phenomena, we learn that some *one* or more conditions are wanting, and it is by learning the conditions that we come gradually to learn the cause.

Last week there was a vacation meeting of the investigation committee. Many of the members being at the British Association at Exeter, four only were in their places. No medium was present. This small party devoted the evening to endeavours to produce the phenomena. The room, the table, and all the other conditions, except the extraordinary heat and dryness of the atmosphere, were precisely the same as when, a fortnight before, all the incidents of rapping and motion were produced readily and abundantly, the only difference being that six instead of four were present, and one of them a medium.

The four bethought themselves that they should try if they could produce, by actual endeavours and by artifice, all or any of the incidents they had seen and heard when last in the same room. They tried all plans their wits could devise, but they were unable to reproduce anything that bore the most distant resemblance to that which had occurred before. They thus satisfied themselves beyond doubt that, however the rappings and motions were caused, they were not produced by any blows or thrusts of the hand or foot. They could not imitate them by any device.

In a trial of two hours, there was not a solitary rap, nor even a creaking of the very table which, just a fortnight before, had jumped and moved along the floor for several inches, within ten minutes after the same members of the detective committee had assembled round it.

We requested last week that a correspondent (who is a person of unimpeachable character and high rank, and who avouches it to us with name and address) would favour us with further particulars of the very singular incidents of rappings proceeding from a wall and chimney-piece, without the formation of a circle or the presence of a medium, or the desire or intention of any person in the room, which was briefly narrated last week. The request has been kindly complied with, and the communication we present in the words of the writer, whose name and

address will be readily given to any person who may desire more particularly to know them, or who may wish for further assurance.

FURTHER NARRATIVE OF J. P.

"In giving you, as you ask, a full and detailed account of what passed at the French country house, I suppose I may continue from where I left off last, saying that I had with surprise found the sounds I made to be copied exactly. You are at liberty to put in print all that I shall relate. I think such strange occurrences ought to be made known, and every possible light thrown on a matter now of such growing and intense interest; for whether (as some think) the sounds and other curious phenomena are caused by mere animal electricity, or by some surrounding and mysterious influences, still the subject should be well-examined into, and the facts all put forward. In the case I speak of, no sort of trickery *could* have been at work, and I might add that each of us felt sure that none of the sounds were caused or *could* be caused by any of our party of four persons. No one else was in the house but servants at some distance in another wing of the building. The master of the house went and found them *all there*, even while the three remaining of *our* party still heard the sounds continuing to increase in loudness close to us. The feet and hands of each of us were fully visible to the others, and all could see that none present caused the sounds. We soon found that whatever did cause them was capable of hearing us; and subsequently we found that also there was perfect power of sight in this invisible and unknown agent. We tried experiments as follows: We said, 'Do you hear us? if so, strike three blows.' They were struck. It is impossible to describe fully the sensation this caused among us. Monsieur M., the owner of the house, then, at my bidding, asked if there was a medium among us; and 'Yes' was to be given by three knocks. The answer was so given. 'No' was to be implied by silence. By asking to have three knocks given when the person was pointed to who was the medium, we found it to be the uncle of Monsieur M., who had that day arrived from Paris at the château. He was a solemn and grave Roman Catholic; entirely opposed to anything like spiritualism; and, in fact, I may add, that when the sounds began to declare themselves to come from an intelligent source, he seemed to engage in serious thought, and even in prayer, and frequently covered his eyes with his hand. He was a man of much fasting and seriousness. We made experiments on the power of sight by asking questions as to things in the room—all correctly answered; also to figures in photographs, which we held so that no one at the moment could obtain a view of them but the person holding them; also the exact hour and minute by the clock on the mantelpiece; and even some flowers—scarlet geraniums—in my dress, were described. In this way a number of different flowers were named, asking for three knocks when the correct one came, which were given right; and then as to colour of the flower in the same way. All this was very curious; but Monsieur at last wished to know the name by which this intelligent power was known, and if it had been once a mortal like ourselves. In the meantime he told us in a low voice that he felt half inclined to think it might be the spirit of a young man whom his father knew, and whom he often heard of as having lived near Lieu

Saint, where the château, was, and who at the age of thirty-two had been guillotined, in the very last year of the last century, by a mistake, being taken for another man who had committed murder. So he asked our invisible friend, 'Are you L. S.?—tell me the truth.' The answer was 'Yes.' What I am now about to tell is still more curious. Wishing to see if he would give the *right* age of the person referred to—thirty two— he said in French, 'Combien d'anèes aves-vous veçu?' In silence we listened, while clearly and regulary 99 *blows* were given. 'Oh,' said Monsieur, 'here is an error at last, for the man he professes to have been did *not* live to old age.' 'But,' said I, 'add sixty-seven years of this present century to *his* thirty-two years of the *last* and you have the wonderful reply, showing—oh, how strangely!—that *he* counts all these years together, and that death to him made no stoppage, but only a transition, of life!'

"More I could relate, much more, of strange and marvellous that happened on that occasion. Not only on that evening, but by express desire at twelve in the middle of the next day, in quite another apartment, the force came to make its presence known (as we all sat at *déjeuner*), by violent blows and shakings of the table, which, having a very short cloth on it, was entirely visible to all. But, Sir, I have already told you enough to prove that this was no mere electric force, and that still less was it trickery. On me it made an impression that never can pass away, and was more convincing by far than anything I have ever heard of as occurring at formal *séances*, for these were spontaneous. "J. P."

Two members of the committee have been invited to sittings with Mr. Home on two separate occasions, at two different private houses, in neither of which was anything in the nature of mechanical preparation possible. Each of these members has written a report of what he witnessed. Both relate simply what they actually saw, without venturing to account in any manner for the means by which the effects were produced. As these introduce a series of phenomena other than have been as yet witnessed and experimented upon by the collective committee, we reserve them for future publication, the present inquiry being strictly limited to the investigations of those phenomena which are supported by external evidence, inasmuch as they are matters of physical measurement, and the actual occurrence of which, being palpable to the sense, is capable of demonstrative proof or disproof.

LARGE FAMILIES.

TO THE EDITOR OF THE MEDICAL PRESS AND CIRCULAR.

Sir,—Allow me to say that I cannot agree with your correspondent, whose brief remarks upon this subject you quote on the 29th ult. I do not see anything extraordinary or improper in the use which "W. C." has made in your previous number of the word "diabolical;" it would certainly be a bad pun if it had any reference to the Dialectical Society. My impression, upon reading "W. C.'s" remarks was, that he employed the word "diabolical" in the sense (at the same time deprecating that view) in which it is used by the advocates of large families, who appear to be at a loss for words strong

enough—notwithstanding the hard names they do use—to express their disapprobation of the efforts made by a few far-seeing individuals, to spread more enlightened views on this subject.

Is it not preposterous to find that a large family is made by one man a reason for his claiming our charity, and by another an excuse for his commission of a crime! and yet, both these baits are, over and over again, swallowed by a gullible public.

It is not uncommon to see advertisements to the following effect:—"*A case for the benevolent! An educated man, with a large young family in great distress, appeals, &c., &c.*" All I can say is that this gentleman's education has been of very little use to him, if it has not taught him, with other things, the wisdom, not to say the duty, of keeping his body in subjection to his reason. A large family is especially blameable in a clergyman, whose case gave occasion for the admirable remarks which have suggested this letter. He who studies the Scriptures, and whose life should be an example to his flock, should surely know how to be "moderate in all things," more particularly with regard to the most important functions of his being.

Again to give an illustration of the "large family plea," in punitive cases, in which domestic and other servants abuse the confidence reposed in them by robbing their masters, and are convicted, the culprit will urge the fact of his "large family" as an extenuating circumstance in his favour!

Now, I wish to say very little upon the more delicate questions involved in this subject; a great deal might be said on those points which include physiological and moral considerations. I will simply and very briefly intimate the direction which I think such a discussion ought to take. 1. The present prevailing error should be confuted, that the marriage ceremony sanctions an immoderate indulgence of the passions. 2. A man has no right to bring children into existence, unless he can, not only maintain them in his own position in life, but attend to their mental and moral cultivation, and do his part to make them in all respects good and useful citizens of the world. 3. A man has no right, by virtue of his marriage vow, to render her delicate and unequal to perform properly her numerous duties—among which are the offices of maternity—for which many a woman is incapacitated by reason of the husband's demands upon her, in order to gratify the inordinate exactions of his unchecked desires. 4. Many wives yield in this matter in opposition to the dictates of their own more refined natures, partly from a vague impression—which the education of women only tends to strengthen—that they are body and soul the property of the husband; and partly again from an instinctive feeling and an apprehension of the man-nature, that the way to keep a husband true is to deny him nothing.

The comment which suggests itself upon the last proposition is this:—that if the devotion of the wife did have its proper effect upon the husband, there would be less to regret, if even the penalty of such devotion were loss of health and premature decay of beauty and vigour. A true wife would consider the preservation of her husband's fidelity well worth the sacrifice; but in the great majority of cases, the man who is incontinent in marriage, is also inconstant to his wife, just because he exercises no control over himself in the indulgence of his passions; and this lawless excess, unrestrained by any moral or prudential considerations, is, in the opinion of all thoughtful and right-minded persons, *Prostitution*, whether legalised by marriage or not.—I am, Sir, yours faithfully,

PRUDENTIA.

October 1st.

CICERO gives expression to a very beautiful thought when he says:—"I go from life as from an inn, not as from home."

MISCELLANEA.

A passenger by a Midland train was lately cured of rheumatism by the jolting received from the collision of the train in which he travelled with another.

We know a lady who has been much benefited in health by attending a course of lectures on phrenology. People require to be stirred up occasionally.

A friend of a writer in *Human Nature* informs him that, of late, the bells in his house have been frequently rung by an invisible agency. As many as three will be going at the same time. Some time ago, the bells of a neighbour's house were also agitated by some unseen agency. Such cases should be investigated by proper mediums.

A digging machine, partly a spiritual invention, is in course of manufacture. Means are required to put the instrument fairly before the public, but if it at all comes up to the expectations of those who are very competent judges, it will be a successful commercial enterprise and a great blessing to the cultivator. If this meets the eye of any sympathiser, a communication may be addressed to our office.

Scientific farming is being carried on by Mr. W. Lawson, of Cumberland. Without any farmyard manure he had the best crop of potatoes (40 acres) in the county. They sold readily at 5d per stone, when his neighbours had to take 3d, and did not find such a ready market. This shows that a vegetarian farm would not be such an unlikely possibility. A library has been formed at the farm, from which 1500 lendings have taken place since it was started in 1866. It now comprises 750 volumes, and it is expected that Mr. Lawson will bring a large assortment with him from America, where he has been sojourning for some months, but his arrival is expected early. The usual Christmas festival is to present some novel features this year.

Hudson Tuttle writes—Friend Peebles met with a well-deserved reception in England. A nobler inner man is seldom found. He is universally loved. I had not seen your publications till mailed to me by him. I am very well pleased with them. I presume my publishers have sent you my last book, "Career of the God-idea." I have "Career of the Christ-idea," and "Arcana of Spiritualism, a manual of spiritual science and philosophy," in press. Hoping you every success in pushing your enterprise for the extension of truth, I am, fraternally yours, Hudson Tuttle.—[We have received the *American Spiritualist*, a fortnightly paper, the editor of which is Brother Tuttle. Those who have read his "Arcana of Nature" will believe our report that his paper is fearless for truth, high-toned, and independent.]

A Tour in Wales.—A most successful lecturing tour in Wales has just been completed by Mr. J. Burns, of the Progressive Library. His lectures on Spiritualism, in Merthyr, were attended by crowded audiences, and a great effect was produced. He also lectured at Aberdare on Physiology, and at Hirwain on Spiritualism, &c., where he

also preached on Sunday, which was perhaps the most successful event of the tour. The local papers reported the lectures on Spiritualism at great length; and the tone was either favourable or respectably opposed to the subject, with, perhaps, one exception. The committees who promoted these lectures, put funds into their hands by the energetic manner in which they worked up the interest. For the encouragement of others, it may be stated that nearly £12 were taken at the two lectures in Merthyr. If well selected committees were convened in the different towns where Spiritualists exist, a general system of lecturing might be successfully inaugurated. Mr. Burns has already more work of this kind on hand than his health and other duties will permit him to accomplish; but Mr. Peebles will soon be with us again, ready to devote his fine talents to this work.

Hereditary Influences on Character.—In the life of Rossini, by H. Sutherland Edwards, lately published, the student of man may find some incidents and circumstances worthy of his attention. He came of musical parentage. His father was a trumpeter, and his mother being gifted with a musical voice sang on the stage, and thus supported the family before and subsequent to the birth of the great composer. The child Rossini appeared before the public before he was seven years old. At fourteen he was director of a travelling musical company, and when he was sixteen years old his first composition appeared. Two years after he made his debût as a composer for the stage, and in thirteen years he composed 34 operas. So much for his rare powers and their hereditary lineage. His temperament seems to have been remarkably intuitive, and though he composed little for thirty years of his life, he was far from being lazy. His thoughts came to him suddenly, as by inspiration, which seems in him to have been almost under the control of the will. A unique indication of his intuitive tendencies may be gathered from the fact that he regarded Friday as an unlucky day, and 13 the most unlucky number. *He died on Friday, Nov.* 13, 1868. Another remarkable instance of hereditary influences is furnished in the following answer to correspondents in the *Weekly Dispatch*, May 2, 1869:—"Plantagenet.—The late Marquis of Hastings, who closed his reckless career a few months since, claimed to be the descendant of George Duke of Clarence, the brother of Edward the Fourth, and who was the 'false, fleeting, perjured Clarence' of Shakespeare, and was drowned in a butt of Malmsey wine. By his mother's side, the late Marquis was heir to the barony of Grey de Ruthym, created in 1324." Which was the most noble lineage?

The Brahmic Covenant.—The Hindoo reformers are making way rapidly. On the 24th of August last the more advanced party among them opened a handsome new place of worship, to be called henceforth the Brahma Mandir of Calcutta. Vast crowds, we are told, thronged the church from morning till night, and listened with enthusiasm to the sermons and prayers of the leader of the body—that very remarkable man Keshub Chunder Sen. The dedication of the building was sufficiently singular. After some formalities, Keshub read aloud the deed, which has been since buried in the centre of the temple, and of which the following is a translation:—"To-day, by the mercy of

God, the public worship of God is instituted in this place for the use of the Brahu community. Every day, or at least every week, the one only God, the Perfect and Infinite, without a second, the Almighty and All-holy, shall be worshipped here. No man or inferior being, or material object shall be worshipped here, as identical with God, or like unto God, or an incarnation of God; and no prayer or hymn shall be offered or chanted to any one except God. No carved or painted image shall be kept here. No animal shall be sacrificed here. Neither eating nor drinking, nor any manner of mirth or amusement shall be allowed here. No object that has been worshipped by any sect shall be ridiculed here. No sect shall be vilified, hated, or turned into derision. Divine service shall be conducted here in such spirit and manner as shall enable all men and women, irrespective of distinctions of caste, to unite in one family, eschew error and sin; and advance in wisdom, faith, and righteousness." At the close of the service twenty-one men and two women were formally received into the community, on accepting what is now called the Brahmic covenant. The "charge" of Keshub to these neophites was, we are told, both "practical and enthusiastic, bearing upon the duties of the true Brahmic life, its trials, sorrows, and glories." The young men, it is added, were visibly touched to the heart, and one of them offered a prayer which moved many of the audience to tears. In conclusion, gifts were distributed to 800 poor, and the vast crowd retired from the temple.

Silence is the safest response for all the contradiction that arises from impertinence, vulgarity or envy.

The man or woman who has never tried the companionship of a little child has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower, without plucking it or knowing its value.

Study as much as you please, work your brains to their utmost capacity, but see that you do not rob them of the rest derived from sleep, and which is so indispensable for healthy and long-continued intellectual labour. If you neglect this warning, be sure the time will come when you cannot sleep, and then you will be in danger of losing your reason.

Church-Goers in New York—According to late statistics New York has 222 churches and 119 missions of evangelical character, 34 Catholic churches, 7 Spiritualistic, 6 Jewish synagogues, &c., and 9 of other denominations, making a total of 419 churches of all kinds, with accommodation for 290,000 persons. The resident population is about 800,000, of whom not over one-half would be able to attend church at one time, so that a deficiency of 120,000 exist in the church accommodations. In the wealthy districts the majority of people are church-goers, and in other neighbourhoods one-sixth to one-twelfth attend. The average attendance, however, does not exceed 150,000, and the total of regular church-goers is about 200,000.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

FEBRUARY, 1870.

CREATION.

THE PLACE OF THE SEXES IN THE SCALE OF BEING.

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

WE have now advanced in our speculations to a stage at which it becomes necessary to say something definite as to the place and function of the sexes, in the plan of universal being. This is a great subject, extending far beyond not only the human and social, but also the animal and vegetable sphere; and embracing in its far-reaching sweep, the essential character and profounder relation of every province of existence, whether spiritual or material, eternal or temporal. We suppose it is almost unnecessary to say that sexual diversity, as commonly understood, is simply a manifestation of positive and negative on the organic plane. But the same forces are at work everywhere, and if the results vary, it is in consequence of the different conditions under which they operate as producing causes.

Such a subject will necessarily demand both large views and profound treatment, and cannot be cursorily dismissed like an ordinary topic, with a few hasty observations, sparsely or superficially illustrated. Let us then commence with a tabulation, not exhaustive, but illustrative of the great positives and negatives of universal being, which may be thus summarised:—

God	Nature.
Spirit	Matter.
Motion	Rest.
Heat	Cold.
Light	Darkness.
Day	Night.
Flood	Ebb.
Life	Death.
Male	Female.

Which may also be summed up as

Cause	Effect.
The Active	The Passive.
The Absolute	The Conditioned
The Infinite	The Finite.
The Universal	The Individual.
The Eternal	The Temporal.

That is again, in fine, God and Creation.

In accordance with this table we find that spirit is positive and unitary, while matter is negative and divisional. The former is central, the latter is circumferential. The one is absolute, the other is relative. We cognise spirit within by consciousness; we recognise matter without through perception. Let us now succinctly apply some of these data. The male is unitary, non-productive of offspring himself. The female is divisional, maternal, giving birth to many children, as matter always does when pervaded by spirit. The male provides the central life-germ, which the female clothes circumferentially with a material vestment. Again, the male is most powerfully developed in the head and chest, the instrumentalities for thought and action, those unmistakeable manifestations of spirit and its phenomenal result, motion. The female on the contrary is, and from her maternal functions, must be, most effectively developed in the abdominal and lumbar regions, the sphere of nutrition, reproduction, and vegetative growth. Thus the male is most developed upwards, the female downwards, and on the correlations and indications of these contrasted tendencies, it is, we suppose, almost unnecessary to dilate. The fact that the male is strongest in the respiratory organs, clearly indicates his nearer approach to spirit, as a little reflection on the subject contemplated analogically, will suffice to show. In accurate correspondence with this, we find that the masculine intellect is primal, and we may add regal, in its essential character. Hence, all enduring religions and empires have been founded by men, all great philosophies have been originated, all great scientific discoveries effected, all the true masterpieces of literature composed, and all the great achievements in art designed and executed by them. The masculine mind is central and solar, while the feminine is peripheral and planetary. The female obviously exists for another. She is not self-poised, self-centred. Her entire being is relative, not absolute. Thus, then, we see, that not in vain have mankind, as by a divine inspiration, ever spoken of the universal Spirit, or God, as masculine, the Zeus *(pater)*, and of Nature, the universal Matter *(mater)*, as feminine.

But we have yet scarcely broken ground in this enquiry. The controversy, if such it may be regarded, respecting the place of the male and female elements in the scale of being, is of prehistoric antiquity. It looms out upon us in the great war

between the Solar and Lunar Rajpoots in India, and thus probably led the way, by their disunion, for the ultimate reduction of the noble and chivalrous Kshatriyas beneath the subtler sacerdotal Brahmins, while its contrasted standards are seen to this day in the *Sun* of Christianity and the *Crescent* of Islam. In truth, the same elements are still at work within our own faith; for the speciality of Christianity, as a modification of Judaism, consisted in the proclamation of the feminine attribute of Love, as a supplement to the masculine attribute of Justice, so especially emphasised in the scheme of Moses. Nor has this development of the feminine character of our faith yet ceased; for the Church of Rome, not contented with Christ, as an especial messenger and manifestation of divine love, has again supplemented this by the adoration of the Virgin, whose immaculate conception has only become an authoritative dogma in our own day.

We are thus brought to the essential character of Deity, as being predominantly masculine, feminine or bi-sexual, this being, in truth, the groundwork of the entire argument. "God is a spirit;" we may add the universal spirit. Now spirit acts, matter is acted on. God is unitary. As the all-embracing ONE, he dominates the diversity and multiplicity of creation. He is central, the creation being peripheral. He is causal, the first cause, and the *primum mobile*. We suppose it is almost needless to say, that in so far as these specialities are sexual, they are masculine and not feminine. Let us now look at some of the Divine "attributes." God is love, say the advocates of his feminity. But we should remember that the love here spoken of is *paternal*, and not maternal; that is, it is *just* love, that equally regards *all* the children. Maternal love is always partial, tending to groundless preferences and predilections, obviously based on sympathies, not always measurable by the merits or demerits of those who chance to be the objects of preference or dislike. "God is just." In this he is pre-eminently masculine, for the infinitely wise, and good, and just, must be utterly devoid of every trace of that special form of feminine affection to which we have been just alluding, and which, as it permits of individual preference, presupposes injustice as an unavoidable accompaniment of its very existence. The divine will is also masculine; in other words, it is sustained and persistent, not variable and emotional. It is not subject to feminine tides of feeling, has no revulsions, no eddies, no passional tumults, but operates with undeviating regularity from the beginning to the end of the great eonic periods of created being.

Let it not be supposed, from the severity of the foregoing remarks, that we are arguing for the *exclusively* masculine character of Deity. Such a conception of God would be at utter

variance with his absolute universality, which must embrace both the male and female elements of being, since each is manifest in his creation. What we are contending for is, that God, as the unitary spirit and primal cause, is predominantly, and, perhaps, we might say, essentially masculine. While his multiplex creation, more especially when ultimated on the material plane, is as predominantly feminine.

We have already spoken of the universe as his divine bride, the celestial Eve, the soul dream of the Infinite projected into objectivity on the plane of time and space, and thus made presentable as the realised thought of God. Thus the very condition of its existence as an effect, implies that it is *passive* in relation to its *active* and producing cause; in other words, that as God is positive and masculine, his creation is negative and feminine, the former being absolute, the latter relative.

Now, what is the material universe? And we reply, The organic vesture of the divine spirit; if the terms be not so strong as to prove offensive, shall we say, the *quasi* corporeal instrumentality by which the universal life discharges its manifold functions through appropriately specialised organs. But such a living structure, as we have elsewhere said, is not a mechanism but an organism; and, consequently, could not have been *made,* but must have GROWN by the development of its several parts and the evolution of their respective organs. Thus contemplated, the whole process of creation is one long gestation; in other words, the universe is still an embryo, awaiting its birth from the womb of time and space, into the higher life of the eternal and the infinite.

It must be at once obvious that this spiritual paternity and material maternity of all things, implies that the beginnings of phenomenal existence shall, under every form, organic and inorganic, be especially feminine. Thus contemplated indeed, time and space are the feminine, because divisional counterparts of eternity and infinity, which, as unsusceptible of partition, are essentially unitary and masculine. So the beginnings of phenomenal life, the infancy of physical existence in all its successive planes of manifestation, are feminine. Thus the first state of the universe appears to have been that of diffusion, the most nearly inchoate and unspecialised condition of which matter is susceptible. It was the very opposite pole of that unity and concentration by which the masculine is characterised. It was "without form and void," because the male or spiritual influence is the alone plastic and fecundative power, and he was then latent and only feebly operative, or rather there had not been time for developing the steadily cumulative effect of his processes. The next state of the universe was that of fluidity, that is of unfixity, unsteadiness, and mutability, still a condition eminently feminine; but a

feminity sufficiently advanced for the incipient offices of reproduction. Its existent state throughout the area, in any measure within the range of our cognition, seems to be bi-sexual, partly fluid and partly solid, a condition which we see figured and reproduced in the earth and water, the lands and seas of our own globe. And now, perhaps, the reader begins to understand how it is that the ocean was our great mother, all organisms, both vegetable and animal, bearing traces of an immediately or remotely marine origin. It could not indeed be otherwise, for water is the representative of the great cosmic fluidity, arrived at the stage for maternal duties. Hence it is that the yolk of an egg floats in the *liquid* white, and that the fœtus is similarly provided with a fluid environment. Hence, too, the ærial ocean with which our own planet is engirdled, while in common with other cosmic bodies of the same order, it also floats in the great ocean of solar light and influence.

We have already tabulated night and darkness as negative or feminine, and hence it is that, like the ocean, they are the great mothers. Hence it is that initial types are prone to nocturnal habits and dark abodes; that the eel revels in mud, and the worm burrows in the earth. Hence it is, also, that the oldest of the Raptores, the owls, are birds of the night, and their animal counterparts, the Felidæ, are beasts of the dark. Hence it is, likewise, that more births and deaths take place during night than day, for parturition and dissolution, as feminine functions, are favoured by nocturnal influences. Perhaps the reader is now better enabled to understand why the Negro is black, the American Indian red, the Turanian yellow, and the Caucasian, for the most part, white, and how it is that the latter may be followed by his radiant brother, clothed with light as a garment, and in strict correspondence therewith, possessing intuitive insight, the result of clairvoyant lucidity, as an abiding and normal mental attribute. Of this, however, more anon, when in the legitimate sequence of our subject, we return to man, past, present, and future.

Lest the tendency of the foregoing remarks on the place of the sexes should be misunderstood, we would here observe, though somewhat prematurely as regards the due order of our topics, that if man be the Divine son, woman is also the Divine daughter, and her destiny, like his, is a return to and re-absorption in the Infinite paternity. As, however, in the process of emergence, he was at first hidden in her, so will she in the advance to convergence, be hidden in him. This is that restoration to eternal unity out of the temporal duality, whereof Plato, echoing a venerable tradition of pre-historic ages, so pleasantly discourses. And would woman know the exceeding brightness of her glory, when thus spiritually mated with, that is essentially *united* to

her eternal copartner? let her look abroad upon the universe, that Bride Divine, and see how already, even in this, her infantile nonage, she is clothed with suns as a garment, and weaves the stars but as jewels into her celestial crown. What she is physically, that will woman be spiritually, the heavenly beauty, the love-woven perfection, the angelic revelation ever growing in purity, increasing in brightness, and advancing in splendour through the endless cycles of the everlasting ages.

And the universal woman, the Bride Divine, our great mother, the material creation, *whence* is she, *what* is she, and *whether* does she tend? And here we arrive at the grand solution, and reach that exalted plane at which our hitherto separate, yet really converging lines of thought, coalesce and harmonise. She is not only the bride, but the daughter, of her eternal bridegroom. She is from him. He is her creator as well as her spouse. She came forth from him clothed in the obscurity of matter, she will return to him draped in the glories, robed in the effulgence of spirit, when the once dark and heavy-laden clouds of primeval chaos, then translucent and radiant, shall beam with the reflected light, and glow in the transmitted splendour of the heavenly sun. And amidst the sublime revelations of that great evening of our Eon, it will be seen that all previous epochal changes, all antecedent births, growths, and transformations, were but a mighty prelude, a magnificent preparation for this mystic marriage, in which the celestial bride, purified from her material dross, and transfigured into the faultless ideal of spiritual beauty, shall appear worthy of her position as the child-wife of the universal father. Much might be said of these successive emersions and immersions of the creational form of being, for they are not one, but many, and constitute a wondrous generational sequence, a stupendous "song of degrees;" but to dwell on these Eonic days of the eternal life, would be to emerge out of physics into metaphysics, to become "winged," and leave the solid earth of fact for the cloud-land of speculation.

Thus, then, we see that the male is first, but first as spirit, and the female is second, but second as matter. And thus it is, that in the final consummation, when the material universe, purified and spiritualised in the fires of Divine love, shall be prepared for re-absorption into the infinite paternity, the first will also be last, the circle ending, as all circles do, where it began. And here let us remark, that the circle in process of formation is feminine, but when completed and *closed*, masculine, because it is then a new and enlarged centre. And now we may understand how spirit can be a unity, and yet not barren, for he is a central, solar, paternal unity, whose rays of light, and and love, and life, are ever traversing his infinitude of radii to the circumferential forms of his feminine creation. And thus

has our argument also completed its circuit, and we are brought back to our original idea, that the male represents spiritual unity, the female, material multiplicity; that the former is an analogue of the creator, the latter of creation; that the first is solar, the second planetary; the former paternal and central, the latter maternal and circumferential; and that their true relationship, that to which through all transmigrations they are ever tending, is that of the paternal bridegroom to his filial bride; and thus, while one is the head, the other is the heart, of the universe, the bipolar forces, the Janus-face of total being.

SOLAR CELLULES AND STELLAR ORGANISMS.

Let us now apply this test of opacity and darkness, as indicative of the presence of the negative or feminine element in the great cosmic bodies of the universe, suns, planets, and satellites, as we shall perhaps thus obtain some insight into their respective status, and be better able to understand their relationship to each other. We have already spoken of these bodies as cosmic globules, the analogues on a grander scale of those organic cellules which constitute the basis of both vegetable and animal structures, and which in their matured or solar, that is, to us, stellar form, are apparently being slowly woven into structures of a celestial order, at whose possible magnitude, force, beauty, and other corresponding characteristics, the mind feels overwhelmed, as at the sudden disclosure of an almost limitless prospect on emerging from some lofty mountain pass, or even overawed, as at the visional revelation of some scene of such wondrous glory and sublimity, such transcendant beauty and splendour, that language, framed only for earthly experiences, fails of its office, in the attempted communication of such supernal loveliness and grandeur to the mind of another. Adjudged, then, by this test of opacity, the planets and their satellites are almost purely feminine, the faint auroral light at the poles of the former being the only indication, which the inner, and, perhaps, younger series yet afford of advancing masculinity. The belts of Jupiter (his budding rings?), and the completely developed circumferential appendages of Saturn and Uranus, together with their and his many moons, being, probably, signs of farther advancement in this respect. Still, the planets and their dependencies are yet obviously, but mothers and daughters in the solar system: the former married and fertile, the latter still celibate and sterile, being only at the neuter, or childish stage of development. But what shall we say to the *luminous* Sun, the *central* fountain of *radiative light?* Why, that his every characteristic of *vesture, position,* and *function* is eminently indicative, we might say clearly demonstrative, of masculinity of character. He is

the great life-giving and life-sustaining FATHER of his circumambient sphere of filial brideworlds. Hence the profound propriety of the Sun being chosen in so many religions, but more particularly the Zoroastrian, as the apt and sublime emblem of God the Creator, more especially in his paternal relation to his filial creation, at once the daughter and the bride-divine of universal being.

Let it not astonish us that a solar, that is, a completed and celestial cellule should be masculine. The terrestrial cellule, the egg, and the fœtus in utero, are all *feminine* emblems of creation, under evolution in the womb of Chaos. But the Sun is a manifestation of cellularity at its maximum, after many transmigrations. He is cellularity at its celestial epicycle, and on the cosmic scale, and so, under some aspects, in direct contrast to the terrestrial, at its faint and imperfect, because incipient cycle, and thus affords a notable illustration of that process of translation, in virtue of which the inherent tendency, even of the most feminine types and phases of existence, is to essential masculinity. The Sun is a finished, and, therefore, glorified cellule, on the celestial plane. Speaking figuratively, he is mundane materiality and opacity translated into heavenly splendour and spirituality. He is a *completed* male of the cellular order, clothed in his royal robes, seated on his fiery throne, and endowed, as of right, with his regal centrality of power and influence, not the *queen*, but the KING bee of the celestial hive. Perhaps, from this magnificent example, the reader will begin to understand what we mean by masculinity absorbing feminity, not as destroying, but appropriating its functions. The solar, like the organic cellule, is obviously bi-sexual; but as in the latter, the male element is latent, only showing its presence by the effect of fertilisation; so in the former, the female element is hidden from manifestation, save in the maternal office of reproduction. The solar cellule is, in semblance, a parturient male, as the primal organic cellule is, in appearance, a self-fertilised female: these seeming physiological contradictions being solved in each case, by the *latent* presence of the opposite sex. The predominantly feminine, self-fertilised and so reproductive organic cellule, is the emblem of creation at its spiritual aphelion, at its farthest remove, not in place, but character, from the Divine Father, as conversely the predominantly masculine, self-fertilised, and so productive solar cellule, is the emblem of creation at its perihelion, at its near approach, on the return journey, for re-absorption, to the glorified condition of the spiritual source and primal cause of all created being.

Let us close these remarks on the great cosmic bodies of sidereal space, with some suggestions as to their probable duration. And here let us remember that, as terrestrial dwellers on

an incipient and immature planetary cellule, we are at the weak and feminine beginnings of life. We ourselves, and all around us, are denizens and products of the fluid and opaque, and therefore of the mutable and mortal. We are still so infantile, as to be almost wholly mothers' in place of fathers' children; hence birth, but above all, decay and death, are familiar ideas to us—so familiar and predominant, that we are ever prone to forget that, on our Father's side, we are the children of light and immortality. Thus we are, from habit and association, if not also from mental constitution, rather inadequate judges of "the issues of life and death," as we are compelled to contemplate the possibilities of the former, in relation to other provinces of being, through the dire inevitability of the latter in relation to our own. Nevertheless we may perhaps be permitted to ask, as regards the solar cellule, whether, in proportion as it puts off opacity, does it not enter on the privileges of immortality? as it ceases to be clothed with the shadows of death, does it not enter on the prerogatives of life—as it becomes winged and radiant for the empyrean, does it not tend to emerge out of the temporal into the eternal sphere? All the principles of analogy answer in the affirmative. We regard the solar cellule then as, in a sense, immortal, using this term, not as implying absolute eternity of duration, but a freedom from the law of death by extinction or dissolution, and the attainment of that stage in which this apparent destroyer becomes simply the liberator, through the higher process of translation. In other words, we expect the solar cellule to endure as a distinct entity, as a final form, till this eon of creation terminates by the re-absorption of all things into the infinite paternity, whence they primally emanated. Let us not be misunderstood as implying by this, that these cosmic bodies will not enter as component parts into higher and more complex structures. We only mean to argue that they will not undergo individual disintegration, and so may be regarded as the ultimate atoms of the cosmic sphere. In being thus interwoven into higher and more complex organisms, it must not be supposed that they will materially and grossly touch each other. It is doubtful if even terrestrial atoms do this. They will be surrounded then, as now, with a magneto-electric atmosphere of imponderable force, resistive, yet highly elastic, and it is the intensely active and rebounding character of this medium, which must largely determine the ultimate and collective character of the structures woven of such refined yet forcible elements. In all this, however, they may be regarded as simply the cosmic analogues of those "points of force," into which science is gradually dissolving the hardest and most resistive forms of ponderable matter, thus demonstrating inductively, the sublime conclusion, that even the grossest material forms are only spirit in manifestation on the sensuous plane.

Thus far, then, that is, in the cosmic sphere, we are perhaps justified in asserting that the tendency of Nature is from the opaque to the luminous, from death to life, from matter to spirit, from maternal feminity to paternal musculinity. This, in truth, is the mortal creation returning to its fount—the divine and eternal Creator. It is the effect swallowed up in its cause, the child growing into the likeness of its parent. It is the closing of the cosmic cycle, the completion of the architypal idea, the great restoration, the re-absorption and glorification, yet perpetuation of all things in God.

NOTE.—Many of the leading ideas in the present and foregoing paper on the "Place of Man in the Scale of Being" were promulgated by Mr. Luke Burke in the pages of the *Future*. Differing from him, however, on some fundamental points, such as the place of the sexes, &c., I did not hesitate to maintain a controversy with him in his own pages, where, with a fairness and liberality, unhappily but too rare, he inserted every one of my communications uncurtailed. Of the merits of this most friendly "Argument" it doe snot become me to speak. I will therefore only say of Mr. Burke, that while differing from him in some things, respectfully and reverentially, as a disciple may differ from his master, I nevertheless regard him as the profoundest synthetical thinker on science the world has ever seen. This is very strong language, but I use it advisedly, and simply remark in conclusion, that should these papers provoke him to finish his long-promised work on "The Plan of the Universe," and induce some bookseller to publish it, my own labours, should they produce no other result, will not have been in vain.

(The Earth and her Organisms in our next.)

THE PHILOSOPHY OF RE-INCARNATION.

No. IV.

HAVING seen, from the preceding considerations that—it being impossible for us, with our present faculties, to know anything of the essentiality of the Divine Existence and Action—Religion is not, and cannot be, anything else than the science and the sentiment of the relations of Derived Existences to the Divine Existence considered as the sole Cause of the Universe, and to one another, considered as ultimations of the same Creative Purpose, and having seen, still farther, that our conception of that Purpose must necessarily be modified by the progress of discovery in the various but convergent departments of Natural Science, we arrive at the conclusion that a Religious Theory, in

order to command the assent of the world of to-day, must, on the one hand, afford, in regard to the mode of the Divine Action in the evolution of the phenomena of the Universe, an approximative indication in harmony with the scientific data already arrived at, and must, on the other hand, satisfy our sense of justice by demonstrating the existence of a Providential Plan embracing in its scope not merely the destiny of the human race, but that of all the other creatures that people the globe, explaining and justifying all the facts of our chequered life as elements of a harmonious and beneficent Whole, and convincing our reason of the existence, for every sentient being, of possibilities of indefinite development, in knowledge, purity, power, and happiness, vast enough, and splendid enough, to satisfy the boundless aspirations of a duration that will have no end.

The disciples of the Spiritist School believe that the foundation of such a theory has been laid through the instrumentality of the diligent searcher after Truth whose views have already commanded the assent of tens of thousands of earnest minds; a theory in harmony with the mental and moral needs of the age, and which—already more fully elucidated by other seekers for whom he has opened the road, and destined to be progressively developed by discoverers in the field of natural science, by future Messiahs,* and by yet higher spirit-teaching—will gradually rally the intelligence of the world to the grand conception of a unitary destiny for all created beings, to be worked out by each individual for itself, through the gradual unfolding of the capabilities latent in its nature, under the action of the influences brought to bear upon it by the varied discipline of existence.

In order to ascertain how far the theory alluded to can fairly claim to be in harmony with the results of scientific investigation into the nature and mode of production of Material Phenomena, it is necessary to take a rapid survey of the latest acquisitions of human research in this most important field of inquiry.

The labours of the numerous investigators who have devoted their lives to the dissection and analysis of material bodies have ascertained that all those bodies consist of atoms possessing the attributes of extension, inertia, ponderability, and impe-

* The term 'Messiah' (Messenger) is applied by our Spirit-Guides to all intelligences from higher planets who, from time to time, solicit the privilege of incarnating themselves in lower ones, for the purpose of advancing their own progress by helping forward the human inhabitants of the latter, in Religion, Morality, Science, Industry, and Art. These Missionaries become what we call the 'leading minds' of the planets in which they incarnate themselves. They bring, to the elucidation of the branch of knowledge which they have undertaken to carry forward in the theatre of their mission, the faculty of spontaneous insight which we call 'genius' (and which is always the result of progress already accomplished in preceding existences), and are thus the principal Providential instruments of advancement in the terrestrial sphere.

netrability by one another,* separated from one another by interstitial spaces, and combined in varying modes for the production of the various material substances of the planet, the nature and qualities of each of which are the direct result of the particular mode of juxtaposition assumed, for the formation of each substance, by the atoms of which it is composed; and Materialistic Naturalists have accordingly concluded, from this double fact of the atomic constitution of all bodies, and of the absolute dependence of the qualities of these on the mode in which their constituent atoms are combined in each, that the Universe consists only of Atoms as the constituents of Matter, and of Movement regarded as an attribute of those Atoms; the Atoms themselves, through their various spontaneous modes of agglomerating themselves, producing the phenomena of Heat, Light, Electricity, Vitality, Thought, Will, &c. By the Materialistic School, therefore, the idea of the co-existence, with Matter, of a Spiritual Principle, or Element, is discarded. Matter, assumed to be self-existent, is considered, in regard to the phenomena of existence, as being at once both Cause and Effect; and the Universe is thus reduced to the condition of a Body without a Soul.

Happily for the progress of human thought, freedom of speculation and of experimentation contains within itself the efficient corrective of the errors into which it may seem, for a time, to lead its votaries; and accordingly, by carrying the analysis of material phenomena still farther than has been done by the Materialists, the experimentalists of the Thermodynamic School, with their most laborious investigator, Hirn, at their head, have completely refuted all the various Materialistic theories, by proving, with the aid of the most rigorous mathematical demonstration,† that the inter-atomic spaces in all bodies are the theatre of the action of Forces which are neither vibrations nor any other mode of Matter, nor yet mere abstract principles, but are real entities, though of a nature different from that of Matter, are as really a factor in the production of material phenomena as are the atoms themselves, and are not only distinct from, and independent of, those atoms, but rule the latter with a sway so absolute as to reduce them to the condition of mere executors of their behests. They have demonstrated that the action of those Forces—incessant, instantaneous, ubiquitous, transcending the limitations of Time and Space, and constituting, so to say, the normal and permanent magnetic network which holds planets to their suns, and suns to one another, throughout the immensity

* The so-called "Spiritual Phenomena" conclusively prove that Matter is as penetrable by Spirit-bodies as is a pane of glass by the sunlight.

† G. A. HIRN. *Conséquences philosophiques et métaphysiques de la Thermodynamique*, p. 96.

of the Universe—determines also the varying proportions of atoms and of interstices which constitute the various modes of atomic juxtaposition to which the various densities and qualities of material bodies are due; that not only the various qualities of those bodies, but the fact of combination, into bodies, of the separate and always repellant material atoms (which would otherwise remain eternally in a state of diffusion), is simply and solely the result of the varying interactions of those Forces upon the material atoms; and consequently that those Forces, and not the inert material atoms—incapable of movement and therefore incapable of combination or of union—are the real producers of the totality of material phenomena.

When the noble army of scientific explorers (true Pioneers of human progress, though, as yet, in many cases, too much absorbed by the wonders they discover in their special fields of research to be able to look beyond the plane of Result in which they are labouring), shall have advanced one step farther; and—perceiving that, as the inert material atom is but the obedient slave of the formative action of the Cosmic Forces, so, those Forces, incapable of devising the plan of the Universe they are working out, are but the unconscious instruments of the Supreme Intelligence in the ultimation of its Creative Purpose—shall "discern the traces of a Divine Presence in the interstices of every body," the recognition by them of Spirit, as the higher, directing principle, or element, of which material forms are only the continent, and the Cosmic Forces only the agents of manifestation, will follow as an inevitable consequence; and Science, having thus reached the true stand-point for the comprehension of the complex phenomena of existence, will cease to be a mere digger and delver in the outer courts of the Temple of the Universe, and will assume its true character as the High Priest of the Religion of the Future.

Having thus examined the latest demonstration of Physical Science in regard to the nature, and agents of production, of material bodies, we have now to ascertain the nature of the latest scientific hypothesis in regard to the origin of the globe we inhabit, and of the solar system of which it forms a part.

Geological discovery, as every one knows, has conclusively proved that our globe has not always existed in the state in which we find it at the present day, but that its surface and atmosphere have passed through vast cycles of change whose duration we have no means of determining with anything like exactness, but which must have required millions of ages for their accomplishment; that the earliest agency revealed to us, by the traces it has left of its concurrence in the work of planetary modification, is that of fire, the evidences of whose action, in the stratification of the surface of the globe, render it absolutely

certain that, at one period of its formation, what we call "the solid earth" was an incandescent mass, in which all the elements of its present materiality existed in a state of fusion, while the atmosphere of the planet must have been a heterogeneous mixture of gases, impervious to the light of the sun, but lit up with the lurid glow of the molten mass in its midst, and constituting a state of things in which none of the minerals, vegetables, or animals now known to us could possibly have existed in their present forms; that as the incandescent mass began to cool down, and the various substances, hitherto blended together in it and in the atmosphere, began to be superposed according to their relative densities, the union of hydrogen and oxygen produced water, whose action, combined with that of the central fire, gave rise to tremendous cataclysms which raised mountain-chains, hollowed out the beds of lakes and oceans, produced the earliest soils, and prepared the necessary conditions for the appearance of the primitive organizations of the planet, viz., lichens, mosses, fungi, ferns and other rudimentary vegetations of the cryptogamic order, and the zoophytes that constitute the link between the vegetable and animal reigns; that these primitive organizations were successively followed by the appearance of other races of plants and animals, corresponding to the changing conditions of the surface of the earth, and all of which, disappearing in their turn through the cataclysms that incessantly modified those conditions, were succeeded by others, and these again by others, until, through the combined action of fire and water, and the various natural forces, the surface of the planet, with its environing atmosphere, its vegetation and its fauna, and its human races as the highest degree of a constantly ascending series of organized beings, became what we find them to be at the present day; for, that the human race did not exist during the Primary, Transitional, and Secondary geological periods, and that, if it existed during the Tertiary period, it could only have been towards its close, is conclusively proved, not only by the total absence of human remains and of all traces of human action in the strata of those periods (while containing abundant vestiges of the most delicate vegetable and animal organizations), but also by the certainty at which we have now arrived that, previous to the Tertiary period, the material conditions of preparedness of planetary surface, climate, and atmosphere, necessary to the support of human life, did not exist.* It is evident, therefore, that the phases of planetary preparation, and the appearance of the various orders of living creatures that people it, constitute a related sequence, worked out in the order of graduated hierarchical pro-

* *Vide* the important researches of M. Boucher de Perthes on the subject of Primeval Man.

gression which we have already seen to be the law of development for our planet.

In regard to the origin in Space of the various Solar Systems which compose any given nebula, modern astronomers are unanimous in regarding it as the result of the gradual condensation of Cosmic Matter, occupying the immensity of Space, and containing, in the form of a gaseous vapour too attenuated for perception by our organs, the elements of all the various materials of which those systems, and the future races of beings that are to inhabit their globes, are to be composed. Herschel, Laplace, Arago, Humboldt, and the other leading astronomers, assume, in almost every page of their writings, the existence of this Cosmic Matter, as the source of the materials of the chemical elements whose various combinations produce the different forms of existence that make up the Material Universe.*

Movement being the law of existence, and, when arrested, being converted into heat,† it is evident that the agglomeration of the Cosmic Matter in any part of Space must, by the resulting shock of its elements against one another, diminish the velocity of their original movement, or, in other words, transform that velocity into heat; and that thus the diminution of the original movement of the Cosmic Matter, consequent on the condensation of its elements, suffices to explain the enormous development of caloric in the condensing masses of a Cosmic Nebula, of which, in the case of our own planet, we have actual proof in the evidences, furnished by the globe itself, of the incandescence of its primitive period. The initial heat of a Cosmic Nebula being gradually disseminated in Space, and its various elements—drawn together by the process of condensation, and,

---

* "In seeking to explain the origin of the planetary system," says Laplace, "by tracing backwards, the course of things as far as it is possible for us to do, we arrive at a state of nebulosity so diffused that its existence could hardly be suspected."

Matter, in a diffused state, occupies vast spaces of the heavens.—ARAGO. *Astronomie Populaire*, p. 512.

We see Matter, sometimes condensed in globes of very different densities; sometimes disseminated through Space. . . . Let us consider this Cosmic Matter, distributed throughout Space under forms more or less defined, and in every possible state of aggregation. . . . . It is believed that these nebulosities undergo gradual changes of form, according as the Matter of which they are composed, obeying the laws of gravitation, condenses around one or many centres.—HUMBOLDT, *Cosmos*, vol. i. p. 88.

† If a mass of iron be made to revolve rapidly between two electro magnets, it will become stationary the moment an electric current is excited in the latter; and the mass of iron will have gained an increase of temperature exactly proportioned to the degree of velocity with which it was previously revolving. The earth's orbital motion (through an unnoticed *lapsus*, mis-stated in the preceding paper) being 27,400 leagues per hour, 457 leagues per minute, 7½ per second, if it were arrested in its course, the conversion of its velocity into heat would cause an evolution of caloric that would suffice to immediately transform the entire globe into vapour.

through the action of the Cosmic Forces, being brought into new combinations—a succession of ruptures occur in the mass of the Nebula, through the separation of the portions which have been the first to arrive at a gaseous or liquid state, and which, obeying the impetus of the Forces to whose action they are subjected, assume the form of globes of incandescent vapour, moving in fixed orbits in the trajectory of the mass from which they have been thrown off, while maintaining their original movement of rotation on their axis. Thus, as a cloud, or a jet of steam, on cooling, condenses into spherical drops, so a nebulous mass of Cosmic Matter, transformed by the condensation of its elements into a cloud of incandescent vapour, resolves itself, as it cools down from its greatest heat, into a fiery rain whose drops are suns, and planets, and satellites. Such, say the most eminent astronomers, has been the origin of the Nebula of the Milky Way to which we belong; our Sun being a partially-condensed drop of the primitive mass of incandescent Cosmic Matter from which the Nebula itself has been evolved, and its family of earths and moons being tiny droplets that have been thrown off from that larger drop by the continued action of the forces that first separated it from the primitive mass, and that have gradually fitted our little globe, through the natural processes whose sequence has been revealed to us by geological exploration, for the habitation of the various orders of beings by which it is peopled.*

---

* There is an ethereal fluid that fills all Space, and penetrates all bodies; this Fluid is the primitive Ether, or Cosmic Matter, generatrix of worlds and of material forms. In it are inherent the Forces which accomplish the metamorphoses of Matter, and the necessary, immutable Laws which rule the Universe. These Forces, multiple, infinitely varied in their modes of action, for the production of the combinations of Matter, localised according to the masses of the latter, diversified in their results according to circumstances and conditions, are known on the earth under the names of Density, Cohesion, Affinity, Attraction, Magnetism, Electricity; their vibrations constitute Sound, Heat, Light, &c. In other globes they present other aspects, offering characters unknown in this one; and have assumed, in the immensity of the heavens, an unimaginable variety of modifications of which the children of earth are as little able to compute the grandeur as would be a star-fish, at the bottom of the sea, to comprehend the sum of terrestrial phenomena.

As there is but one simple, primitive substance, which, diversified in its combinations, becomes the generatrix of all bodies, so all these Forces originate in one universal Law, diversified in its effects, imposed, by the Sovereign Will, on the universality of Creation at its origin, and constituting its permanent harmony and stability. You are not able, upon the Earth, to appreciate the working of this Law in its full extension, because the forces which represent it in your field of observation are restricted and limited; nevertheless, gravitation and electricity may be regarded as a large application of the Primordial Law that reigns throughout Immensity. All these forces are cœval and co-existent with the Creation they rule. Being inherent in the Cosmic Matter, they act necessarily, in everything, everywhere; modifying their effects by the simultaneity or succession of their action, predominating here, slackening there, powerful and active at certain points, latent or suspended at others; preparing, preserving, and destroying worlds, according to the periods of their cosmic existence; working out the marvellous developments of Nature wherever they occur, and insuring for ever the unfading

Having thus passed in review the results of scientific enquiry into the nature and mode of production of the component ele-

---

splendour of Creation. . . . If we can succeed in comprehending the relation, or rather the opposition, of Eternity and of Time, if we have familiarised ourselves with the idea that Time is only a measurement relative to the succession of transitory things, while Eternity is essentially one, immutable, and permanent, not susceptible of any measurement appertaining to duration, we begin to understand that Eternity has no beginning and no end. . . . GOD, having existed from all Eternity, has necessarily created from all Eternity; for, if we suppose a limit to the action of the Creative Power, no matter how far we carry back in imagination that supposed limit, there must have been—weigh well this thought—an ETERNITY in which the Divine Hypostases, the Infinite Volitions, would have remained plunged in a dumb, inactive, improductive lethargy; an Eternity of seeming Death for the Eternal Parent who gives life to all beings, an Eternity of silent indifference for the Word that governs them, an Eternity of cold and selfish sterility for the Spirit of Love and Vivification!

Let us form to ourselves a truer idea of the grandeur and perpetuity of the Creative action. GOD is the Sun of beings; the Light of the world. The appearance of the sun gives instantaneous birth to floods of light that fill the uttermost bounds of his empire; so the Universe, born of the Eternal Will, fills the unimaginable periods of infinite duration, outbirth of the "FIAT LUX!" of the beginning. The absolute commencement of all things must be referred back, and up, to the inscrutable Godhead; their successive appearance in the domain of existence constitutes the order of Perpetual Creation. Who shall say what may have been the splendours of that Past Eternity, of those ancient times, hidden from us by the veil of ages, when none of the marvels of the existing Universe had begun to be? Of that earlier epoch when at the accents of the ineffable VOICE, revered and beloved of every creature as that of a Mother, the materials which were to come together, symmetrically and spontaneously, to build up the temple of the Nature amidst which we live, became suddenly present in the illimitable Void? . . . The World in its cradle was not established in its virility, in the plenitude of its astral life. The Creative Power never contradicts itself; and the Universe, like all the things of which it consists, was born an infant. Endowed with the laws and the initial impulse inherent in its formation, the primitive Cosmic Matter gave birth successively to whirling agglomerations of diffused fluid, to masses of nebulous matter, that broke up of themselves into smaller portions, which, undergoing innumerable modifications, brought forth, in the immeasurable regions of Space, divers centres of simultaneous or successive Creations.

According to the forces which specially predominated in each, and the special circumstances of their interior development, these primitive centres became the foci of special manifestations of life; some of them, less widely disseminated in space, and richer in constituent principles and active forces, commenced at once their astral life; while others, occupying unlimited extents, only effected their growth with extreme slowness, or divided themselves anew into secondary centres. If we carry back our thoughts only for a few millions of ages before the present epoch, we reach a period when our earth did not exist; when our solar system had not begun the evolutions of its planetary life; and yet we should find that magnificent suns already illuminated the ether, and that inhabited planets already gave existence to a multitude of beings who have preceded us in the human career, and whose eyes beheld the glories of an opulent Creation unknown to us. Nay, more; even then, the splendours of still earlier Creations, that had caused the hearts of still earlier humanities to throb with admiration at the marvels of Infinite Power, would already have reached their apogee, and have faded away from the regions of the sky. And yet we, whose little life comes after the infinite lapse of past Eternities, fancy ourselves to be the contemporaries of Creation!

Once again; let us form to ourselves a nobler conception of Nature. Let us remember that Eternal Duration is behind us as well as before us; that the Infinity of Space is the theatre of an unimaginable succession of simultaneous creations. Certain Nebulæ that we can hardly discern in the depths of the sky

ments of the Universe in which we find ourselves, we have next to examine the theory of Providential Development which it is the aim of the present series of papers to elucidate. But, before proceeding to set forth views that differ so widely from those hitherto arrived at by the majority of English and American

---

are agglomerations of suns in process of formation; others are "Milky Ways" of inhabited worlds; others, again, are the scene of catastrophes and dissolution. Let us remember that, as we are placed in the midst of an infinity of Worlds, so we are also placed in the midst of a double infinity of past and future Durations; that "Creation" in its universality is not to be comprehended by our present faculties, and that we must restrict that word to the formation of our little globe, ... The Primitive Cosmic Matter contained the material, fluidic, and vital elements of all the Universes that unroll their wonders beneath the gaze of Eternity. It is the fertile mother of things, the first parent, the eternal generatrix. This substance, from which sidereal spheres are evolved, has not disappeared; this all-producing power is not dead; for it incessantly gives birth to new Creations, and incessantly receives back into its bosom the reconstituted principles of the worlds that become erased from the pages of the Eternal Book. This Ethereal Matter, this Cosmic Fluid, that occupies the Universe, filling the interplanetary spaces, more or less rarefied in immense regions rich in agglomerations of suns, more or less condensed where the sky is not yet spangled with stars, more or less modified by various modes of combinations according to localities of Space, is nothing else than the Primitive Substance in which reside the universal Forces from which Nature has drawn forth all that is. Like an immense ocean, this fluid holds and penetrates all bodies. In it resides the vital principle which gives birth to the life of beings, and perpetuates it upon each globe according to its state; a principle which remains latent until roused from its slumber by the call of concurrent conditions. Each creature, mineral, vegetable, animal, or other—for there are many other natural reigns whose very existence is unsuspected by you—appropriates to itself, in virtue of this universal principle of vitality, the elements of its existence and duration. The molecules of the mineral have their sum of life, as well as the grain of seed and the embryo, and group themselves, as really as do those of organized bodies, in the symmetrical figures which constitute the individuality of that order of development.

It is necessary for the mind to be thoroughly penetrated by this idea, viz., that the Primitive Cosmic Matter was endowed, at its origin, not merely with the Laws which insure the stability of worlds, but also with the universal Principle of Life which spontaneously generates the various orders of existence on each globe, as the various conditions necessary to the successive development of those orders are prepared through the action of the Cosmic Forces, in the sequence appointed for the appearance of the Children of Life during the Creative Period. It is thus that Universal Creation is effected; and it is therefore correct to say that, the operations of Nature being the expression of the Divine Will, GOD has always created, creates unceasingly, and will always create.

I have hitherto said nothing in regard to the Spiritual World, which also constitutes an integral part of Creation, and accomplishes its destinies according to the august prescriptions of the Sovereign Will. I can give but little information respecting the mode of creation of spirits, on account of my own ignorance, and my reluctance to enter upon questions which I have not yet been permitted to fundamentally explore. To those, however, who seek, humbly and reverently, for light in regard to this department of the Divine Operation, I will merely say: Spirits do not reach the point at which they receive the Divine illumination which gives them, with self-consciousness and free-will, the notion of their high destinies, without having passed up through the Divinely-appointed series of the lower stages of being in which the elaboration of their individuality is slowly accomplished; it is only from the day on which the Creative Intelligence impresses its august type on their forehead that spirits take rank among the humanities.—*From a Series of Communications, entitled Etudes Uranographiques, signed* GALILEO, *obtained by the Spiritist Society of Paris, in the Winter of* 1862-63.

Spiritualists,* it is necessary to ask attention also to certain other preliminary considerations of a different order.

In the first place, it should be borne in mind that the views in question, although so intimately connected with the life and labours of the late Allan Kardec that they are often erroneously supposed to be the creation of his single mind, or of the spirits most intimately *en rapport* with him, are really far less the expression of a personal or individual opinion than are any of the other spiritualistic theories hitherto propounded; for, Allan Kardec not having been a medium in the usual acceptation of that term, the basis of the system of Religious Philosophy laid down in his works (and which was as new to him as to any of his readers) was not, in any way, the product of his own mind, but was progressively deduced by him from the concurrent statements of a legion of spirits, transmitted through many thousands of media (unknown to one another, and of every nation and social position) sent to him from every quarter of the globe, and forming an enormous mass of spirit-communications, unparalleled in extent and variety of source, the studying, comparing, collating, and co-ordinating of which absorbed his entire time and energies, from his first entrance upon the task confided to him to the moment of his instantaneous, painless, most peaceful return into the world of spirits, through the rupture of an aneurism, as he sat, in the act of tying up a bundle of papers, in his usual place, at his study-table, on the 31st of March, 1869.

Faithful to his two leading convictions in regard to spirit-communications, viz., that, Truth being necessarily consistent with itself, spirit-teaching, if true, must be in harmony with the discoveries of natural science, and that, whenever the time has come, in the order of Providential Development, for the enunciation of any law of spirit-life, such law will probably be proclaimed by the simultaneous testimony of a vast number of intelligent spirits, any new idea thus transmitted to him was duly taken note of, and was then laid aside until subsequent communications should have confirmed or invalidated it.† And it was only when any novel statement had been thus corroborated by numerous spontaneous communications from various quarters, and elucidated from various points of view, that he admitted it as an integral element of the theory thus gradually

* Every truth must battle its way, and by battling, it will become strong, and in the end—triumphant.—WILLIAM HOWITT, *Spiritual Magazine*, *Jan.* 1861, p. 7.

† The seekers of the Spiritist School are consequently expecting, with the utmost interest and confidence, the appearance of communications, confirmatory of their views, through English and American media. Among the precursory signs of the approach of this phase of spirit-teaching, may be mentioned, in England, the remarkable allegorical drawings of Mr. G. Childs, and in the United States, the lecture on "The Mystery of Reminiscence," by Mrs. Cora Tappan, reported in the *Banner of Light*, of November 6, 1869.

built up, and any portion of which he always held himself ready to modify, or to reject, if the progress of scientific discovery, or subsequent spirit-communications, should be found to militate against its probability. Moreover, the works of Allan Kardec, though constituting, as already stated, the basis and starting-point of the Spiritist Philosophy, have already been followed by a number of other treatises—due, in part, to instructions mediumistically received, in part to human researches and investigations prompted by those hints from the other side,—still farther elucidating the views in question, by carrying, into other fields of thought, the application of the principles set forth in the Kardec books, and causing, in regard to certain details of the latter, the partial modifications which necessarily result from the ulterior development of any fundamental teaching. Thus, for instance, the works of Allan Kardec treat of the development of Spirit only from its attainment of the human grade, and, in regard to the evolution of Cosmic phenomena, treat mainly of the phases of terrestrial existence accomplished since the appearance of the human race; whereas both those branches of enquiry have now been carried considerably farther back by other seekers of the School who, assisted by spirit-teaching, have developed, with much greater amplitude, the consequences implied in many passages of the Kardec books. The future papers of the present series will therefore aim at giving a general idea of the views already arrived at through the wide-spread enquiry inaugurated by Allan Kardec, and still going actively forward among his disciples.

In the next place, it should be borne in mind that the contradictory views expressed by spirits, and ranging, as we know, from the most rigid orthodoxy to Atheism, conclusively prove (what all analogy would lead us to expect) that there is no visible and absolute standard of truth in the spirit-world, any more than in this world; and that spirits, who are only the souls of men and women from whom the outer garment of flesh has fallen away, retain for a longer or shorter period after their return into the spirit-world, the ideas, modes of thought, and even the prejudices, they have taken away with them. It would seem, indeed, that there, as here, "the eye sees what the eye brings the means of seeing," and that the immediate gain of the disincarnate spirit, in the intervals between its successive incarnations, consists less in the acquisition of new ideas—which are represented as being mainly the fruit of its contact with Matter—than in the results of the closer, broader, clearer, comprehension it is enabled, when freed from the limitations of the flesh, to arrive at in regard to those which it had acquired up to the time of its last return into the spirit-world; in the quickening of its desire for moral and intellectual progress through the fresh glimpses it obtains of the glories and

happiness of the higher spheres; and in the renewal of its perception of the necessity of such progress as the only passport to those higher states. It is therefore altogether probable that most of those who have left the earth without having acquired the idea of successive returns into the flesh as the law of human progress, may still be unaware of the existence of such a law. For, just as, in the earth-life, the memory of its days and nights is null in the infant, and is only developed gradually with its growth, so the conscious length of the spirit-memory is proportional to the actual advancement of each spirit; and although the memory of its past lives, in the flesh and out of the flesh, is inherent in the spirit-body, that memory, in the case of spirits in the earlier stages of development, corresponding to the period of infancy (to which the greater portion of the spirits of our planet still belong), is latent, and only becomes awakened and present to the consciousness of the spirit as it advances in the path of progress.* Moreover, notwithstanding the increased facilities of locomotion possessed by disincarnate spirits, they can only enter the spheres which the degree of progress to which they have attained gives them the possibility of entering; while, on the other hand, the law of affinity causes them to form themselves into groups and societies, drawn together by the attraction of similar views and sentiments, and apparently, in many cases, as unwilling to entertain new ideas as any earthly coterie. There also appears to be a close correlation between the progressional movement of minds in the spirit-spheres, and in their correspondents upon the earth; and as the knowledge of the law of re-incarnation is stated to have been, up to this time, intentionally kept from the majority of the people of the earth (as not sufficiently prepared for it), it is evident that, assuming, for argument's sake, the reality of the law in question, it would still be unknown to the greater number of the spirits who have recently left the earth. And it must also be remembered that, while each degree in the ascending scale of spirit-progress is characterised by a wider knowledge of the laws of Life, spirits of a higher order of advancement, and consequently more likely to have become aware of the law in question (supposing it to exist), scrupulously avoid all sudden or violent interference with the ideas of those with whom they communi-

* "There is strong analogy for believing in an infinity of past existences, which must have had connexion; and human life may be regarded as a type of infinite and immortal life, and its succession of sleep and dreams as a type of the changes of death and birth to which from its nature it is liable. . . . . The whole history of intellect is a history of change according to a certain law, and we retain the memory only of those changes which may be useful to us;—the child forgets what happened to it in the womb; the recollections of the infant, likewise, before two years are soon lost; yet many of the habits acquired in that age are retained through life."—Sir Humphrey Davy. *Consolations in Travel, or the Last Days of a Philosopher*, pp. 224, 225.

cate, and which ideas, they constantly assure us, are only to be gradually modified by the individual action of each mind during its successive incarnations. And as, on the one hand, it seems to be impossible for them to convey, to spirits in the flesh, anything more than a merely figurative, or emblematic description, borrowed from earthly impressions, of the objects, perceptions, and activities of the spirit-world,* while, on the other hand, the communication now being so generally developed between the two worlds is mainly intended to give us positive evidence of our continued existence after the death of the body, in harmony with the advance of science in other branches of inquiry, our spirit-friends usually seem to content themselves with addressing us in the language of our habitual ideas, speaking of their former incarnations to those whose minds are already prepared for such communications, but refraining from doing so in the case of those whose mental training has not yet paved the way for the announcement of a law whose existence has, nevertheless, —as will be shown in a future paper—been suspected, with more or less clearness, by many of the most eminent thinkers of our planet.

The same considerations explain the fact that the spirits of deceased Protestants, Catholics, Jews, Mahometans, Buddhists, &c., so generally speak as though holding the views they held on earth; as, indeed, it has been seen that they probably often do. And even where the communicating spirit may be aware of, and desirous to inculcate, truths not yet arrived at by the mind with which it is trying to communicate, the strength of the mental current in the latter often exercises a deflecting influence on the communications attempted to be made, and causes them to take on an apparent meaning foreign to the intention of the communicator.

Again; when spirits are endeavouring to give consolation to the friends they have left, they naturally address them in the character of the incarnation they have just quitted, as, in the case of parents who have lost their children, the latter usually speak to them as though they were children still; for, to do otherwise would be, in the case of friends or of parents unaware of, or hostile to, the idea of re-incarnation, to render identification, and consequently consolation, altogether impossible. And there appears to be a still deeper reason for the presentation, by disincarnate spirits, in their manifestations of themselves to their friends in the flesh, of the characteristics of the life in which they have been known to the latter. We know

* "A belief in the power of writing by spirits will increase as the world grows older; and when once that has become more general, the spirits will be less afraid to say the truth, that of all heavenly things granted to spirit-life, none can be revealed."—De Morgan, *From Matter to Spirit*, p. 205.

not what may be the appearance presented, by disincarnate spirits, to one another; but we know that spirit is the controller of the evolution of form, and that consequently the retrospective action of a spirit's thought, on re-entering the sphere of its last earth-life—for the purpose of visiting, or communicating with, those who have been associated with that life—must necessarily cause it to assume, for the time being, the similitude of the conditions of sex, age, voice, dress, &c., associated in its thought with the memory of that life. It is only spirits of very high order, who can, by the mere action of their will, independently of this action of their memory, cause their spirit-body to assume the appearance which they desire it, for the time being, to present.

We see therefore that, while we cannot accept the impressions of even the most lucid and conscientious media as constituting an exact and literal expression of the facts and appearances of spirit-life, a great diversity of opinions and of statements, on the part of the spirits around us, is also to be looked for as inevitable; and that the only test of the truth or probability of the various theories put forth by spirits must necessarily be, as in the case of our own human guesses, their intrinsic reasonableness, their conformity with the tenor of scientific discovery in the other fields of natural enquiry, the amount of light they may throw on the problems of existence as perceived by the human mind, and the nature of the influence they are calculated to exert on the heart, intellect, and action, of those who hold them. But, while thus refusing to spirit-teaching, as to human-teaching, any other authority than that resulting from its intrinsic reasonableness, we may none the less admit that the hypothesis which most clearly demonstrates the Wisdom, Justice, and Goodness of the Creator in the various realms of Nature, which offers the broadest, noblest, most coherent view of life and duty, affords the most rational and consolatory explanation of the sufferings and sorrows of our present phase of existence, prompts to the largest and most active charity, supplies the highest incentives to the exercise of all our faculties up to the latest moment of our lives, strips Death most thoroughly of its terrors, and opens up the brightest and most sublime perspectives beyond the grave, must be, at least, the nearest to the truth.

Paris, January 7, 1870. ANNA BLACKWELL.

Many actions like the Rhone, have two sources, one pure, the other impure.

The rays of the sun shine upon the dust and mud, but they are not soiled by them. So the true philanthropist can pursue his noble work among the vilest of humanity and remain pure and untainted.

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. JACKSON, F.A.S.L.,
Author of "Ethnology and Phrenology, as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

MAMMON.

THE MONEY-POWER—THE WORSHIP OF WEALTH—THE TYRANNY OF CAPITAL.

IT is a most mistaken idea that we have given up the worship of the heathen gods. They are still adored as of old, but under other names. It is thus that we still bow the knee to Mammon, under the respectable and altogether unexceptionable epithet of Capital. Few things, indeed, are more remarkable in history than the fact that Christendom, whose prophet was poor, and lauded poverty as a virtue, should, nevertheless, have become the great seat of the world's wealth and material power, the "prosperity," as we so happily phrase it, of her great industrial communities being altogether unexampled in either ancient or modern times. Nor are the Christian nations simply prosperous, and so, of course, powerful—that is, they are not only in possession of wealth and of the resources which it implies, but they are pre-eminently, and beyond all other peoples, distinguished by the industrious habits, the manufacturing skill, and the commercial enterprise whereby wealth is accumulated. In a sense they cannot fail to be rich, for they are willing to work and able to save, and have studied the subject of investment till its principles have been reduced to something like the precision of a science. What a strange termination to the simple communism of primitive Christianity, and what a practical commentary on that system of apostolic poverty, that went forth without money and without scrip, nothing doubting, to the assured conversion of an unbelieving world, that numbered Rome, then in the meridian of her imperial splendour, on the beadroll of its cities.

We say on Sunday that we believe in God—the *Spirit*, but we admit on Monday that, for the practical purpose of giving us day by day our daily bread, there is nothing like a safe investment. Nay, even on the Sabbath, and under the roof of our churches, is not money, whether for the conversion of the heathen abroad, or for the reformation of the reprobate at home, the one all-absorbing theme, poverty of the apostolic order being obviously at a lamentable discount—even at the missionary station? The truth is, we are not only rich, but we are thoroughly pervaded by the spirit of riches; we are worshippers of Mammon and believers in the omnipotence of the Money-power, sermons on the Mount and apostolic examples to the contrary, notwithstanding. Not, perhaps, that we are especially blameworthy in this matter, any more than the Bees for their blind and instinc-

tive accumulations, this perhaps being equally with theirs, a case of "*vos non vobis*," we in reality not acccumulating riches for ourselves but for others, our vast hoards, the yellow and well-ripened harvest of a material age, not being so much a private possession as a public treasure, the humanitarian resources which will fall to the possession of a nobler and a grander age than our own. But this ulterior purpose, however it may suffice to vindicate the ways of God to man, should not be allowed to blind us to the pressing evils of our soul-absorbing idolatry of mere wealth, for the evils are present, while most of the providential good by which they are to be compensated is, we may presume, prospective.

There are few things connected with the darker rites of heathenism, that more justly excite our loathing horror and righteous indignation, than its human sacrifices. To perpetrate an act of cruelty by way of pacifying a God of love, is a solecism in morals, that would be ridiculous if it were not terrible, and accordingly our temples have been cleansed of this abomination for now well nigh twenty centuries. We say our temples, meaning, by way of excellence, our Christian as compared with our Druidic places of worship. But what of our temples to Mammon and their vast treasureheaps, "deposits" as we term them? Are there no ruby-stains on these glittering mounds, no blood-marks that tell of the wasted health and premature death of the busy workers, through whose exhausting toil at loom and forge, in the stifling mine and suffocating workship, they were heaped up? Men gifted with mathematical talent, the actuaries of disaster, tell us of the tonnage of coal we can purchase at the cost, among other things, of a human life. We suppose it is the same with our freights that cross the sea, there being an average of wreckage, a loss, it is said, rather on the increase. But ill-ventilated mines and ships not seaworthy or undermanned, are only the more glaring sins that Capital, careful mainly of its profit, has to answer for. The terrible and tragic catastrophes to which these things tend speak, trumpet-tongued, of the crime of him whose grasping avarice has been their cause. But there is slow as well as rapid murder, the silent bloodfeast of the vampire as well as the more noisy carouse of the ravenous and roaring lion. The pale mill-girl prematurely fading in the bloom of her youth, the consumptive artizan dying in his early manhood, are as much victims offered on the altar of Mammon as the suffocated miner or the shipwrecked sailor, though they die in their obscure desolation without "the pomp and circumstance" of a public sacrifice.

Mammon-worship, however, when carried to excess, not only demands the bodies but also the souls of men. It asks, and but too often obtains, the devotion of a life. Perhaps of the two,

this is its darker phase. Hear the grey-haired old capitalist, whose failing sight and enfeebled limbs should tell him that the perishing things of this material world are no longer for his poor uses; listen to him as he leans on the arm of some robuster member of the Mammonian brotherhood, and you will find that his talk is not of the land whither he is bound, but of the possessions which he is so soon to resign. With what animation he discuss the price of stocks and the state of the markets, probable profit and possible loss, the solvency of firms and the rate of discount—a miserable fly hopelessly involved in the spider's web—rather, let us hope, only an unsightly grub, who gorges to the last on its foul garbage, but who will soon enter the chrysalis tomb, thence to emerge in the beauty and splendour, the purity and ethereality of a higher life.

Neither is the full effect of this worship of Mammon confined to individuals. It pervades communities, giving a tone to society anything but elevated or desirable. This is sometimes seen in the rapidly rising centres of commercial and manufacturing prosperity, where literature and art are but imperfectly appreciated, and science is regarded solely for its practical applications, and where, not the worth of a man, but what he is worth, is the standard by which he is estimated, and where, consequently, the scholar and the gentleman veil their diminished heads in the presence of "the bloated Plutocrat." Of necessity, this exceptional condition of things can only last in full force, while the men who have risen immediately from the ranks are sufficiently numerous and powerful to assume and retain the leadership of society. With the lapse of time, the possession of wealth ensures education and conduces to refinement, and thus the grandson of the vigorous barbarian who founded "the house" often emerges as an accomplished gentleman of good manners and refined tastes, whose extensive library and well-selected gallery of paintings, rival those of the neighbouring nobleman who wears the honours of twenty generations.

Thus, in its ruder form, the worship of Mammon is gradually but surely modified in any particular locality, by the inevitable advent of higher resources. But the remedial process is not so rapid when the Plutonian spirit has taken possession of an age, pervading its religion and its politics, and detracting from the spirituality of its literature and art. Then it amounts to a partial eclipse, no doubt necessary in its cyclical recurrence, but by no means pleasant to those specially involved in its penumbra.

Now, this is our condition at present, with the hopeful feature, however, that apparently the maximum of obscuration is passed, and we are now emerging from our baptism of darkness into the returning light and glory of another age of intellectual refinement and spiritual edification.

We are, perhaps, rather severe on our commercial brethren, the busy bees of modern civilization. We have looked only on the silver side of their shield, let us now glance at the golden, not so much in its literal as in its metaphorical sense. Collectively, they discharge a most important mission, which could not, perhaps, be accomplished with the requisite energy and efficiency, save by a zeal and enthusiasm which imply that the man is absorbed in his work, If it be right that the artist should live for his statue, the bard for his poem, and the man of science for his discoveries, why not the man of business for his fortune? To die rich is his vocation. It is by this, perhaps, that he best subserves the necessities of humanity. If he cannot originate ideas, he can at *least* accumulate means, and thus furnish the basis and some of the material instrumentalities for future progress. Above all, let us not despise the captains of industry, the great organizers of labour, the true chieftains, the real aristocracy of a productive age, who evoke order out of confusion, and educe creation out of chaos.

And thus we have another instance how indestructible are the root-thoughts of the ages, and, we may add, how irresistible are the great tidal movements of humanity. For this Mammon-worship, with its seemingly boundless wealth, is by no means a new thing. Babylon and Rome were not only queens in power, but also in riches and luxury, and yet both, we may remark, succumbed to victorious poverty; the one being subdued by the simple Persians, and the other by the barbarous Goths. We have not come to this phase of the matter yet—and, of course, we don't believe in its possibility, any more than did the wise Babylonians and the learned Romans! And perhaps there is a certain *oracular* truthfulness in this persuasion that we cannot be conquered from *without*, for the indications are that the next great invasion will come from *within*. The handwriting on the wall, at which the modern Belshazzar trembles, does not speak of the Persians, but the populace,—not of the Goths, but the democracy. Not by a deluge pouring down from the distant hills, but by volcanic fire bursting up from beneath their feet will the gold and the silver, the precious stones, and the costly raiment of our nobles who are as kings, and our merchants who are as princes, become the prey of the spoiler, and so all the splendour and glory of a Mammonian age be brought to nought —like the courtly refinement and chivalrous loyalty of the old regimé in France, trodden under foot by the mobs of Paris.

In the meantime, however, Capital is king. He provides or he withholds the sinews of war, and monarchs are fain to await his royal behest as to ways and means ere they enter upon a contest. It is he who constructs our railways and lays down our telegraphic cables. To him we owe our splendid buildings and our

mighty cities. Even literature and art do not prefer their claims to him wholly in vain, for it is the wealth which he accumulates that suffices as the means for their patronage. We may thus see that, as in the case of Venice, Genoa, Florence, and, we may add, the mediæval Italian cities generally, modern capital will leave a valuable and lasting bequest to posterity. The commercial enterprize and manufacturing industry by which it is created may be accompanied, in certain instances, by petty exactions and coarse vulgarity, perceptible and disagreeable enough to cotemporaries, like the grinding tyranny of feudalism or the absurdities and exaggerations of chivalry, but these are merely its temporary characteristics, the specialities attaching to exceptional individuals or, at most, to a passing generation, while the harbours it has formed, the roads it has laid down, the cities it has adorned, and the works of art it has evoked, will remain as an inheritance for generations yet unborn.

A NEW STATE OF SOCIETY REQUIRED.

To the Editor.

As I cannot live after the ways of the world, there remains to me no other alternative but to attempt some plan of living after my own. And as I cannot go with the world to see how far the world may be induced to go with me, the following disquisition has arisen out of these considerations, and thus stand as the inevitable conclusions of my own nature.

The plan, then, that I would promulgate would be, to relieve the human race from all the ordinary temptations to evil, and to have the common heritage of all alike recognised to every thing that the Almighty may have disclosed for our improvement and happiness.

The anomalies at present existing thoughout society, but more especially in all our large towns, form the most sad and humiliating spectacle that any rightly constituted mind is called upon to endure; and from the great, but, as it appears to me, mistaken efforts put forth in all our moral and political institutions, and the wide-spread charities throughout the land, it cannot be doubted but that any scheme devised to respond more effectually towards the mitigation of their contending and factious differences would meet with some degree of attention.

I might, in passing, give expression to the wonderment often presented when considering this subject, that no man, or combination of men, should have thoughts of embodying, in some practical way, the life and conduct of Him to whom the civilised world prefers to look for guidance and direction under all circumstances.

Here we are after 1800 years of these rounds of our mortal experience, and still remain without any practical applications of those great principles for the regulation of our lives and conduct, marked out for us by the Founder of Christianity. And when we consider that it is to the spirit of his teaching, in spite of all this practice to the contrary, that

the world now stands indebted for its much vaunted enlightenment, the wonderment still remains and becomes wholly inexplicable, that the practical application of these principles should not have become self-evident to the common good of all alike, and have been made universally acceptable. The plan, then, that I would demonstrate is the application of these principles in all their force and meaning—throughout every circumstance of life—and to show the state of society, where every one's interest and happiness would be found in the acceptance of these truths as the normal conditions of life.

Hence the grand central truth of our existence is to find our harmonial relation to all the normal conditions of living; for to this must we come before standing upon anything more durable than the fleeting fancies of the hour. And no matter what churches or chapels may say to the contrary, I believe there is a normal existence thus in harmony with righteousness and truth for the whole family of man, and within our immediate encompassment, and in strict keeping with that harmony and love instituted by the Father of our lives, and made manifest in the character of His Son for our guidance and instruction.

That the evils of our lives are thus remedial would appear to be the most palpable truth of our senses. And thus ought we to determine the solution of all our present difficulties.

We premise that there can be no fault found with the sun, moon, and stars at present forming the glorious galaxy of our day and night; and that our lives ought to be different from what they are in the presence of so much that is beautiful in attendance upon us; and that we could desire nothing more beneficent from this our earthly habitation than that it should yield us health and enjoyment by tempting to physical exertion in unfolding all its stores for our further progress in knowledge respecting these issues.

Indeed, we might almost ask in the presence of these celestial and terrestrial riches thus bountifully provided for our enduring good that the curse of former days be for ever obliterated, and that we now assume our primeval relation to the merciful disposer of all these events, and so take our stand upon the native integrity of every human soul—anything to the contrary in our present experience, notwithstanding—resting assured that all such experience is incidental merely to our present treatment of each other, and will pass quickly away in the practice of a more enlightened policy; for it is not the arm of the Almighty that is shortened that he cannot save, but our own iniquities that thus testify against us; hence it is seen to be a matter entirely resting with ourselves, and to ourselves we must look for redemption from all this murderous oppression and wrong-doing practiced towards one another. Foxes have holes, the birds of the air have nests, and it surely is not by the will of the Almighty that the *son of man hath not where to lay his head.* From the foregoing remarks, then, it will be seen that what is thus prefigured is the establishment of a new state of society that shall gradually supersede the present false and delusive show of things, wherein there shall be no buying or selling, and every other temptation to any selfish end shall be for ever discarded.

Supposing all those who really are sincere in their Christian profes-

sion were to combine their means and efforts—on an understanding of conjoint ownership—for the promotion of each other's good according to individual capacity, and to fix upon some position eligibly situated where every one could have free access to the exercise of every faculty of his nature under the most favourable circumstances, with the grand aspiration towards the happiness of all his fellows,—it cannot be doubted but that the attempt would succeed, and probably become the leaven practically to regenerate the whole conduct and character of our existence.

I do not undervalue the great efforts now being made throughout the present state of society, but I think those who are most sincere in their efforts cannot fail to be conscious of their utter incompetency to grapple with the present state of things by any such proceedings.

We want the entire process of life reduced to a practical demonstration of each other's abiding good, and the present state of things can never meet this requirement of our nature, and it were downright imbecility thus to continue pandering to the infatuation. We must come out of it and be separated, for the entire system is vicious and bad. The life is being crushed and poisoned out of the best of us. The whole of the present state of things is built upon lies and adulteration. And what of the vast mass of humanity, compelled to live together in the most filthy and polluted parts of all our large towns? Where are our saviours, our pillars of redemption? Must such things exist and no man lay it to heart? Would the bishops and priests, or all the professing christians of this our mammon-worshipping world take themselves by their own ears, and set themselves face to face with the question, then we might hope and trust to them for some practical comprehension of the subject, and a plan, commensurate, for the regeneration; and it is only in the absence of anything of the kind that the present attempt is made, and put forth as an earnest of something better herein to follow. In the interim I shall be glad to receive the names and co-operation of those who may be disposed to enter into the present attempt to give some practical account of the hope that is within them.

The plan might become in some measure operative by subscription, according to individual means, for a commencement; such amounts to be banked in the name of the new society, and to be held by articles of arrangement for the purpose as the conjoint property of all the members. This mode would soon initiate a practical beginning.

There would require more mature consideration for the conjoint operations on a large scale, but once the principle established in every locality, the matter would be but repetition under altered circumstances, and might just as well embrace the world and all humanity. For there is no doubt but that the interest felt in the happiness of the race would ever tempt to a widening circuit, and it would never rest until the whole were embraced, and, by reciprocal exchange, the needs and requirements of all met in and out of the general resources.

But, it will now be necessary for me to recur to those leading principles of living, upon the acceptance of which will depend, in a great measure, the fulfilment of all our hopes; for it must be understood

that in this new state of society, nothing could be allowed to enter that might in any way defile or endanger the health or happiness of its members. And, having thus put our hands to the plough, the ground must be thoroughly cleared, and no looking back until the seed be sown for future harvests of truth and love one towards another.

To start, then, I look upon all the operations of Nature in the light of demonstrative truth. It is the book wherein we may read all knowledge, and this without any mistake in the record itself. Ask of Nature what she may have to say on any of those her resources, to which we may be at any time attracted, and she will respond most truthfully to every such loving inquiry. Such, in fact, we find to be our every-day experience; for upon these inquiries is founded all our chemical philosophy touching the nature of the earth, and the soils necessary for the purpose of agriculture, horticulture, rearing of stock, and the laws of health and disease affecting all these various results: and thus stand we face to face with the grand philosophy immediately affecting our own existence.

I might here, once for all, forswear the vexed question touching the nature of our existence hereafter. We observe those transmutations of the mineral into the vegetable, and from the vegetable into the animal, and are curious to know something of our own future transformation; but I believe this question of the future always awaits, like the enchanted princess in the fairy tale, its destined deliverer. It is the philosophy of configuration, the same in its operations throughout all the resources of nature from atom to a world, from an animalcule to a man, but at present we possess no key to the formative principle. There everything stands as a result of this activity, and always pointing to the conditions of its being for our information and guidance as to the future, but all final answers are for ever reserved. At the same time it is not doubted but that all further knowledge will unfold itself, and respond to the sincere devotion of our worship; and in loving regard to the truths already possessed we may confidently expect the fulfilment of all our most ardent desires, and thus come to the question of our present existence. Here we stand amid those mighty resources throughout the universe, for ever pointing, as they do, to conditions, and these conditions to a Love and Beneficence which, though for ever past finding out, yet for ever remains, and thus forms our joy and consolation under all circumstances; and in thus recognising the infinite and eternal supervision throughout all the ends of Being, we learn the lesson, not only of the common source of all humanity, but of all created existence, and to show by our lives and conduct that we are looking forward to a righteousness and truth in some degree illustrative of this ever-abiding goodness towards us, and our thanks, our everlasting thanks must for ever resound to this Eternal Source of our lives, and the million resources whereby we live; for it is thus we become sharers in the great banquet of nature, and thus we are enabled to commune with our brotherman, under all the circumstances of the planet, in all that may concern our present or future well-being.

I now recur to the more specific statements respecting the normal conditions of life and living. In the first place, then, I must premise

that all our present system of feeding, no less than what is taken as food, is thought to be altogether abnormal, and not a bit better than are the general modes of acquiring the means for such subsistence. Both are introverted perversions of all that concerns our physical and moral existence. It is not doubted, did a right knowledge prevail touching these matters, that the years of our lives might be counted by hundreds instead of, as at present, by scores.

The grand consideration, then, is to eat in order to live, and not live only to eat and become the slaves of our feeding. Our system should be to make the best human being possible, and every other accessory to our lives and living be calculated in the same way to secure this end. Hence all animal eating would be dispensed with, for thus alone should we be enabled to escape from the rude animal instincts of existence, and become heirs of the new dispensation. And of course all the poisonous superfluities of our present fictitious modes of living, such as fermented liquors, tea, coffee, condiments of all kinds, would be for ever discarded. And in thus coming to the normal elements upon which alone a sound constitution may get established, of course discarding all drug medication and duplicity of every other kind, we repose implicitly with the ever blessed lessons of nature's own pointing for our guidance, and confront every issue with such help as is thus afforded in implicit trust, like the flowers and fruits of the earth; for all our vain-gloriousness on the one side, and everlasting drudgery and turmoil on the other, none of us are arrayed like these things; and we are compelled to acknowledge the coarseness of our conduct and behaviour in the presence of such exquisite integrity. R. D.

HURTFUL INFLUENCE OF LARGE CITIES.

FRANKFORT-ON-THE-MAINE.—I have not seen an unhappy face here, and I have been much about, with eyes for everything. To me this is no small item in my happiness. In London, and other large cities of the three kingdoms, I have always been made wretched by the number of persons, young as well as old, whom I have met, who carry on their faces the indelible traces of misery, as if written with the sharp iron stylus of torture. There is poverty here, but it seems happy, cheerful, and smiling, in comparison with that snarling, or hideously grinning poverty of London, Glasgow, and Liverpool. I, perhaps, cannot account for it fully; but I attribute it, in a great measure, to the fact that this city is not too big. Town and country seem to be wedded here, not divorced as in the above cases. A few minutes' walk will bring one to the open country; so that no children can grow up here without knowing the freshness, beauty, and *lovingness* of the fields and woods; and I think these influences on a nation's welfare have never been fully felt and calculated, or we should not have such monstrosities of cities as England boasts. But if England go on counting its income only by pounds and shillings, instead of by fresh air and clear sky, it will just live long enough to repent its error. Had I my will, I would tear down all towns larger than this, and sow grass seed over them.

PAN.

PSYCHOLOGICAL PHENOMENA.

THE SPIRITUALISTS BEFORE THE DIALECTICAL SOCIETY.

SUB-COMMITTEE'S EVIDENCE.

At the beginning of the investigations of the Committee, the members came to it for the most part strongly impressed with the conviction that all was either a delusion or an imposture; that what was supposed to be done was not really done, and that, if done, it was a trick—in fact, a superior kind of juggling; and many eyes were bent upon discovering what every mind believed to be a delusion or a fraud.

The Committee were very speedily satisfied that it was *not a delusion*. The motions were palpable, the sounds were audible, the communications made by them were not merely intelligible, but intelligent. Thus the first step in the inquiry was established beyond doubt or question. Motions and sounds were produced by *some* means—that was certain. The next question was how, and by whom?

To this inquiry the Committee proceeded, with the firmest conviction that they were the result of some clever trick of the medium, and they directed all their ingenuity to detect what they confidently believed to be an imposture. They tried every test that sagacity could devise. They experimented under conditions that made trickery impossible; but they could detect nothing to justify their suspicions. On the contrary, after the most patient investigation, extended over many weeks of examination with various persons and in various places—all of them being private persons, not pursuing it for profit, and in the private houses of different members of the Committee, where the pre-arrangement of mechanical devices, or the introduction of any aids to trickery, was rendered impossible—the conclusion was reluctantly forced upon them, as it was at once found not to be a delusion, so it was ascertained after long experiment not to be an imposture. The motions were real; the sounds were real; they were not the product of muscular action nor of mechanism. So far as the bodily efforts of the medium, or of any other person present, were concerned, they were automatic. The force by which it was done was invisible and intangible. But it proceeded, in their judgment, from the brain and nervous system of the medium, either alone, or in conjunction with those of the persons forming the circle.

And they are directed by intelligence. Questions were answered readily, distinctly, sensibly, and sometimes in sentences of considerable length. The words were always correctly spelt, and the complete answer had always a meaning. The motions as well as the sounds answer to requests. Bidden to jump at one end twice, the table does so. Ask that ten or any other number of raps be given, and they are given instantly, and always correctly. Look at a watch, and request the hour to be struck on the table, and it is rightly struck. Put your finger on any spot on the table, and ask that the rap be given there, and it is made under the finger palpably to the feeling as well as to the ear. Request that raps be given all over the table at once, and in every

part of it they will come as if fifty knuckles were knocking there together.

And these are not rare incidents at long intervals, but continued without pause for two or three hours; nor are they slight motions, for the table, which a strong man can scarcely lift, will jump at the side or end several inches, and eight or ten times in succession, and rush rapidly on two or three feet. Nor are the sounds dubious; they are distinctly audible to every person in the room. Occasionally they are as loud as if made with the blow of a man's fist, and the hands upon the table distinctly feel the concussion. Sometimes the whole of a large and heavy dining-room table will tremble all over as would a person in an ague fit, in a manner which the Committee have endeavoured in vain to imitate by voluntary effort. Not the least remarkable is the readiness with which music is responded to. Let a song be sung, or an instrument played, and sometimes the table jumps at the side in exact time with every note, even to the shakes; sometimes the like time will be kept by rappings, every note being struck, and sometimes by both rapping and jumping at the same moment. Ask that a tune be struck, and rappings will forthwith strike the time of some familiar air, precisely as we do with our fingers when beating time to a tune.

Such are the phenomena indicating that the force, whatever it be, is directed by intelligence.

We now lay before the reader the reports made by two perfectly competent, credible, cautious, and unprejudiced members of the Detective Committee, who had been invited to sittings with Mr. Home purposely that they might see, and test what they should see. It is necessary to give this assurance of perfect trustworthiness on the part of the reporters, as their narratives are certainly very remarkable. One was an experienced lawyer, the other a keen man of business.

Report of a Sitting with Mr. D. D. Home on Wednesday, July 21, 1869.

As a member of the Investigation Committee of this Society, I was invited to a sitting with Mr. D. D. Home on the evening of Wednesday, July 21, 1869.

I had never before been present with him at any sitting.

I went to it with the most perfect confidence that I should discover a delusion.

I was entirely sceptical as to the spirit theory of the Spiritualists. I am so still.

The sitting was at a private house of a personal friend of mine, a barrister, who is also an author of repute and a gentleman of position and integrity, wholly incapable of participating in a fraud. Mechanism could not have been employed in his house without his knowledge and consent.

The place was a double drawing room. The persons sitting in one room could distinctly see the whole of the other room.

In the middle of the room was a heavy loo-table, having a pedestal and three claws, which two strong men could only with great effort lift from the floor. Previously to beginning the experiments, we examined

with the utmost care the table, the chairs, the furniture, and the carpets. No spring or wire was attached to any of them, for we carried them from place to place purposely to try them. The light fell so brightly, that I was enabled, when sitting *under* the table, to read small type distinctly.

Lighted candles were placed upon the mantelpiece, about eight feet from the table, and the room was well lighted. It was furnished in the usual manner of a drawing-room, with sofa, chairs, cheffoniers, and side tables, crowded with works of art of considerable value and very frangible.

The company consisted of Mr. Home, an authoress of fame, an A.R.A. and his wife, an eminent sculptor, a well-known lawyer, and an American lady, also an authoress.

Previously to the sitting, Mr. Home said that, as I was invited there for the purpose of scientific investigation, it was his desire that I should have every possible facility for testing whatever might occur; he hoped I would not hesitate to ask any question, or do anything at any moment that might suggest itself to me as a means of testing the reality of the phenomena. He assured me that he should not feel annoyed by any expression of doubt, or by any act implying suspicion on my part, for he was as anxious for a close investigation as I could be, and he declared that he knew no more about the causes of the phenomena or the manner of their production than I did.

It will be seen that I fully availed myself of the liberty of experiment and test thus given to me.

On taking our seats, an accordion and a box of musical glasses were placed upon the table. I examined both of them with the greatest care, and am able to assert positively that no mechanism of any kind was, or could have been, within them or attached to them.

I was seated opposite to Mr. Home. On my left was the American lady, on my right the wife of the A.R.A. I mention this because the motions to be described occurred on the side of the table where I was sitting, and not where Mr. Home sat.

In the course of six and a half minutes the table began to tremble slightly. This gradually increased, until it shook so violently that it was with difficulty we could keep our hands upon it. The tremor was like that of a man in an ague fit, as rapid and as strong.

The table was then tilted up, first on one side, then on the other, being thus raised about six inches, so far as I could measure. It was several times so raised on the side where I sat, and where I alone could have so moved it. I need not say that it was not so moved by me. Had it been raised by a force applied on the opposite side, where Mr. Home was sittting, it must have been depressed before me, and not raised there, as undoubtedly it was.

After the continuance of these motions for several minutes, the table rose altogether from the floor to a height of about eighteen inches, preserving its level, so that water in a glass upon it would not have been spilled. It remained for a few seconds floating in the air, and then gently descended, not as a heavy body falls, but sinking slowly down as a balloon descends.

I asked if I might be permitted to sit *under* the table, to assure myself

that it was not thus moved, either by mechanism or by the feet of any of the party. Mr. Home said he not only would allow it, but desired me to do so.

Accordingly I seated myself under the table. The full light of the candles was upon me. I could readily read small print. I could see distinctly every foot. I passed my hands round the pedestal and the claws, to ascertain if they were touched, or if anything was attached to them. There was nothing.

While I was thus sitting, loud rappings were made incessantly upon the leaf of the table above my head, and on the pedestal by my side. I inspected them carefully, but I could see nothing.

I fixed my eyes upon the pedestal and claws of the table as it began to quiver and tilt as before. Presently the table rose altogether from the floor to a height of about two feet. I passed first my arms, and then my legs, under the suspended claws. Nothing was there; no foot was near when it began to rise. While it was rising, and when floating, I can affirm most positively that no hand nor foot touched it below, and the company stated that the hands of all were at the moment lying flat upon the surface of the table.

After being thus suspended in the air for about half a minute, it slowly and gently descended.

During the whole of this process my eyes were not removed from it for a moment; it was quite light, and hand or foot could not have been used under the table without being seen by me.

The A. R. A. then asked permission to do as I had done, and I resumed my seat at the table. The like tremblings, rappings, and rising in the air took place, and he declared that he could discover no human or mechanical agency. As I was then sitting at the table, I can positively assert that during those movements, which he declared were not produced by the feet under the table, every hand, Mr. Home's included, was lying extended upon the table, and several inches from the edge of it, for I looked carefully to this to see if the lifting could possibly be caused by hands upon the edge of the table.

Mr. Home then told me to desire in my mind, but *not* to express with my lips, that the table should be light or be heavy at option. I wished it to be light. I touched it at the edge where I sat, and it tilted from the floor as if it had been made of cork, lifting it easily with one finger. Then I wished it to be heavy, and standing upright, and applying both arms and my full strength, I could not raise it from the ground. While doing this I again wished it to be light, and it rose instantly with the touch of one finger. This experiment I repeated several times with the same result. It was tried also by others of the company, with the like success.

While I was trying this, the A. R. A. was seated under the table, keeping watch. He declared that he could see nothing to account for the alternate levity and weight. When he tried the experiment I took his place under the table, and I am certain that no person touched it but himself, and I could see no mechanism that could alternately lift it up like a cork and bind it down like lead.

During the trial of the above experiments there were continual loud

and sharp rappings upon the table, upon the musical glasses before us (the notes of which were sharply struck), on the floor, and on the walls of the room.

The accordion had remained untouched upon the table where I had placed it after my careful examination of it. Mr. Home took it up, and, without removing it from our sight, held it at the end by the forefinger and thumb of one hand only, his other hand being upon the table. Thus held, the instrument expanded by its own weight, the keys being below. In a few seconds the accordion moved up and down, as when a player plays upon it, and it commenced to play a pretty air that was unknown to me. The music was as perfect as if made by an accomplished artist. Some time before I had heard Mr. Blagrove play on that identical instrument in that room, and the skill and expression with which it was now played was quite equal to his. When this had continued for some minutes, Mr. Home asked me to desire in my mind for some other tune of my own choice. I desired "The Last Rose of Summer." Immediately on my forming this wish the tune was changed to that of "The Last Rose of Summer," which was played with taste and feeling several times—now the air only, then with a bass; now heard with the full power of the instrument, now soft, and with the finest thread of sound. After awhile another of the party wished for "Home, sweet Home," and that was played in like manner.

During this experiment, which continued for nearly half an hour, the instrument was held by Mr. Home by the side of his chair, his hand being just below the ledge of the table, but visible to all of us, and his other hand being extended upon the table.

Again, I asked permission to sit under the table, to watch the position and motions of the instrument, and, in fact, to ascertain, if I could, how it was moved. Consent was readily given, and I placed myself under the table, sitting upon the floor. The candlelight fell full upon the instrument, which was within twenty-four inches from my face, and within reach of my hands.

I could see Mr. Home's hand holding it at the top by the thumb and forefinger. The instrument was moving up and down vertically, and the music was issuing from it. No other hand was near it, no foot, nor clothes, nor was there any sign of mechanism, above, below, or around it. While I was looking to detect any contrivances, the instrument raised itself from its vertical to a horizontal position, turning its under surface, where the keys are, right before my face as I sat, and within a few inches of my eyes, and in this position the light fell full upon the keys, and I could distinctly see them moving in accordance with the music, the instrument expanding and contracting, the tune being continued without interruption during the process. Nothing visible to my eyes was touching the keys, nor was any shadow apparent. Some of them executed rapid and very delicate shakes. I distinctly saw every moving key during the whole time (about three minutes) that it continued thus to play before me in the horizontal position. It then returned slowly to its vertical position, still playing as before.

Mr. Home now said, "*They* are trying to take it away from me. I think *they* want to give it to you. If it is brought to you, take it; don't

be afraid." But it did not come. Presently he said, "*They* have taken it away from me, have you got it?" I said, "No; it is still where it was." And it was still playing as before, in the same place, in the air. The company exclaimed, "That can't be; both of Mr. Home's hands are upon the table;" and Mr. Home said, "Yes, here they are," and placed them below the table that I might see them.

But the instrument did not move from its place. There it was still in the air as before, playing with great vigour. I extended my leg and passed it under, and passed my hand about it. It was apparently floating in the air. It continued thus for three or four minutes or more, and then descended on the floor. It was taken up by myself and examined. There was no mechanism in or about it.

After I had returned to the table, the instrument had played "The Last Rose of Summer" in the thinnest thread of sound I ever heard. While it was thus playing, the lady at my side whispered to me, so low as to be inaudible to any other about us, "No human hand could make such a sound." Instantly there were loud and frequent rappings upon the table and upon the musical glasses. Mr. Home said, "*They* want to communicate something." He asked me to call the alphabet. I did so. The letters were indicated by rappings on the table, on the door, on the musical glasses, and by notes played on the accordion. I had not the slightest conception what words were thus spelled. I wrote each letter on paper as it was indicated, and, when completed, I had great difficulty in reading it, for it stood upon my paper thus (in capitals): OURHANDSAREASREALASYOURS. Thus the letters were taken by me—the above is a *fac-simile*. It will be seen that the words are, "Our hands are as real as yours," certainly a pertinent answer to my neighbour's whisper.

A cane-bottom ornamental drawing-room chair, which had been standing in the adjoining room, about ten feet from the spot where we were sitting, then moved gently, and with a sort of glide over the floor, untouched by any hand, and, passing behind us round the table, came to the place where I was sitting. It advanced with its front towards us until it came within three feet from me, when it turned, so that its back was thrust against me. Loud rappings appeared to proceed from it as it moved. For the purpose of ascertaining if the blows could be felt as well as heard, I placed my first finger lightly on the top of the back. I distinctly felt the vibration, but immediately the chair rose in the air with a slow and steady ascent. I was then sitting. I kept my finger at its place, and stood up, the chair rising still, until I was obliged to stretch my arm to its full extent above my head, and stand on tiptoe. The chair continued thus floating in the air for nearly a minute, preserving during the whole process the same horizontal position of the seat as when upon the floor, and then, from weariness of the strain, I was compelled to drop my arm. The height to which the chair had actually ascended is best proved by the fact that when my finger was withdrawn, *the chair fell upon the table*. A heavy arm chair that had been placed four or five feet from us moved untouched to where Mr. Home sat, and a table of great weight, loaded with works of art, of considerable value, which stood against the wall at the side of the room, advanced towards

us about a foot. I can assert that, by whatever power or mechanism all these simultaneous movements were made, the subjects of them were not touched by any person present. All remained seated at the table with Mr. Home during the proceedings, and both of his hands were extended upon the table in full view of all of us.

Mr. Home said the manifestations were so powerful this evening, that he thought if the candles were extinguished, the forces by which they were produced might be visible. This was done; then the room was lighted only by a bright fire, and by the full moon, whose beams streamed in at the window, and fell upon the table and the party so clearly, that every face and object was as distinctly visible as before—only the light being now the silvery light of the moon, instead of the yellow light of candles. Presently Mr. Home said that he could *see* a hand moving round the table, and to which he pointed, and he seemed surprised that we did not see it also. However, none of us could discern anything, either as a form or even as a shadow, covering in its passage any of the objects on the table. Mr. Home pointed to the place where, as he declared, he could see it moving. I saw a small dark object, which moved slowly along, about two inches above our hands. As it passed over my hands, each of them was struck in succession smartly as by a small twig, and then the lady next to me exclaimed, "Something has been put into my hand." On the candles being re-lighted, this was found to be a spray of jessamine, about five inches long. Another like spray was placed upon the hand of another of the company. On examination it was found that both of these flowers had been taken from a bouquet that was upon a side-table in the adjoining room.

I have endeavoured to report faithfully what I witnessed. I could discover no fraud, although I availed myself freely of the permission that had been given me to use any means that might occur to me for the detection of imposture. *I offer no opinion, for I have formed none,* as to the means by which the phenomena I witnessed were produced. My single duty it is to report truly what I saw or heard, leaving the investigation of it to the sagacity of the collective committee.

The readers of *Human Nature* have, in the foregoing evidence, and in that published in January, ample proof that the Sub-Committees have been energetically engaged in examining the phenomena produced by angels. They have found that the phenomena are true—so far well. The writer in the *Queen* newspaper has given a number of articles weekly; but he and others wriggle as to the cause. Doubtless it is hard for them to "give in" to spirit-power. To anything else, no matter how absurd, illogical, and incapable of proof, they will say, "Yes." Nerve Force is at present their hobby. Nerve force! What is that? What is force from the nerves? A something that projects *invisibly* beyond the fingers—claw-like clutches the table, makes it light or heavy at the unspoken wish of anyone. Nerve force in the medium thinks, and then lifts furniture heavier than the medium—the medium passively sitting and conversing, totally unconscious that his claw-force is intelligently reading your unexpressed thoughts, and is fingering the accor-

dion, and moving the keys, and producing delectable music, music which, with his flesh hands and ordinary mind, he cannot achieve. How simple! How clear!—"clear as mud."

We fear not. Our spirit-friends know how to manage societies, committees, and sub-committees; order is even now being evolved out of the confusion. Our Dialectical detectives declare the phenomena are true. Already they have reached the half-way house to spirit-life. Our only fear now is, that the singular oddities propounded by some of our Americans, who call themselves Spiritualists, may so astound the recruits that they may fear to be seen in the ranks—may skedaddle. We can only say our cousins glory in being a go-a-head nation, always using the superlative; while we of the old country quietly mark, learn, and inwardly digest, and in due time produce that which is understood by the national phrase, "ALL RIGHT."

Possibly when the sub-committees have completed their "detective" work, and the committee in council has signed the Report, we may be able to give a last chapter of evidence, give the summing-up, and we may then review our reviewers.

Enmore Park, S. Norwood, JNO. JONES.
1st January, 1870.

SPIRITUALISM ON THE CONTINENT.

DEAR SIR,—I know how desirous you are of informing your readers as to the progress of Spiritualism throughout the world, and I am mindful of the promise I made you of sending you all the facts that fell under my observation during my ramblings in continental Europe. You are aware of my visit to Paris, towards the end of October last. I met there all my old spiritual friends, and I had the fortune of enlarging that circle with new and most estimable additions, because, for us spiritualists to meet is to be friends. Amongst them I am happy to enumerate Mrs. Webster, Miss Blackwell, M. Pierart, and Mr. Gledstanes, whose acquaintance I was delighted to make, and hope to meet him again. I remember reading in the "Banner of Light" that on our dear brother Peebles asking one of the American Beechers, what he thought of spiritualism, the latter replied: "I think there is a fish at the end of this line." Now, had Mr. Beecher known more of the spiritualists, and experienced the amount of learning, of reasoning power, and of sterling common sense, which distinguishes the spiritualists as a class, he would have improved his witty rejoinder by adding, that there are certainly "no fools at this end of that line."

On leaving Paris I went to Strasbourg, and thence to Stutgardt, where, I had heard, that there was a great spiritualist. In the train from Strasbourg to Stutgardt I fell into conversation with a gentleman of that town, of whom I inquired the state of spiritualism there. When I want to pump a stranger on spiritualism, I assume a jaunty air, and, with a smile on my lips, inquire whether *this new idea* from across the ocean has caught many people in the locality! This I did to my fellow-traveller, who, being thus questioned, replied: "Not many in Stutgardt, for in that town we are men of business and good

practical sense." "What, not one amongst the 70,000 inhabitants of Stutgardt that is a believer?" "Oh, yes, there is one man in Stutgardt who believes in such follies, and it is a pity, for he is one of our best doctors, a great scholar, a distinguished cultivator of the fine arts, and a most amiable man; yet he, whose name is Dr. Hahn, has the weakness to believe that he has dealings with the spirit-world!" I immediately opened my pocket-book and put down the name, and on asking for Dr. Hahn's address, my travelling companion offered to introduce me to him, when I told him that, as I was by far the worst madman of the two, an introduction was as useless as amongst March hares. He stared at me, as if wondering what I meant, when I discharged such vollies of facts and arguments at him, during the three remaining hours of our journey, that I honestly believe I gave him food for his brains for a very long time to come. We reached Stutgardt at five p.m., and at half-past six I was in the presence of Dr. Hahn. I wished you had been with me, Mr. Editor, for the doctor offers in his person such a splendid type of mankind as would arrest the attention of one, who, like you, devotes his attention to the study of human nature. Everything in him is powerful—cerebral development, stature, physiognomy, voice, deportment. Dr. Hahn is one of the *elite* of mankind. The magic word—"Spiritualism!" placed us at once in the relation of brothers; he told me that he was a medium for varied manifestations, the principal being that of reproducing in coloured drawings all the spiritual sights he has been and is privileged to behold. It being now too late, I was invited to return, which I did the next day, for the inspection of these drawings. There are certain things that no ingenuity or artifice of words can describe, and this album of Dr. Hahn's is one of them. I have seen in London and elsewhere most beautiful productions of art, under the name of spirit drawings, but none to be compared to these for gorgeousness of colouring, truthfulness as well as delicacy of delineation, and naturalness. These drawings showed the gradual development of spiritual visions, from a luminous point on a dark ground, into the perfect unfolding of the most beautiful spiritual forms. The most striking part in the exhibition of drawings is the power of representing light, which defies any master of the art of painting to imitate. Dr. Hahn's album, apart from the interest it elicits, by its inspired origin, is an unparalleled monument of art, worthy of the inspection of the greatest judges in the fine arts.

In the evening we had a seance with Mrs. Hahn and another young lady, both mediums; there was also present Mr. Chelins, the great Stutgardt publisher. Amongst other phenomena, we beheld a small table move horizontally in the room at command, without the contact of hands. During the five days of my stay in Stutgardt, I visited the doctor daily, and learned a great deal from that clever and amiable man.

From Wurtemberg I went rapidly to Verona, where I could find no trace of spiritualism, except in the shape of exhibitions of clairvoyance on public squares; exhibitions which I witnessed also at Ancona, and which, having tested them, I found to be perfectly genuine. I was very sorry not to be able to visit Florence. You know there is a powerful association of spiritualists, helped by some very good mediums,

there. The pleasure of coming in contact with the spiritualists of Florence is yet in store for me. Here in Naples I find spiritualism spreading. When you talk to the people on the subject, they do not stare at you, or shape their lips in that smile so expressive of silly arrogance. I have heard of new mediums here, which I shall soon dig up. Meanwhile, we have been having some astounding seances with Mr. and Mrs. Guppy: first, flowers, and numerous other objects being introduced in a room with closed doors, besides the sight of lights and direct writing. At these seances have assisted Dr. F. L. H. Willis (now at Florence), Mr. J. M. Peebles, Baron Caprara, and some intelligent inquirers in the truth of the new philosophy, whom Mr. Guppy kindly allowed me to introduce, in their most hospitable house.

On the 9th instant the Freethinkers' *Anti-Council* will open. A preparatory meeting at the house of Count Ricciardi will take place this evening; Mr. Peebles and myself have been invited to attend. The adhesions to this truly *Ecumenical* Council have been numerous from every part of the civilized world. A medal has been struck to com memorate it, and there is no doubt the speeches and resolutions are destined to make an impression on those, who, so late in the day, try to place new shackles on the human mind.

Wishing you and your readers every prosperity in the incoming year, I remain, dear Sir, yours sincerely,

NAPLES, *6th December*, 1869. G. DAMIANI.

P.S.—Per "*Human Nature*," of this month, just arrived, I perceive my friend, Mr. Tommy of Bristol, greatly puzzled at the meaning of the words: "*Liturgy of Dead-sea Apes*," as applied by Mr. Carlyle to spiritualism. I think the explanation of this very easy:—The *Sea Apes* are, of course, the spiritualists, as distinguishable from the Comte-Buchner Land-Apes, (to which genus, I presume, Mr. Carlyle thinks he has the privilege of belonging). *Sea-Apes*, then, is a new philosophical expression of antithesis invented by Mr. Carlyle to convey an idea of great contempt as coming from Land-Apes. It is clear Mr. Carlyle thinks the spiritualists are very odd fishes. G. D.

MR. D. D. HOME IN GLASGOW.

FOR some months past, the friends of Mr. Home have been anxiously waiting his promised visit to Glasgow, and he is now amongst us. He made his appearance as a reader at the great Saturday Evening Concerts on the 8th and 15th January, and the genuine outbursts of applause with which his various pieces were received by the thousands assembled, showed, unmistakably, their very high appreciation of his talents. Mr. Home also appeared at the Queen's Rooms on the 26th, where he was equally well received by a highly respectable and enthusiastic audience.

But while gaining deserved popularity as a reader, Mr. Home has not failed to do his utmost to meet with many of the adherents of Spiritualism. He has already taken part in five seances, at three of which there were various spirit manifestations; the more prominent features of these I will now record.

January 9th.—After tea, in my own house, it was suggested that we should sit at the table. The persons present were, with one exception (a young gentleman from Selby in Yorkshire), more or less acquainted with the phenomena of Spiritualism. The table at which we sat was a heavy pillar-and-claw, four feet square, and we took our places at it under the full light of a three-branch gasalier. We had not waited many minutes when we felt a cold current of air passing over our extended hands, accompanied by a slight movement of the table, and thereafter the peculiar tremulous motion so often described in other accounts of Mr. Home's seances. This was succeeded by raps on the table and on the floor, and by the clear elevation of the table two inches from the floor. Mr. Home, anxious that the stranger from Yorkshire should have every means afforded him to test the manifestations, requested him to silently wish the table to become either heavy or light; —having done so, he applied his hands to the table to lift it, when it was raised without the slightest effort; desiring that it should be made heavy, he found that it took all his strength to raise it two or three inches. A like result followed in the case of others at the table. As a consequence of this test, a gentleman present, who, although familiar for years with much of the phenomena, has all along remained sceptical as to its spiritual source, now declares himself an out-and-out believer. Mr. Home then went into trance; after walking about the room for a little, the spirit controlling him said he was afraid we were all too much set upon seeing manifestations—that such a condition was unfavourable for their production. Mr. Home then knelt down by the fire, with his back towards us, and appeared to be lifting the burning coals, but turning quickly round, he said he would not attempt the manifestations under such positive conditions. He then walked towards Mr. N——, and leaning over his head, whispered a name which convinced him (he has since informed me) that the spirit knew something of his inner history, as well as the dominant idea of his inner life. Coming towards me he whispered—"You are very positive—you have read too much. We cannot do much with Dan. to-night." We then endeavoured to remain as passive as possible, and shortly afterwards he lifted a small piece of burning coal from the fire, and carried it about in his hands till it became black. Mr. Home then came out of trance, and the seance closed.

January 10th.—We sat again this evening—the only difference in the conditions being a slight change of company. We had the movements and knockings as on the previous evening, and vibrations on table, chairs, and floor were felt by all. One young lady was touched on the wrist, and in a few minutes thereafter, I felt a tug at my coat sleeve. The skirt of my wife's gown was pulled repeatedly. I was then touched gently on the knee, and shortly afterwards I felt a hand press firmly three times on my thigh, just above the knee. Two or three others of the circle were touched in a similar way, and one, a celebrated medium, had his leg grasped during the whole sitting, as if in the embrace of a child. After these manifestations, Mr. Home went into trance. Walking about the room, the spirit controlling him seemed to recognise other spirits present; after which he went round the circle advising us to be

as passive as possible. Mr. Home then laid his hands on a little table standing apart, and after a few movements, it was seen to rise right up off the floor, and then quietly come down again. He then invited Mr. J. N. to sit beside my wife; and this being done, he placed their hands together, palms upward; then, putting his hands over the fire, he grasped, as it were, the heat, and conveyed it towards their hands, repeating the movement several times, and advising them to have faith. He walked about for a short time, and then knelt down before the fire, and taking into his hand a small piece of red-hot coal, he laid it for a few seconds on the hands respectively of my wife, one of my daughters, and Mr. J. N., remarking as he did so, "It will not burn you." They said they felt a slight warmth while the coal lay on their hands. He then took the same coal, which he had still in his grasp, and applied it to their hands as before—telling them that *now* it would burn them, and this they unmistakably *felt*. He then laid the same piece of coal on a doubled-up number of *Daybreak*, and it at once burned a hole through the eight sheets of paper. Holding it up, so that we might see the hole, he said,—"There is *Daybreak!*" Then taking a blazing coal the size of his hand, and putting it on the same number of *Daybreak*, lying on the palm of his left hand, he walked about the room for at least three minutes, the coal blazing brightly all the time. He then threw the still burning coal on the fire; and the number of *Daybreak*, with the hole burned through it, but unscathed (though somewhat smoked) by the last-mentioned experiment, was handed to Mr. J. N. with the request to keep it as a memorial. The spirit, through Mr. Home, then spoke of the progress of science in spirit life, and in doing so told us we were not to term such manifestations miraculous—there was nothing beyond law, either in earth life or spirit life, and that in the fire-test, he was merely bringing one law into operation to counteract another. He then broke forth into one of the most impressive and soul-stirring invocations it has ever been our privilege to listen to; after which Mr. Home came out of trance.

The account of a third seance on the evening of the 12th January, must be postponed. H. NISBET.

REPORTS OF PROGRESS.

CHILDREN'S PROGRESSIVE LYCEUM.

To the Editor.

209 ST. ANN'S WELL ROAD, NOTTINGHAM,
December 30, 1869.

DEAR SIR,—Allow me to return you my sincere thanks for the favourable manner in which you noticed my former letter. Through your kind manner in introducing and inserting it, I feel inclined to again take my pen in hand, and place before the readers of *Human Nature* something of the history and advantages of the "Nottingham Progressive Lyceum." I doubt not that you and many of your readers are

well aware of the great importance of education, and especially religious education. It appears to me a great inconsistency on the part of Spiritualists to allow their children's minds to be impregnated with such doctrines as are set forth in the Sunday schools of the present day, especially when the very science they profess to admire teaches us truths so diametrically opposite. I believe I am correct in saying that we have been established rather more than three years, during which time as many as eighty members have been entered in our books, though, at the present time, our membership is not more than half that number. The opposition we have had to contend with has been of no small amount. We have tried, as far as our facilities and abilities would allow us, to follow out the plan laid down in the *Manual*, our object being, as Mr. A. J. Davis remarks in a speech given at the opening of the New York Lyceum, "an attempt to unfold and actualize on earth —partially at least—a progressive juvenile assemblage like those in the 'Summer Land,' whither children are constantly going from earth, and where they are received into groups for improvement, growth, and graduation." That your readers may have a better idea of our system of education, I will place before them a report of a session which was held on Sunday afternoon, Feb. 7, 1869. There being a good attendance, and several strangers present, it was moved that we have a spontaneous question for that afternoon's consideration. Mr. Hitchcock proposed, and Mr. Moreton seconded, that we have the following question:—"What advantage has the Lyceum mode of education over the present religious denominations?" After a few minutes' consideration, Mr. Hitchcock said—there being no answers from the members of his "Gps. Fountain and Stream"—"he thought there were several advantages; 1st, that we endeavour to rule by *Love* instead of *Force:* 2nd, that we try to develop the *body* as well as the *mind*, so that both may work harmoniously; 3rd, that what was right on a Monday was the same on a Sunday, inasmuch as God and Nature work the same every day." Annie Hitchcock, of "Lake Gp.," said she liked the Lyceum best, because she could march, recite, and sing, and gained self-confidence from such exercises. Christina Hitchcock, of "Ocean Gp.," liked the Lyceum best, because she thought she derived great benefit, both physically and mentally, from our exercises. Several members of "Beacon and Banner Gps.," thought the old system produced a feeling of idleness, and thought that our marches and exercises were a great advantage. William Mellows, with several other members of "Star and Excelsior Gps.," said he liked the Lyceum best, because there was more *liberty of opinion allowed;* we were not compelled to believe everything that was put before us, but that we had the privilege of questioning and thinking for ourselves, which he appeared to appreciate very much. Mr. Lennox, of "Liberty Gp.," thought it was a great advantage to be able to criticise each other's ideas on different subjects, as we were more likely to get at truth by these means; and, also, that he quite agreed with Mr. Hitchcock's remarks. It was now suggested by a leader that any of the friends or strangers present should be allowed to make any remarks they might think proper, which appeared to meet the unanimous approbation of the whole Lyceum. A gentleman from

Longton, Staffordshire (a stranger who had heard of us through *Human Nature*), now rose and cordially thanked the members and officers for having gratified his curiosity in such an interesting manner. He had for many years been connected with Sabbath schools, and for a long time he had seen that something was needed to make Sunday schools more attractive to the children, and was of opinion that some kind of exercise was needed; and he was happy in congratulating the members of the Lyceum that, in his opinion, they had in their Lyceum the things which he had long since seen were required. He considered that the body required training as well as the mind. He thanked us for giving him the privilege of witnessing our system of education and training, and considered it highly beneficial. He then sat down, amidst the enthusiastic applause of the whole Lyceum. I will not trespass further on your space, but remain yours, &c.,

JAS. ASHWORTH,
Guardian and Secretary.

P.S.—Sir,—With your permission I will just add, that we had a "Social Tea Party" on Christmas Day at the Lyceum. An excellent tea was provided, after which the evening was spent in singing and recitation by members and leaders. There was great credit due to most of the members for the excellent manner in which they delivered their pieces, and also for the trouble they had taken in learning them, as several of them had been up early and late for that purpose. On the Monday following, there was a general gathering of all Spiritualists to consider the subject of organization. About 100 persons partook of tea, after which an interesting programme was gone through. It was held at the rooms of Mr. M'Queen's West-End Clubhouse, Upper Parliament Street.

SECULARISM AND SPIRITUALISM.

"HUMAN NATURE, *for January*.—The organ of the Spiritualists in England commences the new year with a more than average number. The first article is from the pen of Miss Anna Blackwell, a lady of great ability and power. The difficulty with the class who specially support *Human Nature*, is, that with them all unusual phenomena are spiritual. A few weeks since, according to the conductors of that journal, the Welsh fasting girl was an illustration of spiritual influence, exerted to sustain life without food. That tables may move, and raps may be heard, is, we believe, possible and probable, although up to the present time, and after many hours spent in almost useless efforts to examine, we have no experience of movings and rappings which might not have been produced by the muscular action of the hand. That any motion or sounds are, or can be, the result of any force of a supernatural character, is monstrous, although it may well be that the force is one with which science has not yet made acquaintance. A few centuries ago, and to-day's electrical wonders would have been wizardly. To-day even there are comparatively but few who have made themselves acquainted with the wonderful phenomena connected with vital electricity, animal magnetism, mesmerism, or whatever name may stand at the head of a class of wonders, intimately connected with, and affected by certain states of the human brain. So far as we are concerned, we have not had the good fortune to witness any of the wonders which *Human Nature* reports as seen by the Committee of the Dialectical Society."—*National Reformer.*

The chief criticism in the above paragraph is, that the supporters of *Human Nature* assign all unusual phenomena to spiritual sources. This very trenchant critique is based on a mis-statement, viz., that we gave it as our opinion that the life of the Welsh fasting girl was sustained by spiritual influences. There is no word or sentence in *Human Nature* to warrant any such conclusion, nor even that the girl did fast as stated by her parents; nor is there any statement in *Human Nature* to the contrary, simply because the editor did not know, nor does he yet know whether the girl fasted or not, or whether she was sustained by spirits or not. If our censor makes his remarks at random in this way, what dependence are we to place on his expositions? We agree with him that nearly all the physical phenomena we have witnessed at spirit circles "might have been produced by the muscular action of the hand;" but we have been sharp enough to observe that such movements and raps were not made by the muscular action of the hand. Hence, without attributing them in all cases to the agency of disembodied spirits, we hesitate not in putting such in the category of "spiritual" phenomena, in contradistinction to those produced by muscular or other physical action. If all mankind were as dull in the apprehension and short in the memory as the *National Reformer*, the discoveries that he boasts of would certainly never have been made. We should like to know what he means by "vital electricity" and "animal magnetism." According to science, electricity is not "vital," nor is magnetism "animal." We may soon expect to hear of "vital" limestone, and "animal" granite. We would be glad to know why such a mentality as that which conducts the *National Reformer*, so badly adapted for the strict observance, recollection, and statement of truth, should further bemuddle himself with Spiritualism.

Mr. John Longbottom, of Sowerby Bridge, reports favourably of two lectures delivered in the Town Hall there by Mr. R. Harper, of Birmingham. The subjects were "Man and some of his Secret Peculiarities," and "Spiritualism an Engine of Progress."

A stone coffin has been found about three feet under the surface on the premises of Mrs. Jones, Bradford-on-Avon. It contained an entire skeleton, which has been preserved in its original position for the inspection of antiquaries. Some think it was interred in the thirteenth, others in the seventh century. Other stone coffins and instruments of war have been found at different times in the neighbourhood.

Glasgow—Tea Meeting with Mr. D. D. Home.—On Wednesday evening, 19th January, the Associated Spiritualists met with Mr. Home at tea in Ancell's Rooms, Glassford Street. After tea, Mr. Home delivered an excellent address, in which he tendered some very good advice to spiritualists and inquirers; and in the course of the evening he gave some beautiful readings, which were much appreciated by the company.

Sunday Evening Services have been commenced in London in the Cavendish Rooms, Mortimer Street, Regent Street. The Rev. J. M. Peebles officiates in the most acceptable manner. It is a great treat to be present at one of Mr. Peebles' religious services, conducted with intelligence and taste in the true spirit of genuine Spiritualism, and it

powerfully impresses the minds of the auditors with the great importance of Spiritualism as a basis for religious teaching and action. Mr. Peebles should be invited by spiritualists to their localities.

A volume of spiritual communications, edited by an English lady, and entitled, "Glimpses of a Brighter Land," is almost ready for publication.

Welsh Fasting Girl.—The account of this case which appeared in our last volume, page 205, suggested the possibility of the girl being fed by the vitalic emanations from her friends. She had improved much from a stout little sister having slept with her, and the writer suggested means for her cure by mesmerism. W. M. Wilkinson, Esq., has just published an interesting pamphlet on "The Possibility of long continued Fasting," where corroborative cases are cited. This gentleman is also engaged in forming a fund for the defence of the deceased girl's father at his approaching trial. It is to be hoped that this call will be heartily responded to.

Organisation—An Important Suggestion.—In Ohio we have begun organisation in earnest. Our State society is in a vigorous condition. The lyceum and society is one, no division, no discord. The State Executive Board decided to create circuits, and any lecturer who obtains the pledge of four societies to receive him or her, as their lecturers once in four weeks, and at the decision of the Board, is placed on the list of its agents or lecturers. By these means a constant rotation of speakers is created. Meetings are held every Sunday, and the cause is rapidly becoming consolidated. I am collecting facts to write a history of Spiritualism in this State.—Hudson Tuttle.

New Work for Sunday School Teachers.—Mr. Burns (of London), lecturer on "The Science of Man," in a sermon delivered by him last Sunday evening, at the Mount Pleasant Chapel, Hirwain, taught that it was the duty of the church to take care of men's bodies as well as to supply them with dogmatic teaching. This it could do by introducing the science of physiology into the Sunday school. He founded his belief on the fact of the close relationship which existed between the mind and the body. Man had been created a compound being, composed of flesh and blood on the one hand, and mind and soul on the other, and these natures are so closely inter-related, that every state or condition of either, exerts a powerful reciprocal influence on the other. To excite, debilitate, or invigorate the body was to excite, debilitate, or invigorate the mind; improving the former was an important step towards cultivating the latter. He struck a severe blow at the most prominent sins of this country—licentiousness, drunkenness, and the smoking mania. These, he believed, might be in a great measure ameliorated, and ultimately suppressed by introducing physiological training into our Sunday schools. He showed also that the popular religious teaching of the day, in consequence of excluding this noble science (physiology), was inadequate to cope with these gigantic evils. Let our young men be taught to see the alcohol in the cup—the nicotine in the weed—the relation of these poisons to the body, and further, the relation of the body and the spirit—then, and not till then, we may hope for a true development of the whole man.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

MARCH, 1870.

THE PHILOSOPHY OF RE-INCARNATION.

No. V.

HAVING seen that a Religious Theory, in order to command the assent of the era of Positive Science on which we are entering, must be in harmony with the tenor of scientific discovery, and having reviewed, in preceding papers, the latest results of scientific investigation into the nature and origin of the Universe in which we find ourselves, we have now to examine, by the light of those results, the theory of Derivation and Development which it is the object of these papers to elucidate.

The Absolute, Self-existent Being whom we call GOD, Source and End of all things, necessarily Infinite and Eternal (because, containing in Itself the essentiality of all possible modes, forms, conditions, and derivations, nothing can be extraneous to It in the sense of a boundary or limit), is utterly above the comprehension of our present rudimentary faculties, but may, we are told by our spirit-friends, be approximatively conceived of by us as Intelligence (Essentiality), Thought (Movement, or Derivation), and Fluid (Source of Substance and of Life); the Universe of Spirit, of Force, and of Matter, having no original or independent existence, but being only the ultimation, into the plane of Derivation, of the Creative Potentialities inherent in the Divine Nature.

The Divine Essentiality (Absolute Intelligence), is independent of Space and Time, which are conditions of the evolution of Derived Existence, and are only predicable of it, as Infinity and Eternity are elements of Self-existence of which alone they are predicable.* The Divine Intelligence, Self-existent Cause of all

* The poverty of human speech often produces confusion, by compelling us to use the same word to express different meanings. Thus we have no word but *Infinity* to express the boundless extension of Space, no word but *Eternity* to express the endless duration of Time; yet it should be borne in mind that Infinity and Eternity are transcendent conditions appurtaining to a mode of existence with which

things, is constantly present in every atom of the Universe It creates, as Intention is present in Effect; but It remains as distinct from the forms of the Universe as does Intention from its resulting Effect.* Thus we may say, in regard to the Universe, that GOD is potentially everywhere, and that HE is personally nowhere.†

The commencement of the Creative Process taking place in the unfathomable and unapproachable abyss of Self-existent Essentiality, and therefore necessarily transcending the reach of our conceptive faculties, the nearest idea that we can form to ourselves of the nature of that Process is stated to be the gradual assumption, by the Efflux of the Divine Thought, of a state, or mode, of concretion only to be remotely imagined by us as that of a Fluid, of a quintessential subtlety absolutely inconceivable by our present organs of thought, and in comparison with which the light of the sun—contrasted with which a jet of electricity shows as a black spot—is immeasurably denser, darker, grosser, more inert, than are iron or granite as compared with electricity. This Primordial Fluid, matrix and generator of the Universe of Derived Existence, is not GOD, but is the first substantiation of the Efflux of Creative Thought. Its molecules—declared to be the earliest product of the inter-radiations of that Thought, but, in their essence, quite out of reach of our observation or comprehension—are the substratum and continent of all the possible modes, forms, and attributes of Derived Existence that are to be progressively evolved from them through their successive combinations, condensations, and transformations, effected by the attractive and repellant interactions upon them of the vast arsenal of Cosmic Forces—derivations from the Forces inherent in Self-existent Being—which are sometimes, but less properly, termed "Imponderables," or "Fluids"; Forces, for the most part, unknown to us, but with a few of whose modes of action we are beginning

---

the indefinite extension of Space and Time have nothing in common, the latter being only the correspondents, in the sphere of Derived Existence, of their prototypic realities in the sphere of Self-existence; realities of whose essential nature we, in the present condition of our faculties, are incapable of forming anything more than a negative idea.

* The distinction of the Causal Power of the Universe from the Universe of which it is the Cause, while remaining its sole Reality and sole Life, may be approximatively understood by considering that although Intelligence (the essentiality of Thought) and Thought (a mode of Intelligence) are both in Effort, which is only a derivation from them, yet Effort is neither Thought nor Intelligence; and that, although Intelligence, Thought, and Effort are all three in Effect (which is only their ultimation into the plan of Actuality), yet Effect is neither Effort, nor Thought, nor Intelligence.

† For limited intelligences like those of the earth, the only material image we can suggest as giving you an approximate, though inadequate idea of GOD, is that of the sun, unique centre of your solar system, bestowing light, heat, fertility, whether the state of your atmosphere allow you to behold its effulgence, or whether it be veiled from your sight by the dense vapours exhaled from your soil. —ROUSTAING, *Les Quatre Evangiles*, vol. i. p. 96.

to make acquaintance as Light, Caloric, Magnetism, Electricity, Vitality, &c., and which, through their mutual attractions and repulsions, are the instruments of the evolution, into the plane of Manifestation, of all the possibilities latent in the Primordial Fluid. That evolution gives rise progressively to two orders, or modes, of Substantiality, viz., Spirit or Psychic Substance, and Matter, or Corporeal Substance; the Cosmic Forces (Imponderables or Fluids) partaking of the nature of both those modes, and forming the link, or intermediary, between the two.

Spirit, or Psychic substance, is an immaterial entity, the substance of Derived Intelligence in its two modes of action, as Affection (or Will) and Thought. It is evolved from the purest and most subtle elements of the Primordial Fluid, as they exist before they reach the phase of concretion in which they have assumed the form of the Cosmic Matter which, occupying universal Space, contains, in the fluidic mode, the constituents of all Material Forms. Being anterior and superior to Matter, it constitutes an order of existence independent of the conditions, limitations, and mutations of Space and Time. It is immortal, persistent, and susceptible of endless development through contact with Matter. Without this contact, the Psychic substance, destined to be individualized into souls, would remain for ever in a condition analogous to diffusion, amorphous, impersonal, and consequently without consciousness; the illimitable possibilities inherent in its nature existing only in a state of catalepsy, or latency, until gradually awakened to life and activity by the reactions of the material incorporations which, through the formative and vitalizing energies of the Cosmic Forces, it is made progressively to assume and to animate, in the course of an education occupying periods so long as only to be vaguely imaginable by us as consecutive "eternities." While thus intimately connected with Matter, on which it depends absolutely for individualization and manifestation, Spirit always remains essentially distinct from Matter, with which it can only enter into relation through the intermediary of the Cosmic Forces which serve as its instruments in attracting to itself the elements of the consecutive material forms that serve, progressively, to condense, circumscribe, individualize, educate, and refine it.

The Cosmic Forces which constitute the intermediary between the two universal modes of Spirit and Matter, are also substantial entities, though of a mode of substantiality too subtle, and too remote from our present sphere of knowledge, to be comprehensible by us. They are declared to be intelligent, but of a mode of intelligence of which we can form no idea, being more elementary than instinct, impersonal, and consequently without self-consciousness or power of self-direction; they are mutually attractive and repulsive, and, through their attractions and

repulsions, are the instruments of Spirit in the evolution of the phenomena of Manifestation.

Matter is the ultimation of Substantiality, under the form of atoms, into the plane of external Manifestation. Those atoms, absolutely incapable, of themselves, of movement or direction, and possessing no other attributes than those of extension, density, inertia, and impenetrability by one another, are always separated by interstitial spaces occupied by the ubiquitous Forces whose action determines the temporary atomic juxtapositions which constitute what we call material bodies; *i.e.* material moulds which—evolved under the control of Spirit-guidance, and serving, by their reaction, as the educators of the Psychic substance to which they give temporary material form, and by which they are animated during that temporary union—are the manifestation of the corporific potentialities of the Forces of whose agglomerative and qualitative action the production and various natures of material bodies are the result.

Universal Space being a boundless store-house containing, in a fluidic state, the elements—Spiritual, Dynamic, Material—of all the modes and forms of Derived Existence with which the Divine Purpose fills the Universe, and those elements, thus disseminated throughout Space, containing, in a state of latency, the entire sum of qualities and possibilities with which those forms have been pre-endowed by the Creative Thought, it follows—as that Thought is always present in the forms in which it ultimates itself, though distinct from and superior to those forms, to which it stands in the relation of Cause to Effect—that the Universe of Spirit, Force, and Matter, is not to be conceived of as existing apart from that Thought, but is to be conceived of as continuing to exist in virtue of the continued and incessant action of that Thought as its Creator and perpetual Sustainer.* It also follows that, both Spirit and Matter being

* It being impossible for us to comprehend the Divine Essence, we can only form to ourselves an approximative idea of the Divinity with the aid of comparisons necessarily very imperfect, but which may serve, at least, to show us the possibility of that which, at first sight, would seem to be impossible. If we suppose a fluid sufficiently subtle to penetrate all bodies, it is evident that each molecule of this fluid, being in contact with each molecule of matter, will exert on each molecule, and consequently on each body, an action analogous to that which would be exerted by the totality of the fluid. If we suppose this fluid to be devoid of intelligence, it will act mechanically, and as a merely material force; but if we suppose it to be endowed with intelligence, with perceptive and sensitive faculties, it will act, not blindly, but with discernment, with freedom, and with will; it will see, hear, and feel. The properties of the perisprital fluid may help us to understand this proposition.* It is not intelligent *per se*, because it is matter, but it is the vehicle of the thought, perceptions, and sensations of the spirit. It is through the subtlety of this fluid that spirits are able to obtain access everywhere, that they read our most secret thoughts, that they see and act at great distances;

* As the pulp which surrounds the germ of a fruit is called the *périsperme*, so the fluidic envelope of Psychic Substance, individualized into a spirit, is called the *périsprit*.

successive ultimations of the Creative Thought, and remaining in perpetual contact with that Thought, through the action of the forces which are Its fluidic derivatives, there is nothing "dead" in the Universe; the substratum of that mode of movement to which we give the name of Matter being, though inert, infilled with an infinity of vital possibilities appurtaining to the material plane, that remain latent until roused into activity by the occurrence of the conditions necessary for their development. And it follows, still farther, that the evolution of Mental and

it is to this fluid, when it has reached a certain degree of purity, that spirits owe the gift of virtual ubiquity, for they have only to direct a ray of their thought on various points of space in order to manifest their presence simultaneously on all, the extension of this faculty depending on the degree of elevation and purification arrived at by each spirit. It is with the aid of this fluid that a man, also, acts at a distance, through the power of his will, upon certain individuals; that he is able to modify, within certain limits, the properties of matter, to give determinate properties to inactive substances, and to perform cures by the imposition of hands.

But spirits, however elevated they may be, are but creatures, limited in their faculties, their power, and the extent of their will, and cannot, in their action, approach that of GOD. They may, however, serve us for a comparison. What a spirit can only accomplish within narrow limits, GOD, who is infinite, can accomplish without limit. There is, moreover, this farther difference between the action of a spirit and the Divine action, viz., that the former is momentary and subordinated to circumstances, whereas the latter is permanent; that the thought of a spirit embraces only a circumscribed point of space and of time, while that of GOD embraces the Universe and Eternity. In a word, between spirits and GOD, there is the distance of the finite to the infinite. The perisprital fluid is not the thought of the spirit, but it is the agent and intermediary of that thought. As it is this fluid which transmits thought, it may be said to be, in a certain sense, impregnated with thought, and, as it is impossible for us to isolate thought from its necessary fluidic vehicle, thought seems to us to be one with that vehicle, as sound seems to be one with the air, so that we can, as it were, materialize it to our comprehension. Just as we say that air becomes sonorous, we may, taking the effect for the cause, say that the perisprital fluid becomes intelligent.

Whether the Divine Thought acts upon us directly, or through the intermediary of a fluid, let us, in order to make the subject of the Divine ubiquity easier to our intelligence, represent that thought to ourselves under the concrete form of an intelligent fluid, filling the infinity of the Universe, penetrating every part of Creation, all Nature being plunged in it. As all the parts of a homogeneous Whole are of the same nature, and possess the same properties, as that Whole, it follows that, each atom of this fluid (if we may so express ourselves) possessing thought, that is to say, the essential element of the Divinity, and this fluid being everywhere, everything is submitted to its intelligent action, to its forethought, to its solicitude; every creature, no matter how infinitesimal, is, as it were, saturated with it. We are thus constantly in presence of the Divinity; we cannot hide one of our actions from His sight; our thought is incessantly in contact with the Divine Thought, and we only state a literal truth when we say that GOD sees into the innermost recess of our heart. . . . . In order to extend His care over all His creatures, GOD has not to send down His Thought from the heights of immensity; our prayers, to be heard by Him, have no need to transverse space, nor to be uttered aloud; for He is incessantly beside us and around us, and our thoughts reverberate in Him.

Far be it from us to think of materializing the Divinity. The image of a universal and intelligent fluid is only suggested as a comparison which may enable us to form a more just idea of the action of the Divine Being than is conveyed by pictures representing Him under a human form, and to comprehend the possibility of His being everywhere, and of occupying Himself with everything.—ALLAN KARDEC, *La Genèse*, p. 59.

Moral phenomena is due to the interpenetrating presence, in material forms (distinct from those forms, though, in the plane of Material Existence, dependent on those forms for its manifestation to human observation), of Spirit-substance, which exercises, in the economy of Derived Existence, the higher, permanent, controlling influence to which the development of the variety of material forms is due. All the phenomena of Derived Existence, whether Psychic or Material, have therefore, as already stated, no original or independent existence; what we call Spirit, what we call Force, and what we call Matter, though realities to our consciousness, and susceptible of development, in the plane of Effect, as illimitable as the Infinity of the Self-existent Cause to whose potentialities they correspond, being only modes of ultimation of the Divine Thought into the plane of Derivation, and existing, and continuing to exist, only in virtue of the continuous action of that Thought, whose cessation would be the annihilation of the Universe. The Universe of Derived Existence is therefore resolvable into Force and Movement, acting through, and occurring in, an unknown substratum of what we call Substantiality, as the vehicle of Force, and the subject of Movement.

As the constituable principle, or element, of the forms of Universal Life, Matter exists in two modes, or states, viz., that of Etherization or Ponderability, and that of Materialization or Imponderability, which is only a modification of the former; the intermediary term between the two states—*i.e.*, the transformation of ethereal or fluidic matter into tangible matter, and *vice versâ*, not being appreciable by our senuous organs, constructed for dealing with Matter in the grosser mode in which it exists at the surface of our planet. The ineluctable substratum of Universal Manifestation being thus defined, it is indifferent whether we speak of it as Substance or as Matter, whether we call it, in its higher state, *Fluidic Matter*, or, in its lower state, *Material Substance;* but, to avoid confusion, we usually apply the term *Substance* to its fluidic state, employing the term *Matter* to designate the denser state in which it becomes cognizable by our senses. To the same end, we apply the the terms *Psychic Substance*, or *Spirit-Substance*, to the substantiality of Intelligence and Affection; the term *Soul*, to that substance when individualized into distinct personalities; and the term *Spirit*, to each of those personalities as constituted by the union of that substance with a fluidic body or *périsprit*. And as the two states of material substantiality give rise to two orders of phenomena, constituting two distinct, though intimately connected worlds of Relation *—equally *real* to the perceptions

* At no former epoch of the world's history has science opened up horizons so vast and so grand to the astonished gaze of Man. We now know that the Earth is a stellar body, and that our earthly life is accomplished in the illimitable sky.

and activities of the spirits by whom they are peopled, and whose double mode of fluidic and material corporeality (consisting of a permanent spirit-body, or *périsprit*, as it is called by the

Through the analysis of light, we have ascertained the substances that are in combustion in the sun, and in the stars, at a distance of millions and trillions of leagues from our terrestrial observatory. Through observation we have constructed the history of the sky, and the history of the Earth, in the far-off Past as in the distant Future: terms that are without meaning in relation to the immutability of Sidereal laws. Through patient and laborious calculation we have weighed our own planet and the other earths that gravitate in Space. The globe we live in has become, to our eyes, a stellar atom, rolling on its way through the boundless extent of infinity; and our existence on this globe is seen to be an infinitesimal fraction of our eternal existence. But that which may strike us even more forcibly is the astounding discovery, the result of the physical investigations of the last few years, *that we are living in the midst of an invisible world, whose activities are busy about us on every side.* It is needless to insist on the paramount importance of such a discovery. When we contemplate admiringly the azure of the transparent vault above us, lighted up by the brilliant rays of the sun, when we rejoice in the warm and perfumed breeze that fans our brow, when we feast our sight on the beauty of Nature, our eyes, no matter how wide we open them, see but a small part of what is going on around us! Of every hundred rays that come to us from the Sun, *only one-third are perceptible to our eyes,* either directly, or by reflection from other bodies. The other two-thirds exist and act around us, but in modes invisible to us, though none the less real. They are warm, but without being luminous for us; yet they are much more active than those which are visible to us; for it is they that cause the flowers to turn towards the sun, that produce all chemical action, and draw up into the atmosphere, under a form also invisible to us, the watery vapour which makes the clouds; thus exercising around us, occultly and silently, a colossal force equal to a power of myriads of millions of horses. If the calorific and chemical rays which are constantly active in the processes of Nature are invisible to us, it is because the former strike our retina too slowly, and the latter too rapidly; for our eye only sees things between two limits of rate of vibratory speed, above and below which limits it sees nothing. Our terrestrial organism may be compared to a harp of two strings, which are the optic nerve and the auditive nerve. A certain species of movements causes the first to vibrate, and another species of movements causes the second to vibrate. All human sensations are reducible to these two modes. . . . . Yet there exist, in nature, not two, nor ten, nor a hundred, but thousands of species of movements. Physical Science, therefore, teaches us that we live in the midst of a world invisible to us, and that it is by no means impossible that other orders of beings (equally invisible to us) may be living, equally with ourselves, upon the Earth, in an order of sensations absolutely different from ours, and without its being possible for us to be aware of their presence, unless they manifest themselves to us by producing phenomena susceptible of being perceived by our senses. Our retina is insensible to the chemical rays of the sun; but other substances *see* them, as, for instance, iodine and the salts of silver. The chemical solar spectrum, which our eye cannot see, has nevertheless been photographed. The photographic negative offers no visible image when taken out of the *camera oscura,* although really possessing the image which a subsequent chemical operation renders visible. . . . . In presence of positive facts of such a character, and opening up vistas of which we have as yet obtained only partial and imperfect glimpses, how absurd and how worthless appears any *a priori* negation! When we compare the little we know, and the narrowness of our sphere of perception, with the vast sum of existence, we cannot escape the conviction that we know nothing, and that we still have everything to learn. By what right, then, shall we pronounce the word "impossible," when it may be that, in order to explain what we are now unable to account for, we only need the aid of some natural law hitherto partially or wholly unknown to us?—FLAMMARION, *Discourse of April* 2, 1869, p. 13.

In regard to this most suggestive fact of the evidence, in our very midst, of a world of movements not perceptible by us, and thus, as nothing can be useless in

Spiritist School, and the temporary body of flesh that falls away from them at death) enables them to adapt themselves to the relations of the sphere in which, for the time being, they find themselves—we designate the spheres occupied by souls incorporated only in fluidic bodies as the Fluidic World, or the Spirit World, and the surfaces of planets occupied by souls whose fluidic bodies are clothed upon with a temporary garment of flesh, as the Material World, or the Natural World. The phenomena of the Material World constitute the domain of Physical Science, those of the Fluidic World constitute the domain of Metaphysical investigation.

Matter, even in the grosser forms of the ponderable mode, does not really possess the fixity, density, solidity, and impenetrability usually ascribed to it. Not only is it penetrable by spirit-substance, but, consisting of atoms, separated by interstices in which reside the forces which hold those atoms together, and thus constitute the apparent unity and solidity of each body or substance, its atoms are continually susceptible of being brought, by changes in the action of the interstitial forces, into new modes of juxtaposition which will change *in toto* the form and qualities of the resulting substance. Were we sufficiently advanced in the knowledge of those forces to perform the feat, we might—by modifying their modes of molecular juxtaposition, and pushing apart their constituent atoms through the dilatation of their interstices—render, not merely a human body, but a marble

---

Nature, pre-supposing the existence, simultaneously with ourselves, of other orders of organized beings by whom they are perceptible, take the following statement, by the learned Director of the Observatory of Rome:—"The deepest sounds perceptible by us correspond to 31 vibrations per second, and the highest to 36,000 vibrations per second; the relation between the extremes of the acoustic serie is therefore as 1 to 1126. For the vibrations of the ether, the proportion is much less, and, according to all probabilities, there is an enormous gap between the vibrations of sonorous bodies and the calorific molecular agitations. But it must not be imagined that, because we are unable to perceive certain waves, those waves do not exist. Thus there may be, beyond the obscure limit of our perception, other and longer waves which we are unable to appreciate by means of our present experimental methods, and which may unite the two series. This, indeed, appears to be very probable. Thus the longest calorific wave, and the shortest aerial wave, are separated by a distance of somewhat less than double the interval between the extremes of sound perceptible by us. We have seen that this latter interval is as 1 to 1126; and as Kœnig, with the aid of special means, has obtained sounds of 50,000 vibrations per second, this relation may be raised to 1.1560. Now this relation is evidently that of the lengths of the slowest and of the most rapid sonorous waves. The vibrating bodies that emit these excessively high sounds become hot, and at length reach a state of incandescence; consequently their molecules are capable of vibrating throughout the extent comprised between the acoustic and optical limits just expressed. We are therefore justified in concluding that the oscillatory movement of material bodies may be effected with extreme slowness, as is the case in the production of the deepest musical sounds, and may be accelerated until it reaches the incredible rapidity of 946,000,000,000,000 *(nine hundred and forty-six trillions)* of vibrations per second, which characterizes the extreme chemical wave of the spectrum."—SECCHI. *Unity of the Physical Forces*, p. 193.

statue, as elastic as a piece of india-rubber. And as the duration, as well as the nature, of atomic combinations is absolutely dependent on the action of those forces, we can imagine no limit, excepting that of our knowledge of the action of those forces, to the transmutations of material substance that we might effect through their agency; while the mobility of matter, and its amenability to spirit-action, are declared to be incomparably greater in the fluidic state than in the ponderable state. The different states in which the elements of aqueous matter are known to exist at the surface of our planet, as ice, water, steam, dry steam, and in the gaseous form as hydrogen and oxygen—in some of which they are always invisible to us, and in others occasionally so, while it is precisely in the state of invisibility that they are the most active—may help us to form some idea (though a necessarily imperfect one, as all these modifications belong to the terrestrial state) of the susceptibilities of modification inherent in material substance in the ethereal state.

The Material and Fluidic worlds are in close and incessant contact, the Psycho-fluidic element concurring with the Material element, in varying proportions, in the production of all the phenomena of terrestrial existence;* the Material element pre-

* The powers of the organic system depend upon a continued state of change; the waste of the body produced in muscular action, perspiration, and various secretions, is made up for by the constant supply of nutritive matter to the blood by the absorbents, and by the action of the heart the blood is preserved in perpetual motion through every part of the body. In the lungs, or bronchia, the venous blood is exposed to the influence of air, and undergoes a remarkable change, being converted into arterial blood. The obvious chemical alteration of the air is sufficiently simple in this process; a certain quantity of carbon only is added to it, and it receives an addition of heat and moisture; the volumes of elastic fluid inspired and expired (making allowance for change of temperature) are the same, and if ponderable agents only were to be regarded, it would appear as if the only use of respiration were to free the blood from a certain quantity of carbonaceous matter. But it is probable that this is only a secondary object, and that the change produced by respiration upon the blood is of a much more important kind. Oxygen, in its elastic state, has properties which are very characteristic; it gives out light by compression, which is not certainly known to be the case with any other elastic fluid, except those with which oxygen has entered without undergoing combustion; and from the fire it produces in certain processes, and from the manner in which it is separated by positive electricity in the gaseous state from its combinations, *it is not easy to avoid the supposition, that it contains, besides its ponderable elements, some very subtle matter which is capable of assuming the form of heat and light.* My idea is that the common air inspired enters into the venous blood entire, in a state of dissolution, *carrying with it its subtle or ethereal part*, which in ordinary cases of chemical change is given off; that it expels from the blood carbonic acid gas and azote; and that, in the course of the circulation, *its ethereal part and its ponderable part undergo changes which belong to laws that cannot be considered as chemical; the ethereal part probably producing animal heat and other effects*, and the ponderable part contributing to form carbonic acid and other products.—SIR H. DAVY. *Consolations in Travel, or the Last Days of a Philosopher*, p. 207.

Sir J. Herschel, in his Lecture on "Sensorial Vision," delivered before the Philosophical and Literary Society of Leeds, September, 1858, after describing various puzzling experiences of his own—such as the seeing, for a minute or two

dominating in certain categories of phenomena, and the Psycho-fluidic element predominating in others which, rightly interpreted, reveal to us more or less of the characteristics of the higher mode. As the Fluidic and Material worlds are constantly acting and re-acting on each other, neither can be truly comprehended without a knowledge of the other; and although purely fluidic phenomena cannot be perceived by fleshly organs, yet as spirits, even while incarnated in material bodies, are still denizens of the fluidic world, glimpses, more or less distinct, of the phenomena of that world are occasionally obtained by incarnate spirits, at times when, through the concurrence of conditions still but imperfectly understood by us, either the veiling effect of those organs upon our perceptive faculties is temporarily suspended, or disincarnate spirits are enabled to make their action perceptible to us through their command of the fluidic forces which constitute the instrument of Spirit-manifestation in the fluidic-world, as in the material world.*

---

at a time, sometimes in daylight, sometimes in the dark, and equally visible whether his eyes were open or shut, intricate geometrical patterns, composed of coloured lines of exceeding delicacy, which class of visions he declares to be well worthy of observation, and to belong rather to Psychology than to Physiology—thus expresses himself: "What were these Geometrical Spectra? and how, and in what department of the bodily and mental economy did they originate? They are evidently not dreams. The mind is not dormant, but active and conscious of the direction of its thoughts, while these things obtrude themselves on notice, and by calling attention to them direct the train of thought into a channel it would not have taken of itself. Retinal impressions they can hardly be, for what is to determine the incidence of pressure, or the arrival of vibrations from without upon a geometrically-devised pattern on the retinal surface, rather than on its general ground? . . . . Where does the pattern itself, or its prototype in the intellect, originate? Certainly not in any action consciously exerted by the mind, for both the particular pattern to be formed, and the time of its appearance, are not merely beyond our will and control, but beyond our knowledge. *If it be true that the conception of a regular geometrical pattern implies the exercise of thought and intelligence, it would almost seem that in such cases as those above adduced we have evidence of a thought, an intelligence, working within our own organization, distinct from that of our own personality.*"

* The prevalent idea in regard to spirits is altogether false. They are neither vague and undefined, like Will o' the Wisps, nor are they phantoms, such as usually figure in ghost stories. They are beings just like ourselves, with a body like ours, but fluidic, and invisible to us in its normal state. A spirit, while living the life of this world, has a double envelope; the outer one, heavy, gross, destructible, is called the *body;* the other, fluidic, light, indestructible, is called the *périsprit.* The latter, during the life of the flesh, is the link which unites the soul and the body; it is by means of the *périsprit,* as an intermediary, that the soul moves its flesh-body, and that it perceives the sensations experienced by the latter. The union of the soul, *périsprit,* and material body, constitutes the being that we call *a man;* the soul and *périsprit* separated from the material body constitute the being that we call *a spirit.* Death is the dissolution of the fleshly envelope; the spirit quits this envelope as we throw off a worn-out garment, or as a butterfly leaves the chrysalis; but it always keeps its fluidic body, or *périsprit.* The death of the body frees the spirit from the envelope that attached it to the earth, and made it suffer; when delivered from this burden, it has only its ethereal body, which enables it to pass through space with the rapidity of thought. Spirits people Space; they constitute a world, invisible to our senses, in the midst of which we live, and with which we are incessantly in contact.

As the fluidic, ethereal, or imponderable mode is the normal mode of matter, so the fluidic world is the normal world of Souls.* The latter are not mere intellectual abstractions, but, as already

---

The fluid which composes the *périsprit* penetrates all material substances, and passes through them as light passes through a transparent body; no form of matter constitutes an obstacle to its passage. It is thus that spirits enter everywhere, no matter if even hermetically closed. The *périsprit*, although invisible to us in its normal state, is none the less *material*, being composed of ethereal matter. A spirit can, in certain cases, cause it to undergo a species of molecular modification which renders it visible and tangible to us; it is thus that apparitions are produced, a phenomenon not, in reality, more extraordinary than that of steam, which is invisible when highly rarified, and becomes visible when condensed. . . . . It is by means of its *périsprit* that a spirit acts on and through its body while living in the material world; it is by means of this same fluidic intermediary that it manifests itself, after the death of the body, by acting on the inert substances of the material world, producing noises, and the movements of tables, and other objects which it raises, upsets, or carries away. These phenomena should not be deemed surprising, seeing that, even in our sphere, the most powerful motors are precisely those most rarified fluids to which we give the name of "imponderables," as air, steam, and electricity. It is also with the aid of its *périsprit* that a spirit causes the medium to write, to draw, to speak, &c. Having no longer a tangible body of its own through which to manifest itself ostensibly, it makes use of the organs of the medium, which it uses as though they were its own, with the aid of the currents of fluidic effluvia which it brings to bear upon him. It is through the action of these fluidic currents that a spirit moves a table, or causes it to indicate the letters composing the message it wishes to convey. When it raises a table, causing it to float, without visible support, in the air, the spirit does not lift it with arms, but surrounds and penetrates it with a sort of fluidic atmosphere that neutralizes the action of gravitation, exactly as is done by the air in the case of balloons and kites; the fluid with which it is thus saturated gives it, momentarily, a greater specific levity. When a spirit causes a table to adhere to the floor, as though nailed to it, the effect is produced by a process analogous to that by which we produce a vacuum with the aid of the air-pump. When a table moves about the room, the spirit does not move, but merely impels it on its course, by directing upon it the action of the jets of fluid that keep it going. When a spirit causes raps in a table, in walls, in other bodies, or in the air, it does not cause them by a blow, but merely directs, upon the spot where the rap is heard, a jet of fluid that produces the effect of an electric shock. It modifies the sounds thus produced, as we modify the sounds produced by the air. The darkness necessary to the production of certain physical manifestations may naturally suggest the suspicion of fraud; but this necessity proves nothing against the genuineness of the manifestation. It is well known that many chemical combinations can not be obtained in the light; that various compositions and decompositions are effected by the agency of the luminous fluid; and as all spiritual phenomena are produced by the combination of the fluids of the manifesting spirit, of the medium, and of the environing atmosphere, and as these are all *matter*, though more or less etherealized, it is not surprising that, in certain cases, the presence of the luminous fluid should constitute an obstacle to that combination.—ALLAN KARDEC. *Résumé de la loi des Phénomènes Spirites*, pp. 3, 4.

When spirits suddenly produce flowers, fruit, birds, jewels, or other material objects in a closed room, they do so by the uncovering of such objects, which they have previously brought into the room, enveloped in a mass of fluid that renders them invisible until the moment when they render them visible by uncovering them. Spirit-formations will be explained farther on.

* "I have learned, Charley, that we commence to live here before we are born into the world."—*Message of* ESTELLE to her husband, Mr. Livermore, a well-known and highly respected banker of New York, the incidents of whose intercourse with the spirit of his wife are among the most interesting on record.—*Vide Spiritual Magazine for November*, 1861, p. 488.

stated, are substantial (though immaterial) entities, consisting of an inner principle of conscious Selfhood, a particle of Psychic substance, immortal because immaterial, luminous in proportion to its purity, circumscribed into personality by the magnetically-effected accretion, upon itself, of the fluidic envelope, or *périsprit*, which, from the time of its definite formation, is never thrown off, but which (as in the case of the fleshly body, which remains the same body till death, though its particles are entirely renewed every month) is constantly modified by successive eliminations and substitutions of particles, according to the successive degrees of the spirit's progress, and the different material globes and spirit-spheres which it inhabits or visits. Contact with the ponderable forms of Matter being indispensable to the development of Psychic substance in its earlier stages, the *périsprit*, or fluidic body which is the inseparable envelope of spirit, attracts to itself—as will be more fully explained hereafter—through the action of the magnetic forces, the material elements which compose the material bodies that become its continents and instruments of relation in its successive existences in the material sphere. While a spirit remains ignorant and impure, its *périsprit*, composed of fluidic particles corresponding to its state, and magnetically attracted by that state, is almost as dense and gross as a material body; but, as it progresses in knowledge and purity, it attracts to its *périsprit* fluidic particles of a progressively purer and more ethereal order, and, the more etherealized *périsprit* attracting, in its turn, material elements of a higher and less heavy quality, the material bodies successively assumed by a spirit become gradually more and more fluidic, until they attain to states of ethereality so refined as practically to release it from the limitations of Space and Time.

Suns are stated to be foci of electricity, more fluidic than material, and subserving ends upon the consideration of which it would be premature to enter in this place. Planets are the training-schools of incipient spirits in the various stages of their development. Indefinite progress being the law of the Universe, all its arrangements are necessarily hierarchical; and consequently the globes of each solar system constitute a hierarchy among themselves, being more or less material, more and more fluidic, and serving as temporary and progressive habitations for spirits as they arrive at progressively higher grades. The spirit-sphere of each globe is a fluidic zone, surrounding it at a certain distance, stated to commence, for our planet, at about five miles from its surface. That sphere is not separated from the atmosphere of the earth; the space between the material and fluidic spheres being occupied by superposed strata of fluids of various densities and qualities, through which spirits pass to and from the earth with a degree of freedom and rapidity proportional to the

degree of advancement already attained by each. Besides the planetary zones of fluidic existence, innumerable fluidic globes, invisible to us, are disseminated through Space, which, throughout its infinity, contains the fluidic habitations of spirits who, through their gradual advancement in knowledge and purity, have attained to states of existence of whose activity, glory, and happiness we can, as yet, form no idea. There being nothing absolute in our sensations, which result, as we have seen, from the relation between our perceptive faculties and the external conditions among which we find ourselves, the inhabitants, scenery, objects, substances,—everything, in short, that constitutes the domain of manifestation—in the fluidic worlds, though invisible and intangible to our bodily senses, are as visible, as tangible, and, so to say, as *material*, to the perceptions of the spirits who inhabit them, and who are themselves fluidic, as are the people, places, and things of this earth to us. Spirits combine, modify, and elaborate the various fluidic materials of those spheres as we do those of the material sphere, but for the accomplishment of other ends, and by other processes; the imponderable Forces, employed in modes unknown to us* being the tools with which they work, and their will serving as the hands with which they use them,

* Those among the people of the fluidic world who are pretty well advanced in the study of substances and forces, are able to produce from those substances, through their skill in directing the action of the formative and qualitative forces, a far greater variety of objects, and of a far higher character, than we can produce in the material sphere; and can also impart to them a variety of qualities—among others, that of vitality—which renders their labours interesting and amusing to a degree of which we can form but a very faint idea.

"I must leave you now," said a spirit, one day, to a friend of the writer, "I am busy making a picture, and I want to get on with it."

"A picture!" exclaimed my friend, "I had no idea that spirits could paint pictures, or would care to do anything of the kind!"

"I said 'a picture,' because I can find no better way of conveying to you something like an idea of what I am making; but it is not at all like what you call a 'picture' in your world, nor do I paint as you paint pictures upon the earth. I work with fluids; and what I make is real and living. I vitalize my flowers, and my animals, and the thousand things I make, so that they are all alive, though not living as such things live in your world; for there is no spirit in them, and they have therefore no consciousness, and will only last for a short time. Not long ago, in order to receive some friends who were coming to visit me, I made a beautiful arbour, covered with flowers, and full of magnificent singing birds, and it was all living, but only for the short time for which I wanted it. When my friends were gone, I let it melt away again. Those who are more advanced than I am can produce almost any forms or scenery they please, and can make them last longer; but all these things melt away after a time. We never care to keep them long; we should get tired of them. We let them dissolve, and make others. You cannot imagine how charming these creations are, and how much pleasure we take in them when we are not busy with more serious things." Spirits say that these fluidic creations are not mere amusements, but that, by means of these exercises, they gradually learn the properties of substances and of forces, and thus become competent to take part in the direction of the true spirit-creations of the material spheres, which, as will be subsequently shown, constitute so important a branch of the occupations of the higher orders of disincarnate intelligences.

as is also the case in the production of the so-called "Spiritual Phenomena" now so commonly occurring in the terrestrial sphere of our planet,* all of which, however they may seem, to the uninitiated, to contravene the laws of ponderable matter, are accomplished through the action of the laws that regulate the

* "Invisible to the eye as other atmospherical substances are. . . . The elements of the atmosphere are the channel through which we manifest."—*Communication from Benjamin Franklin. Spiritual Magazine*, November, 1861, pp. 492, 493.

Mr. Livermore, whose intercourse with the spirit of his wife is referred to in a previous note, stated to Mr. S. C. Hall that, on one occasion, when he was sitting with several other persons, a message was given by the invisibles, desiring them to watch attentively what was about to occur, as they "were going to show them how things were made out of the atmosphere." Immediately afterwards a fog-like spot was seen to form itself in the air, just above the level of the table at which they were sitting. This spot grew thicker and thicker, becoming gradually more and more defined, until it had condensed into a bit of cloth. "Examine it quickly," said the spirits, "for we have given it only a short tangibility, and it will soon dissolve into its original elements." The bit of cloth was accordingly passed round the table, from hand to hand, each of the persons present squeezing, rubbing, and examining it, and finding it to be, to sight and touch, as real as the cloth of their coats. In the course of a few minutes, the spirits desired them to lay it down on the table, and to watch its dissolution. "We are going," they said, to unmake it, and to restore its elements to the atmosphere from which we gathered them." The bit of cloth was accordingly laid on the table, its outline growing each moment less and less distinct, until it again assumed the appearance of a spot of fog, which gradually melted away, and vanished altogether. On another occasion, Mr. Livermore *cut off a piece of the dress*, seemingly of real muslin, worn by the spirit of his wife, and kept it for a few days, when it disappeared.

Lady D— assures the writer that, sitting one evening in her drawing-room with Mr. Home, no other person being present, it suddenly occurred to her to ask him whether he thought that there were flowers in the spirit-world? when, almost before the question had been asked by her, a magnificent white flower, "as large as a dinner-plate, something like the blossom of the Victoria Regia, but of a far more lustrous whiteness, and with long purple stamens," appeared on a chair beside her. It looked precisely like a real flower, and remained visible to them both for about two minutes, when it seemed to melt into the air, and disappeared.

It is probably to these fluidic creations, accomplished by the blending of the most subtle elements of our sphere with the densest of those of the sphere above us, that we owe the legends of the "fairy money" which vanishes out of the purse to which it is consigned. And as the slightest concussion of the air, caused by the speaking of a word, the falling of a ray of light, or even the disturbing effect produced upon the fluidic elements of the atmosphere by a too earnest gaze, or a too intense desire, on the part of the human watchers, is often sufficient to disintegrate these fragile results of spirit-ingenuity, we may perhaps attribute to this source the origin of the popular belief that a "ghost" will vanish if the seer can muster up the necessary courage to speak to it. "ESTELLE," in one of her communications to her husband, remarks—(*vide Spiritual Magazine*, of Nov. 1861, p. 492):—"The thread when broken is hard to mend; the work is not easy to get your conditions right. We surround you with influences which aid you to see us; these influences are so fine and pure that we find it difficult to keep them. . . . . The conditions become less electrical; and that which we worked so long to make perfect, dissolves." And yet persons of strongly positive temperament, and often intensely antagonistic to the idea of the possibility of these manifestations—not reflecting that *everything is something*, and that, consequently, mind is a substance, and will a substantial emanation—wonder that the so-called "Spiritual Phenomena," if really possible, cannot always be obtained in their presence!

phenomena of the imponderable state, and those which regulate the combination of the imponderable and ponderable states.*

The absolute immutability of the laws which regulate the evolution of the phenomena of existence is the inevitable consequence of the perfection of the Wisdom from which they emanate. The power of Spirit over Matter is practically unlimited, because its capacity of increasing its knowledge of the Cosmic Laws, and consequently its command of the Cosmic Forces, is unlimited also. No other power is possible to Derived Intelligences than that which they obtain from the knowledge of Natural Laws; and, consequently, spirits are powerful only in proportion to their ability to employ those laws for the accomplishment of the ends they have in view.† A vast variety of what, in former times, were considered as "miracles" in the old, improper sense of that word,‡ but which were really evidences

* You must not suppose that it would be impossible to produce in your planet effects similar to those which obtain in planets of a higher order, in this sense, viz., that such effects would be the result of the same principles, but modified in their action by the different nature of the sphere in which they would be acting. For instance, the production, in your planet, of fluidic incorporations *identical* with those of Jupiter, and of the multitude of other worlds more or less superior to yours, would be a *derogation* from the established laws of the Universe, and no such derogation ever takes place; but the production of *analogous* incorporations, resulting from the application, to your planet, of the same law, but modified in its action according to the difference between the fluids of your world and those of the higher planets, would constitute an approximation, a link, between the two degrees of the scale, and would be, not a *derogation from*, but an *application of*, those immutable laws.—ROUSTAING. *Les Quatre Evangiles*, vol. i. p. 39.

† We will not say, as do those who endeavour to account for whatever they do not understand by the repetition of the hackneyed phrase, "All things are possible to GOD;" on the contrary, we say:—That which man, in his ignorance, regards as a *derogation* from the immutability of the laws of the universe is not even a *displacement* of those laws, but is an *application* of those laws to the varying conditions under which their action takes place. When man shall have vanquished the difficulties that prevent him from raising himself into space, when he shall have succeeded in decomposing the strata of fluids superposed in the elevated regions of the atmosphere to which he will one day attain, he will see that what, at the present time, provokes the mockery of ignorance and incredulity, will become an acknowledged fact, patent, analysed, decomposed by science, which will wonder that these powerful agents have not always been submitted to its sway, as it now wonders that it has not always had command of electricity, the effects of which it admits *de visu*, but of which it has not yet succeeded in ascertaining the cause.—ROUSTAING. *Les Quatre Evangiles*, vol. i. p. 38.

‡ In its true, etymological acceptation, the word "miracle" (from *mirari*, to admire) signifies something admirable, noticeable, uncommon; it is through a deflection from its natural meaning that it has come to be misunderstood as signifying "an act of the Divine Power contrary to the laws of Nature." . . . . In its usual acceptation this word, like so many others, has lost its original meaning, and has become restricted to a special order of facts. In the mind of the masses, it implies the idea of a fact of an extra-natural character; in its liturgical acceptation, it means a derogation from the laws of Nature, by which GOD manifests His power. . . . . One of the essential characteristics of a "miracle," as thus understood, is to be inexplicable, for the reason that it is accomplished outside of the action of the laws of Nature; and so certainly is this the ordinary idea of a

of spirit-presence and action, produced—not by a suspension or contravention of natural laws, but—by a larger application of those laws than the science of the time was competent to

"miracle," that, if a fact reputed "miraculous" should be explained, it would at once be declared to be "no miracle," however wonderful it might be. Another characteristic of a "miracle" is to be unique, isolated, exceptional; if a phenomenon, reputed to be "miraculous," should recur, spontaneously, or through an act of will, it would evidently be the result of some law, and, whether such law were understood or not, that phenomenon would no longer be considered a "miracle." Science every day accomplishes results which appear "miraculous" to the ignorant. Let a scientific experimentor fly an electric kite in the fields, and draw down the lightning upon a tree, and the peasants would regard the modern Prometheus as being endowed with supernatural power. If a man who is really dead should be recalled to life, such a fact would be what is usually meant by a "miracle," because it would be contrary to the laws of nature. But if the man, thus recalled to life, were only dead in appearance, if he had retained the slightest amount of latent vitality, and if, with the aid of science, or of magnetic action, he were brought back to life, such a resuscitation, which would pass, in the eyes of the unenlightened, for "miraculous," would be, for enlightened minds, a merely natural event. Joshua's arresting the march of the sun, or rather of the earth, would be a "miracle" in the popular sense of the word, for there exists no magnetizer gifted with sufficient power to operate such a prodigy.* . . . . . The ages of ignorance have been prolific of "miracles," because everything of which the cause was unknown passed for being "miraculous." In proportion as Science has revealed the laws of nature, the "miraculous," restricted within constantly-narrowing limits, has taken refuge in the domain of Spirituality. Spiritist science, by showing that the spiritual element is one of the living forces of nature, a force whose action is incessantly concurrent with material force, brings the phenomena to which it gives rise into the circle of of natural effects, because they, like all other phenomena, are submitted to the action of natural laws. This science comes, therefore, in its turn, to do what all science does at its advent, viz., to reveal the existence of laws not previously known, and consequently to explain the phenomena which result from the action of those laws. . . . . The belief in the Supernatural, founded on unexplained appearances, leaves the road open to imagination which, wandering wildly through the realm of the unknown, conjures up a multitude of superstitions. A rational explanation of those appearances, founded on the laws of nature, brings the mind back to the region of reality, puts a term to the vagaries of unbridled fancy, and substitutes facts for superstitions. So far from extending the domain of the Supernatural, Spiritism explores its extremest limits, and drives the "miraculous" from its last refuge. While demonstrating the possibility of certain facts hitherto deemed impossible, it destroys the belief in others which have been held to have occurred, by showing, in the sphere of spirituality, as Natural Science is doing in that of materiality, what is possible, and what is not. The Divine Power being Infinite, we do not say that GOD *could not* perform what is commonly called a "miracle." The question to be decided is this, "*Has* He performed any 'miracles'?" or, in other words, "*Does* He derogate from the laws He has established?" It is not for man to subordinate the acts of the Divinity to his own weak understanding; nevertheless, we have, as a criterion by which to judge of the Divine action, our knowledge of the Divine attributes; and as, in GOD, absolute wisdom is one with absolute power, we are compelled to conclude that He does nothing uselessly. Why, then, should he perform "miracles"? Some will say, "To attest His power." But is not the power of GOD far more impressively manifested by the orderly grandeur of the works of Creation, by the wise forethought that presides over its least elements as over its greatest, and by the harmony of the laws that regulate the universe, than by a few petty and puerile derogations therefrom that a juggler might imitate? What should we think of a skilful workman who, having constructed a marvel of scientific mechanism, should cause it to go wrong in order to show that he can unmake

* It is certain, moreover, that such an arrest, if it could be effected, would at once, by the transformation of its movement into heat, re-convert the entire earth into vapour.

explain, has occurred in the experience of the humanity of our planet, from the earliest periods of its existence to the present day, when, if repeated, they would be classed with the manifestations of spirit-action now so frequently occurring. It is evident that no spirit, in the flesh, or out of the flesh, can suspend or contravene those laws, for the simple reason that no action is possible except through conformity with the ordinations of which those laws are the formula to our thought. The highest and most powerful intelligences of the spirit-world, as of the lower sphere we inhabit, are high, and are powerful, exactly in the ratio of their knowledge of the Laws of the Universe, and the degree in which they are able to bring their effort into unison with the ordinations of those unchangeable Laws. If, merely as

---

what he has made? Is it not rather by the regularity and precision of the movement of the machine that the science of its inventor is most conclusively proved? . . . . To assert that the Supernatural is the necessary foundation of Religion is to sustain a dangerous thesis; and to maintain that the truths of Christianity repose merely on the basis of the "miraculous," is to place them on a pediment whose stones are crumbling away from day to day. . . . . It is not the *Supernatural* that is the necessary basis of Religion, but the *Spiritual principle*, which is often erroneously confounded with the "miraculous," and without which no Religion is possible. Spiritism considers Religion from a higher point of view, and furnishes it with a basis more solid than that of "miracles," viz., the Immutable Divine Laws that rule the spiritual principle as well as the material; a basis that defies both Time and Science, for both Time and Science will strengthen and confirm it.

GOD is none the less worthy of our admiration, our gratitude, our respect, for not having derogated from His laws, whose grandeur is evidenced, above all, by their immutability. There is no need of the Supernatural in order to lead us to render to him the worship that is His due; is not Nature sufficiently imposing, that, in order to prove the greatness of the Supreme Power, something must be added to its wonders? . . . . If we take the word "miracle" in its etymological acceptation, as *something admirable*, we have "miracles" always before our eyes; we breathe them with the air, we tread on them at every step, for everything in nature is, in that sense, a "miracle." Do you desire to give to the masses, to the ignorant, to the poor in spirit, an idea of the power of GOD? Show them this power in the infinite wisdom that presides over all things, in the admirable organisms of all that lives, in the fructification of plants, in the appropriation of all the parts of every being to its needs, according to the conditions among which it is called to live: show them the Divine action in the blade of grass, in the unfolding flower, in the all-vivifying sun. Show them the love of GOD in the solicitude that provides for all creatures, however infinitesimal they may be, and His forethought in the constitution of all things, not one of which is useless: in the Good that is always evolved from seeming and temporary Evil; above all, make them understand that *real* evil is the work of man, not of GOD. Do not try to frighten them with pictures of eternal flames, which they will end by disbelieving altogether, and which will only cause them to doubt the goodness of GOD. Encourage them by the certainty that they will be able, in time, to get rid of their imperfections, and to repair all the wrong-doing they may have done; show them the discoveries of Natural Science as revelations of the Divine laws, and not as the work of Satan; teach them to read in the ever-open Book of Nature, in which the wisdom and goodness of the Creator are inscribed on every page, and they will understand that a Being so great, and able to take thought for everything, must, indeed, be supremely powerful. The ploughman will see Him as he turns up the furrow; the sick and the sorrowing will bless Him in their affliction, for they will say to themselves, "If I suffer, it is through my own fault." Mankind will thus become really religious, because religion will thus be seen to be one with reason. —ALLAN KARDEC. *La Genèse*, chap. xiii. p. 277.

a subject of speculation, we imagine a rebellious or selfish spirit, in either world, to have obtained such a command of the Cosmic Forces as would enable it to turn those Forces to the subversion of the Divinely-appointed order of the Universe, it is evident that it could only do so through the *misapplication* of Natural Law, and not through its *contravention;* the action of Natural Law, as *Law*, being as absolutely and necessarily immutable as the wisdom of the Will from which it is a derivation. Practically, however, no such difficulty can ever occur; for no spirit (as will be subsequently shown) is permitted to go on adding indefinitely to its acquisition of the Knowledge which is the synonym of Power (and which would therefore be so dangerous an engine in evil hands), without acquiring also the corresponding degree of moral excellence (*i.e.*, of love of GOD and love of the neighbour), which, practically identifying it with the Divine Intellect and Will, and thus ensuring its co-operation with the Divine Purpose, is at once the sole aim of its creation, the source of its own inexhaustible felicity, and the guarantee of the eternal harmony of the higher spheres. Just as a spirit who has advanced in moral excellence, but whose intellectual faculties, or practical activities, have remained in abeyance, is subjected to experiences that will rouse it to the acquisition, and useful application, of knowledge, so, on the other hand, the spirit whose intellectual faculties have been largely developed while the improvement of its moral nature has remained stationary, is subjected to experiences that will bring the development of the latter up to the level of that of the former, before it is again permitted to accrete to itself the new set of fleshly organs that will enable it to resume, in a new incarnation, the prosecution of its intellectual studies. The inevitable law which, through the wearing out of its bodily organs, compels each incipient spirit to return, at short intervals, into the fluidic world, and thence, after careful study of itself and of its experiences with the aid of its Guides,* to re-enter the material sphere with the new bodily organization that it has been assisted to accrete to itself in view of the needs of its progress, is the means—infallible as the Wisdom which has thus ordained the successive steps of our integral education—by which the "Power that shapes our ends" ensures, at length, the symmetrical development of the intellectual. moral, and affective departments of our complex nature, whose origin, individualization, and destiny, will form the subject of the succeeding paper. ANNA BLACKWELL.

Paris, February 7, 1870.

* In the economy of the Universe, the lower, the initial—while rendering, consciously or unconsciously, some service corresponding to its stage—is guided and aided by the higher, the more advanced; and, as it reaches progressively higher stages, becomes, in its turn, the guide and aid of its successors in the path of progress.

ANDREW JACKSON DAVIS.

WHERE shall we find a man—an individual in whom is fully represented those characteristics peculiar to humanity; or, in other words, where is the human being who does infinite credit to his race? If such an one does not exist, then man is a stranger to himself, ignorant of his powers, capacities, duties, privileges, and destiny. The forms, functions, habits, and pursuits of plants and animals may be accurately described from any specimen taken at random from the common herd, but the measure of the true man is not to be found in the multitude. Every age and people have produced individuals so distinct from their fellows as to be deemed either gods or devils, and not fit to be included in the category of common humanity. It is from the study of these exceptional cases that the true nature of man can be understood, and an intelligible science of anthropology built up. Man, even in his highest types, is but a promise of what he is capable of becoming by the processes of development and culture. His powers may be expanded infinitely, and cultivated beyond limit. Though finite in the present, he continually approaches the infinite in the future, and the speculations of the loftiest minds can fix no boundary to the realm of genius.

One of the most remarkable persons at present sojourning on earth is the man who is the subject of this paper. As an anthropological specimen, he is an object of intense interest. His psychical career has been most unique and peculiar. The phenomena of his mental development have been characteristic and almost unparalleled. The profound problems involved in the conditions which gave birth to an individuality so marked as that of Andrew Jackson Davis must ever be a source of interest to the philosophic and philanthropic mind; and more suggestions respecting the nature of these little understood laws may be gathered from this author's works than from any other source. His life story is told with great force and interest in that unequalled biography—*The Magic Staff*.* His father was a working shoemaker and weaver, poor as poverty, inflexibly honest and candid, firm and self-willed, impulsive and sceptical, stern and matter-of-fact. He exhibited none of those psychological peculiarities which have rendered his son's name so famous; but his character contained a strong, masculine, positive framework, upon which the noblest superstructure might be built. His mother was of a different type, and gave many indications of being possessed of those rare powers which have come to fruition in her offspring. Could we only estimate truly the arcana of the mother's inner life, we might solve many riddles expressed in

* *The Magic Staff*, an Autobiography of Andrew Jackson Davis. London: J. Burns. 7s 6d.

the various forms of human genius and depravity. This patient, dutiful, clinging, loving woman, in passing through the many vicissitudes of a struggling existence, showed that she possessed an inner light which shone when all around was darkness, and to a great degree mitigated and counterbalanced the embarrassments and afflictions of life. She was indeed a natural clairvoyant or "seeing medium," was the frequent subject of visions and premonitions, and had that deep intuitive insight which enlightens and sustains the soul amidst life's difficulties, and holds as of little account the acquired arts and knowledge of the external intellect. Such were the rich inheritances which the parents of our seer bequeathed to him in lavish abundance. Such, indeed, are the only jewels and possessions which can enrich the real man and bestow the rank of nature's aristocracy upon the brow of genius.

The subject of this paper was born on the 11th day of August, 1826, in an unfinished wooden cottage at Blooming Grove, Orange County, State of New York. This was not long the dwelling place of the family, as the father was rather migratory in his habits, hence the contradictions that are frequently met with respecting the birth-place of A. J. Davis. He was not by any means a precocious child, but rather the reverse, passively clinging to his mother instead of braving the ills of youth as boys usually do. During his early years, incidents of various kinds imprinted on his receptive brain several useful lessons, such as scrupulous honesty, disbelief in superstitious tales, scepticism as to supernatural influences without rule or cause, and forbearance towards those who assaulted or injured him. To love and implicitly trust his mother was another feature of his character. Others of a negative kind might be added: inaptitude to excel in manual industry, dulness at school lessons, and a want of capacity to be early moulded into a sectarian religionist. Before his twelfth year he was a somnambulist—got up at nights during his sleep and constructed machinery and painted pictures. About this age he began to receive impressions, hear spirit voices, and see visions. When in argument he would bring forth replies far in advance of his general mental development: but wisdom did not always guide his early business arrangements. One of his most remarkable instances of early illumination was at the age of fourteen, when his mother died; from this time may be dated his development as an independent, self-sustaining individuality. Soon after this he was apprenticed to Ira Armstrong, boot and shoe merchant and manufacturer, Poughkeepsie. Professor Grimes —a strolling mesmerist—visited the village and tried to mesmerise young Davis on the public platform, but failed. The professor's experiments on others were, however, more successful,

and created much interest amongst the villagers. William Levingston, a tailor, and amateur experimenter in mesmerism, called one day at the shop where Davis was clerk, and asked him in the course of conversation if he had ever been mesmerised. He answered in the negative, when an arrangement was entered into that Mr. Levingston should operate upon him some convenient evening. It was in the month of December, 1843, when that memorable experiment took place. The lad quickly passed into the mesmeric sleep, soon became clairvoyant, accurately described the physical condition of those present, and gave expression to many sage sayings, which both surprised and delighted the philosophic operator. This was the beginning of a new career in the life of the young shoemaker; and as his mental experiences were of the most remarkable kind from that time, it may be well to know with what stock of educational riches he started. He declares—"Added to the several weeks before, it made little more than five months—the whole amount of my attendance at places of instruction;" and as no attempt has ever been made to contradict that statement, it may be received as fact. He had given no attention to literature, having only read part of a tale in which he took no interest.

The physical and mental conditions of Mr. Davis at this time, are very graphically pourtrayed in his autobiography. He says: "First, mentally, I had a love of truth, a reverence for knowledge, a somewhat cheerful disposition, a deficient imagination, an unbelief (or ignorance) concerning the existence of ghosts, &c., an unconquerable dread of death, a still greater dread of encountering what might exist beyond the grave, a vague, apprehensive faith in the bible doctrine of eternal misery, a tendency to spontaneous somnambulism, an ear for what I then called imaginary voices, a memory defective as to dates, a mind nearly barren of ordinary education, a heart very sympathetic in cases of trial and suffering, and, lastly, I was disposed to meditation and the freedom of solitude. Second, physically, my body was imperfectly developed, my breast was narrow, my spine was short and weak, my stomach was very sensitive, in my blood flowed the subtle poison of my father's alcohol, my muscular fabric was unsound and inefficient, my nervous system was highly impressible and impaired by the parental use of tobacco, my face was pale and marked by a prominent nose, my reverted eyes were almost black, and slightly near-sighted, my head was small in circumference with a retreating forehead, my hair was jet black, and fell awkwardly over my brow, my hands bore decided marks of my trade, and lastly, my whole appearance was calculated to inspire strangers with but little interest in my existence."

The young clairvoyant sat under Mr. Levingston's mesmerism

for nearly two years. He examined diseases and prescribed remedies with great success. He delivered some lectures in the magnetic sleep on the nature of clairvoyance, which were published under the title of "Clairlativeness." He had several very remarkable visions, but could remember nothing in his ordinary state of what transpired when under the influence of mesmerism. While in the sleep the seer would discourse quite learnedly on metaphysical and philosophical matters; though in his ordinary state he was dull and matter-of-fact, without any indication of the remarkable powers he possessed under mesmerism. During these conversations he replied to his questioners by referring them to a book which he was about to give to the world, and this promise was the source of great interest to his enthusiastic mesmeriser and the numerous circle of warm friends they had called round them. But a change began to show itself. Mr. Levingston's mesmerism began to lose its power, and by impression received from his spiritual friends, Mr. Davis was induced to sever his connection with the "kind-hearted operator," and seek the assistance of Dr. S. S. Lyon of Bridgeport. This change constituted an important epoch in the experiences of Mr. Davis, which may be further continued in another chapter.

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. JACKSON, F.A.S.L.,
Author of "Ethnology and Phrenology, as an Aid to the Historian,"
"Ecstatics of Genius," &c., &c., &c.

NIOBE.

THE PROVIDENTIALLY APPOINTED DISCIPLINE OF SORROW.

"PERFECTED by suffering" was said of the highest, even of him whose moral character was so pure and beautiful and harmonious, that all subsequent generations have agreed to regard him as divine. "Born unto sorrow, even as the sparks fly upward," is an utterance of the wise as regards the inevitable destiny of all the children of mortality. "Whom he loveth, those he chasteneth," so say the sacred oracles. Nor are these ideas peculiar to Judaism and Christianity, for they equally pervade the higher religions, and we may add philosophies, of every age and country, and loom out upon us with more or less of distinctness from the pages of the Avesta and the Shasters, and the sacred writings of the Buddhists, as well as from the books of those whom we are accustomed to regard as more emphatically, the prophets and apostles of the truth.

It is, perhaps, some dim perception of this which has induced that morbid tendency to ascetism which constitutes so marked a feature in certain phases of religious development.

Men, feeling that suffering was a furnace fire, have sought to obtain its purifying influence by voluntary maceration of body and mortification of mind, hoping thus, if not to forestall Providence in its infliction, yet at least to ensure its advent and intensify its burdens. A most unwise procedure, because the substitution of an artificial device for a natural process, like descending into a well for the purpose of catching a momentary glimpse of a few stars during the day, in place of waiting patiently for the advent of night, with its sublime revelation of the glorious galaxy of heaven.

It has been remarked that those things are most common which are best, the highest soulfood of prince and peasant being equally distributed, with that more than royal beneficence which distinguishes the bounty of God. Sunlight and air, the blue sky and the green fields, the bosky woods and the running streams, are the common inheritance of all men, and yet without which nobles would be imprisoned in their castles and monarchs would pine in their palaces. So with the domestic affections; the love of husband and wife, of parents and children, is not peculiar to any rank, but wells up, like a perennial fountain of benign influence, in the homes alike of the rich and the poor; and if experienced with more intensity in one class than another, rather in the cottage of the labourer, where the ties are necessarily drawn close, than in the mansions of the wealthy, where the material convenience of manifold apartments sometimes conduces to moral isolation. And it is the same with grief, which, most happily, is not the special inheritance of any rank, but is equally diffused, if not to every individual, then, at least, among all classes in the community. The angel of sorrow, tearful in his advent yet smiling in his departure, beneath whose sombre pinions, that darken earth as in the shadow of some dun eclipse, are folded the priceless gift of heaven's choicest blessings, veiling his celestial glory and condescending from his high estate, knocks meekly at every door, and with divine humility crosses every threshold.

It has been said that there is a silver lining to every cloud. We may go yet farther, and affirm that there is not only a silver lining, but also a sunny side, to the darkest thunder-pall that ever draped the heavens in funereal gloom. But, then, to see this, you must contemplate the phenomenon from the CELESTIAL and not the *terrestrial* side. From the earth-plane the heavens are arched as with the blackness of darkness, utterly impenetrable to a corporeal eye, and through which no ray of cheering sunshine finds its willing way. And yet seen from the empyrean—that is, looked at from ABOVE instead of from *below*—and this sombre drapery of despair and death is transformed into a billowy sea of light and glory, on whose rolling waves a cloudless sun benignly sheds an uninterrupted flood of golden splendour.

It is the same with sorrow. Beheld from the temporal plane, whose horizon embraces but the narrow limits of to-day, it covers the heavens with darkness and folds the earth in gloom; but seen with the eye of faith, that is, contemplated from the spiritual and celestial standpoint, and its griefs and cares, mortifications and bereavements, are converted into divinely appointed instrumentalities for the discipline of the soul, and so, clothed to the rapt gaze of the duly visioned seer, in the benign radiance of that Godlike mercy, whose means are infinite and whose purposes are eternal.

It is their lack of faith which renders the sorrows of men so terrible to them. They don't believe in a superintending Providence, ordering all things for their final good. They would none of them elect being "saved, though as by fire." They want the salvation without the cremation. They want the learning without the lesson, the results without the processes. They have no objection to the end, but they dislike the means employed for its attainment.

It has been said that there is no royal road to knowledge, so there is no immunity from suffering. It is a schooling to which kings and their subjects must alike submit, the necessity for its advent being doubtless dependent, not on external circumstances, but interior conditions, which may affect the lordly dweller in a palace as well as the simple resident in a cottage. Verily there are few stranger spectacles to be seen in this world, than the sad, melancholy, and oftentimes careworn faces, that occasionally peer out upon us from carriage windows, with horses in their silver-mounted harness before, and servants in their gold-laced livery behind, all obviously quite inadequate to keep out the barbed arrows that have gone home to the aching heart of the sorrowful occupant of the crest-adorned chariot, which clearly bears not a conqueror but a captive in the dread warfare of life. And is there not divine justice, which we are told is no respecter of persons, in all this? Why should outward circumstances, which, speaking after the manner of men, are so generally accidental, determine the amount of moral sunshine which a soul is permitted to enjoy on its passage through what is, for the most part, but the valley of the shadow of time? Might we not rather expect that the quality and constitution of that soul, would be the principally determining element of its destiny, whether as to the smiles or the frowns of fate? And so it really is, for the blythe and cheery milkmaid, blessed with health and strength, going forth to her matin task through the freshness of the morning hour, with life, vigorous and buoyant, pulsating through her frame at every breath, often enjoys existence immeasurably more than "the land and castle dowered maiden," on whose broad acres she is then possibly treading. Life is full of compensa-

tions, of tidal ebbs and flows, dependent on influences over which we have no control, that strike an even balance in the end. The chief consideration for us all really being, not so much what amount of prosperity we may have enjoyed, but rather what duties we have performed and what good we have accomplished during our short sojourn in this limited timesphere, whose joys and sorrows, with their occasions and circumstances, are but a part of that *fata morgana*, that mirage of the desert, that divine illusion, through which we prodigal sons, we exiles from heaven, are gradually led back to our Father's mansion, and to that all-embracing bosom, where alone the wretched are rendered happy and the weary sink to rest.

"CHRISTIAN" SPIRITUALISM.

My grateful thanks are due to my venerable and venerated senior, William Howitt, for an article entitled "Anti-Christian Spiritualism" written over his initials in the January number of the *Spiritual Magazine*. From the tenor of that article I learn that the writer of it supposes that a very essential difference exists between myself and him as to my intellectual, moral, and spiritual abilities to recognise historical fact, estimate moral purposes, regulate my motives in accordance with the revelations of the Divine Will, and otherwise perceive the basic principles of truth upon which the generalisations of philosophy and details of practical religion rest. This is a mighty difference indeed, and a true rendering of "W. H.'s" meaning, if I am capable of analysing his expressions aright. Seeing that my peculiarities are so very marked and extraordinary I am indeed thankful to "W. H." for calling my attention to the fact, that I may forthwith direct my energies to self-examination, and also, in passing, to a very hurried glance at "W. H.'s" statements and arguments.

I will first call attention to what seems to be the head and front of my offending,—I am not "a Christian." I am not distinctly told what this implies; "W. H." does not explicitly define what it is to be "a Christian," neither does he point out what it is not to be "a Christian," which is certainly a grave omission in view of the terrible consequences pending. I gather, however, that a belief in "the historic Jesus"—"an absolute and altogether historical personage"—is the chief corner stone of Christian excellence. Here is an important change in the programme. The credibility of "Jesus" is not the question, but rather the *credibility of History*. The vital point in discussing the subject of "the historic Jesus" is not whether "Jesus" is a fact, but whether the "history" is in every particular as much of a fact as the *person to whom it refers*. The same is true in respect

to all historical personages. The issue is not whether Henry VIII. or James I. existed, but whether all the statements made respecting them are true. "W. H." knows well that Lingard draws a very different portraiture of historical personages, their character and motives, from that presented by Hallam: and are we not all the subjects of history? I recently lectured on Spiritualism in Wales. One newspaper misrepresented my statements of fact, misconstrued my principles, and grossly abused me personally. Another paper gave a fair presentation of my abilities, motives, and utterances. For months previous a vicar in a certain town went about stigmatising me as an infidel; but a few weeks ago I marched intrepidly into his parish, *held* the largest meeting that has been convened for a long time in that town, delivered a sermon lecture, at which the vicar was to take the chair: but he backed out. He was at the meeting, however, and seconded in most glowing and unqualified terms a vote of thanks in my favour in every respect. Here, then, we have a most instructive illustration of the great change that had been wrought in the "Historical" James Burns of that gentleman's creation, simply by his becoming a little more acquainted with me. But Wales is too far away to go for the most pointed illustration of this important subject. While hundreds of people regard me with feelings of the highest esteem in respect to the soundness of my religious and theological views, my dear friend, neighbour, and fellow-worker, "W. H.," in the pages of the *Spiritual Magazine*, published by myself, brands me for ever with the blackest religious stigma that can be attached to any man in this age and amongst this people. The vital question here is not whether J. Burns exists as a personage, but whether he is the dark, benighted, obfuscated being which "W. H." paints him, or the simple-minded, harmless, harassed little man which those who are disposed to treat him kindly and fairly would readily allow. I have now somewhat straightened "W. H.'s" tortuous logic; and I am ready to ask him if he is prepared to give unqualified assent to all that is narrated respecting Jesus even in the New Testament. Is he quite certain, beyond a shadow of doubt, that all the facts, opinions, inferences, dogmas, theories, speculations, statements, suppositions, and assumptions respecting Jesus therein contained are absolutely and unqualifiedly true, without mistake, or the possibility of us making the slightest mistake, respecting them? This is the pivot of the whole machine; and if "W. H." is prepared to credit the absolute truth of these matters, then let him bring forward his proofs and reasons for so doing. Matters of history are in no respect matters of faith, belief, creed, or opinion. They are matters of fact demonstrable and incontrovertible, or else they are nought.

I have asked "W. H." to define his position; I am, therefore, ready to define mine. To begin. I am not a negationist, I *deny nothing;* I am not an assumptionist, I assert nothing; I am neither an assailant, nor an apologist. I allow these matters to stand as they appear to the individual inspection of all beholders. Who ever heard of me cramming my opinions down people's throats on the point of the sword of spiritual anathema? No, "W. H.," I should have to be constituted a "Christian" pontiff, a "Christian" prince or prelate, or a "Christian" scribe to do that work successfully, though inferior menials try at it. Spiritualism and brotherly love teach me to reason, not to *dogmatize,* to teach rather than to libel with spiritual infamy.

From the statements of history I am, therefore, led to admit the existence of a "Jesus," reserving to myself the liberty of dealing freely with his "historic" appendages. I am not prepared to insist upon any one else seeing as I do in this matter, because that would entail upon me the *onus* of proof which I do not require in my own case, and which I feel I could not produce to the satisfaction of an obstinate objector. I leave this important work to my respected senior "W. H.," who is supplied with the "fullest evidence amid the blaze of Greek and Roman civilisation." I am not prepared to deny the existence of an "historic Jesus," because I am not such a fool as to undertake the proof of a negative. I am ready, however, to admit—nay, even to *prove*—the existence of *such* a person as Jesus. In my mind's experiences I discover tendencies of thought and feeling strikingly parallel to those recorded of him; and I know others in whom his intuitive and miracle-working power is remarkably corroborated. Nay, I even look to the time, and work for the time when men will display the same estimable characteristics as Jesus, with many intellectual, practical, and executive qualities added, which we have no intimation of his having possessed. Thus I believe not only in a "historic Jesus," but in a spiritual or anthropological Jesus, which is going a long way further than the modest criterion erected by "W. H."

The issue raised by "W. H." respecting a "historical Jesus" is a misstatement of the question; and the position of Higgins in relation thereto is misrepresented. "W. H." knows, or ought to know, that the monstrosities quoted by him as acts attributed to Chrishna have also been attributed to Jesus; and that, too, in records which were deemed Scriptural till the Œcumenical Council of Constantine, at which a sifting took place, when certain documents were collected and termed the "New Testament," being considered more credible and consistent than the neglected narratives. "Christian" commentators and Church Fathers have made ample reparation for these omitted histories by assuming very exceptional functions for Jesus; and it

is the acceptance of these doctrinal and posthumous offices of Jesus, and not his mundane existence that is of vital importance as a matter of "saving faith." There appears therefore something of prevarication or gross misconception in "W. H." thus stating the matter, and most notably in his allusions to the Anacalypsis. Any schoolboy would at once perceive that it is not the *personality* of Jesus which Higgins endeavours to identify with that of Chrishna; but it is in their historico-mythical and theological attributes that the identity exists. Higgins is not in the flesh to answer for himself, or he might close "W. H.'s" mouth, by showing that while "W. H." "charitably" impugns Higgins' veracity and disinterestedness, yet the assailant offers no proofs of the calumny he indulges in, while Higgins amply sustains his position, as every reader of him knows. Now, I have drained one swamp, and dispelled the *ignis fatuis* which "W. H.'s" unscrupulous statements and loose logic sent glimmering through the pestilential atmosphere. But my work is not yet done. Another bog, more chaotic and undefined, lies right before me, to which I shall turn my attention next month. J. BURNS.

THE WELSH FASTING GIRL.

To the Editor.

SIR,—The case of the Welsh fasting girl is a most remarkable one; but it appears to me that, in the discussion of it, some most important features have been overlooked. It was, of course, impossible at first not to suspect imposture; but I have the personal testimony of a friend who went to see her that he might investigate her case, that her parents are well known in the neighbourhood as truthful, honest, but uneducated people; and however much deception on their part may be suspected by many, in spite of all efforts, this has not been proved against them; whereas there is very strong evidence that the child really lived without food for upwards of two years. It may be true what some doctors affirm, that an occasional moistening of the lips with water is sufficient to keep life in the body, and this, or scarcely more than this, has been, by the parents' account, occasionally done to the child. But this would have been bordering on starvation, whereas the child never has given the usual signs of being in such a state! There was no wasting of the tissues; on the contrary she is described as looking plump and well, with bright eyes, cheerful, happy spirits, and capable of reading for a lengthened period in a "*loud, strong voice*" up to within a day or so of her death. Had she been accustomed to the *very least* nourishment *as a regular habit*, the entire cessation of it from the commencement of the watching must have produced extreme faintness and exhaustion; but such was not the case according to the nurses' report.

It is then clearly not an ordinary case of starvation for want of food; but we have high authority for saying, "Man doth not live by bread alone."

I have been hoping from day to day that some one far more efficient than I am would suggest the possibility that this poor child's attenuated thread of life was snapped asunder entirely in consequence of the ignorance or blindness of all who were with her to the life-giving or life-destroying power of the mesmeric influence around her.

What *is* mesmeric fluid? Is it not life itself? Not only the individual life, but the spiritual essence that permeates the universe, and the life particles in the atmosphere we breathe. Does it not form the marvellously subtle connection between matter and spirit, the presence of which can never be detected by the anatomist, nor its absence discovered at a *post-mortem* examination; but the rending of which, in a frame so fragile as the little Welsh girl's, would be all-sufficient to sever her spirit from the body. Such a rending would be produced by the conditions resorted to by the scientific inquirers into her case. Might it not be in consequence of the sudden removal of the mesmeric influence of all she loved, and with whom her life was in harmony; and the substitution of several strange, uncongenial influences, that death would naturally ensue?

I know that the suggestion of such an explanation as this will be received with ridicule by those who are committed to the theory of imposture. But there are many who shrink from this uncharitable theory, and are at a loss to explain the result of what is called the scientific investigation. Those who do not believe in imposture, and yet feel some respect for science, are bound to show if they can why the wisdom of the medical *savans* has failed to explain either the fasting or the death. According to the explanation which I have suggested, the scientific investigation was conducted entirely on wrong principles. The inquiry started from a basis of scepticism; the only question that presented itself was the possibility of life being sustained without food, the negative of which was assumed. The learned doctors overlooked another and a deeper question—what other possible conditions of physical life are there besides those of food-supply and digestion? If they had asked themselves this question they would have seen that the first condition of scientific inquiry is to look at the facts *as they stand*, without making any material alteration in them—to be perfectly sure that the precautions taken to shut out imposture do not disturb the facts by violent interference with those more delicate constituents of the case in which its essential and distinctive character is to be found. When once the question is started in this form, a number of considerations suggest themselves which help us to the conclusion that life may be, and very often is, sustained by other forces than those which food supplies. Those who are accustomed to watch the phenomena of life—health and disease—must have been often astonished at the length of time that patients will go without food, or with very little food, when they are surrounded by all the sustaining influences which are supplied by the unremitting watchfulness and earnest solicitude of the loving and beloved nurses who surround their bed. This may happen at all periods of life—it is perhaps most marked in the very old and the very young. Various explanations of these cases are given; sometimes it is supposed that life, being at a very low ebb, little change by loss and

repair going on, a very little supply is all that is necessary to satisfy this limited demand. Sometimes it is supposed that alcoholic stimulants keep in the ebbing life, and give the force which is usually derived from food. There may be some amount of truth in all these explanations, yet I think it would be wrong to overlook the immense support that radiates from the living sympathy of surrounders. There is, I am persuaded, a scientific accuracy in Mrs. Browning's wonderful picture of Isobel's child—detained on earth, kept back from its home in heaven by the clinging love and agonised prayers of its mother:—

"O mother, mother, loose thy prayer!
Christ's name hath made it strong;
It bindeth me, it holdeth me,
With its most loving cruelty,
From floating my new soul along
The happy, heavenly air—
It bindeth me, it holdeth me
In all this dark, upon this dull
Low earth, by only weepers trod;
It bindeth me, it holdeth me!
Mine angel looketh sorrowful
Upon the face of God.*
. . . . .
I tremble in thy close embrace,
I feel thy tears adown my face;
Thy prayers do keep me out of bliss
O dreary earthly love!"

If, then, the doctors will only admit the question—what possible life-supporting influence may radiate from one human being to another, they will see what a horrible mess they made of this Welsh fasting case—how clumsily they acted in substituting hard, professional nurses for watchful, loving relatives and friends—how utterly uninstructive they managed to make the case as soon as they put their heavy hands upon it.

Such cases are sure to occur again, and we may hope that the experience derived from this one will not be thrown away. When the inquiry is next undertaken let it be by those who believe in the power of radiating vital force; let them take all possible pains to exclude the presence of food, so long as it is evidently safe to do so, no longer; but let them also take care not at the same time to shut out those influences which have superseded food. When an inquiry is undertaken in this spirit we may get some interesting results.

F. J. T.

THE BLACKNESS OF STELLAR SPACE.

The new proofs of "the blackness of stellar space," lately given at the Royal Institution, by Professor Tyndall, certainly throw a light upon some of the alleged difficulties of Spiritualism, however little the Professor may desire it; and this celebrated lecture on "Dust," while removing certain motes from the eyes of the spiritualists themselves—which, considering the known qualities of dust of a contrary tendency,

* Matthew xviii. 10.

we had really hardly any right to anticipate—may possibly tend also towards displacing, in some few cases, the beams from the eyes of the sceptic.

On Friday evening, January 28, at an assembly composed of persons distinguished in science, politics, and art, Prof. Tyndall demonstrated a most interesting experiment, which showed by the destruction, by burning, of the dust which floats in the air and reflects light, that when light was held to a tube emptied of this dust, the tube so emptied presented to the eyes of the material beholder no light at all, but instead of light in the tube, a rolling wreath of darkness was visible, black as night.

The *Daily Telegraph*, commenting on the above, says, "What, then, was this blackness, obliterating the light like an opaque solid, but yet not stopping its passage? The answer comes, 'It is the blackness of stellar space—not darkness by absence of light, but darkness by absence of any and of all matter competent to reflect and scatter light.' And the paradoxical corollary of these beautiful demonstrations is, *that light itself is an utterly invisible thing*. That which renders all things visible is here proved to be absolutely without witness of itself to us, except it have something to strike upon—a body to fill with the subtle life of illumination. The beam crossed unseen the black chasm, produced by the flame or by the gas, but emerged into the floating atoms beyond with the identical brilliancy exhibited among the atoms on the other side. 'The light shined in the darkness,' in fact, 'but the darkness comprehended it not.'"

Two inferences interesting to spiritualists arise from the above—

1st, That spirits, whatever may be their idiosyncrasies, once out of the region of the grosser matter, are in that condition which would be to those who see alone through the retina of the material eye, a state of utter darkness, although we well know that what we call darkness is no darkness to spirits divested of their earthly shell. Veritable, therefore, as is the apothegm when applied to ourselves, "Every one that doeth evil hateth the light," so is it—interpreted by our means of seeing—equally inapplicable when spoken in reference to spirits; unless, indeed, we could imagine them all earth bound, or necessarily environed wherever they go by gross particles of matter, small though they be. Moreover, hitherto darkness has been found to be most agreeable to the condition of spirits, whatever may be their degree, of which fact many proofs exist both of ancient and modern date.

2ndly, We have new reasons to surmise from the above, that, although light is no especial hindrance to the presence of spirits among us, yet that it is a hindrance to some of their manifestations, though by no means to all of them. Nor need we any longer wonder why the self-same spirit who can communicate intelligently through physical signals and moving force in broad daylight, may be unable, or may find it inconvenient, to speak in an audible voice, or to demonstrate to the material eye a spiritual form, or to cause matter to pass through matter, &c., &c., without the condition of darkness.

Furthermore, knowing as we now do, certain physical forces are not only mutually convertible—that is, pass from one unto the other, but

that the presence of one frequently also interferes with another, as light interferes with chemical action in the photographic process, and as light interferes with heat in the familiar instance of the sun deadening an extinguishing fire, or as electricity interferes with chemical action, magnetism, &c.,—so, too, light may well interfere, and, in fact, does interfere with the more difficult and delicate spiritual manifestations, intimately connected as they are with the correlatives of light, electricity, magnetism, and the odic force. W. R. T.

ENGLISH SPIRIRITUALISM.

The crotchets of our insular Spiritualism are hit off by Mrs. Hardinge in the *Banner of Light*. She defines:—"The popular tone assumed by Spiritualism in England is at present almost entirely phenomenal. Owing to the tendency of mind hinted at in my last communication, the English spiritualists being—like a certain apostle of old—'determined only to know the Lord Christ, and him crucified'—receive, as every experienced investigator may surmise, only such communications as endorse their own peculiar views; and where the spirits who come cannot be psychologised into endorsing good old-fashioned Methodism, stern Calvinism, High Trinitarianism, or Vicarious Atonement*ism* in some form or other, they are either exorcised with the solemn formulæ for trying the spirits prescribed in St. John, or sternly advised to confine their demonstrations to physical performances, and leave their awkward infidelic theology to your humble servant and her Yankee compeers.

"Sitting once in a circle in London where some very orthodox investigators were discoursing solemn platitudes, and very resolutely desiring an endorsement from the spirits concerning their views of the 'Saviour,' my clairvoyant perceptions and long-continued methods of holding direct intercourse with spirits convinced me my not invisible friends were quietly laughing in their spiritual sleeves, or, in other words, humoring the pious inquirers by responding to them after their own fashion. When an opportunity occurred I questioned these very self-same spirits how they could thus pander to what they knew to be the conservative spirit of ancient superstition, when my friends answered me by asking if I could tell *why the priests and sages of antiquity did not break up the images that the people worshipped, before they had learned to comprehend that they were only the mythical external embodiment of a spiritual idea?* I was silenced, but not fully convinced. Besides the Orthodox, who dismiss every spirit that does not acknowledge that *God came in the flesh*, &c., there are a goodly number of noble minds and clear intellects who hold on to the atonement and all its marvellous adjuncts of what they call 'revealed religion,' as they do to the organism which their fathers bequeathed to them, and yet, strange to say, receive and fully credit the stupendous revealments which spirits make concerning a hereafter of infinitely graduated scales of supreme bliss and of ghastly misery; and all growing out of those same 'works' of which *faith in a Saviour* makes so little account. How these noble minds, for such many of them undoubtedly are, man-

age to reconcile the use or functions of a 'Saviour,' with the solemn asseverations of returning spirits, that the good are in bliss without the aid of a 'Saviour,' and the evil-doers are in torment despite the atonement that was assumed to have washed their sins away, my blundering commonplace sense cannot well comprehend. Such, however, is the case, in proof whereof consult a file of the *London Spiritual Magazine*, where numerous admirable, startling, and instructive communications are cited on the compensative and retributive condition of the spirit after death."

Yet, according to Mrs. Hardinge, there is a "brighter side":—"The sterling worth and classical tone of the *London Spiritual Magazine* has been too many years before the public to be questioned now. The bright, sparkling periodical, *Human Nature*, is still admirably written up by Mr. J. Burns, its talented and enterprising London publisher, whose industry, energy, and self-sacrificing spirit would do honour to any cause; and all this, together with one or two fair public test mediums, constitutes a wealth of phenomenal Spiritualism which I do not exaggerate in affirming to compensate in quality for what it lacks in quantity.

"During the past winter, we have had for several months series of capital public conferences, presided over by T. C. Luxmoore, Esq., as chairman. Many associative efforts have been attempted besides these interesting conferences. The most important, and the one which promises the most permanent success, is the publishing house and home for transient visitors, place of meeting, Spiritual and Reform Library, &c., conducted at 15 Southampton Row, Bloomsbury, London, by Mr. James Burns, the enterprising editor of *Human Nature*. It was here that the cordial semi-public receptions awarded to Messrs. J. M. Peebles and Dr. F. L. H. Willis took place; and here, that many an earnest investigator learns to estimate the unpretending but really sterling character of European Spiritualism. I have not yet spoken of the *progressive* element in English Spiritualism, which without the disruptive ban of that license so fatally prevalent among a certain section of the American ranks, or the sneering materialism which characterises another portion, really endorses all the broad progressive ideas which form the best characteristics of our best spiritualists in America. The numbers of such thinkers are few, still they have their place in Europe, and wait and watch, aye, and labour too, for the 'good time coming,' when all men shall recognise that 'the truth shall make them free.'"

MR. J. M. PEEBLES.

The readers of *Human Nature* will, we are sure, be glad to learn that the labours of this gentleman on behalf of spiritual freedom and enlightenment are being heartily appreciated in London, and such other places as he has visited. The Sunday Evening Services inaugurated by him in the Cavendish Rooms, Mortimer Street, London, have supplied a long-felt want, and the effort has been amply sustained by hearers and friends. A committee has been formed, the hall has been taken for a term, and Mr. Peebles has received a call to

prolong his sojourn in this country, and be regular speaker on Sundays at these meetings. The work of organisation is going forward rapidly; a choir has been formed to conduct the singing; an accomplished organist performs on an efficient instrument, and afternoon conferences and a children's Lyceum are contemplated. Everybody rejoices that free meetings have been established for the enunciation of the facts and principles of Spiritualism on Sunday evenings, in the Metropolis; and it is hoped that this door will remain open for a long time, inviting all to enter and hear of Spiritualism.

The work is extending itself into the provinces. Mr. Peebles has visited Norwich, and addressed earnest, intelligent, and influential meetings. He is invited to Halifax, and other places are making arrangements. Where there are two or three spiritualists in a place they need be under no misapprehensions in making arrangements for Mr. Peebles. The first two meetings should be called by special invitation, and be held in some gentleman's drawing-room or parlour. Another spiritualist might invite his circle of friends to his house on the following evening; after which a modest public meeting might be ventured on, to be followed by a second, which might be considered enough for a beginning. From such safe and agreeable proceedings useful organisations would certainly spring up, and great good be effected. Mr. Peebles is just the man for this important work—a work which is sternly demanded in England, and which every earnest reformer sighs for.

PROPOSED VISIT OF DR. NEWTON TO ENGLAND.

To the Editor.

My Dear Sir,—I have this afternoon received a letter from Dr. Newton, of America, an extract from which it gives me great pleasure to send you, and which be so kind as to forward to Mr. Shorter, whose address I have mislaid. Dr. Newton says:—"I have lately decided to go to England for a year or more to heal, and you are the first that I inform of my decision. I shall leave here as early as May 1st. What impels me much is, that I have much more power of late than I ever had before. I propose to heal in Swindon for two or three weeks, beginning May 15, after which I would go to London. I have faith that I have a great work there. I shall not go as a spiritualist, but as a practical follower of Jesus, professing to heal as he did, and by the same power, leaving the people to say of it or call it what they please. My wife will not accompany me. I shall come alone. It will be great pleasure for me to see you in person, and relate my experiences with mediums since I saw you." This is glad tidings of great joy which I leave you and others to make known as you may think most expedient. I need scarcely suggest the duty of all spiritualists to give Dr. Newton a fitting and public welcome, not only on his arrival at Liverpool, but also in London. We shall do our very best here to show our sense of the blessing he has conferred upon me personally, and through me upon many others. Feeling assured that you will rejoice with us, I remain, my dear Sir, yours very truly,

Frederick Rowland Young.

PSYCHOLOGICAL PHENOMENA.

SEANCES IN GLASGOW WITH MR. D. D. HOME.

On the evening of 12th January, a party of about a dozen met in Mrs. Gr——'s, Glasgow, to spend an evening with Mr. D. D. Home. Were we writing for a newspaper it might be necessary to say that Mr. Home had never been in the house till that evening, and that the worthy hostess, by whose invitation the party had met, is quite capable of judging as to the genuineness of spiritual phenomena; that while several of those present were previously quite unknown to each other, every one was far above the slightest suspicion of abetting trickery or imposture; that the writer and an intimate friend accompanied Mr. Home from his hotel to Mrs. Gr——'s residence, and are quite certain that the only electrical apparatus they took with them was contained in their own organisms; that the only machinery about the table used at the *seance* was removed before the seance began, said machinery consisting of a large steaming tea-urn, sundry well filled cake baskets, &c., &c. However, as our report is for those who already know something of human nature in its more immaterial developments, we may proceed with our outline.

After tea in the drawing-room, we got seated round a large oval table in centre of the room, having a full blaze of gaslight and a good fire. Mrs. Gr—— inquired if Mr. Home did not begin his sittings with prayer; he replied he always did so with *mental* prayer, as in promiscuous assemblies one cannot tell what are the wishes or feelings of strangers. Mrs. Gr—— expressed the desire that all should unite in prayer, and Mr. N—— was chosen to lead; his unction communicated itself to all, and "the motion of a hidden fire" trembled in each breast. After prayer there was silence for a brief space. Conversation had scarcely commenced again when knocks were heard on the table, along the top, from side to side, in the pillar, and on the block. Worthy Mr. E——, of D——house, the eldest gentleman present, was asked by Mr. Home to go below the table and examine it while the knocking was going on, to make certain that no one was operating on the table. At first he declined, as he said the idea of any one being able to produce such sounds and such a tremulous motion in the fibres of the wood was too absurd to entertain. Mr. Home suggested that some one who did not understand such phenomena might inquire, "Did they examine the table while the raps were being made?" and again solicited Mr. E—— to go below the table and examine it. Mr. E—— was ultimately prevailed on to do so, and the raps continued, not only on the table, but on the floor and walls of the room. After Mr. E—— resumed his seat, Mrs. N——'s chair was gently rocked, then Mr. Home's chair, next Mrs. Gr——'s chair, and also a couch on which three persons were seated; then the whole room seemed to be moved with a gentle tremulous motion.

Mrs. N—— (the lady in whose hand Mr. Home placed burning coal on the evening of 10th January), stated that some one (a spirit) was at

her back touching her on the shoulder. The touch was not unpleasant, as she smiled each time it was repeated.

Mrs. Gr—— also stated that some one (a spirit) was touching her on the shoulders; her hands, first the right one, then the left, were slowly drawn off the table and drawn behind her back. In this position she sat motionless, yet the upper part of her dress was moved several times.

The attention of Mrs. N—— and Mr. Home was simultaneously directed to a hand which appeared to them between Mrs. Gr—— and the table. Mr. Home said that hands were also busy at his head and shoulders. We presume his spirit friends were magnetising him, for he immediately thereafter passed into the trance state. In this condition he gave a lengthened, eloquent, and practical address which we cannot attempt to give the substance of; suffice it to say, that he treated the topic of the great hereafter with due solemnity, and appealed to revelation with becoming reverence. In reviewing the past, he brought each soul into the court of conscience, and from the experience of the feeling which that brings over every man, he led their minds upward to the future glory. Who the spirit was who gave the address through Mr. Home was not stated, and probably no one cared to inquire. Each felt the gentle admonition. Each grew, it is hoped, in humble trustfulness in the loving care of the Divine Father. One of the circle, however, had *thought* that if some noted Archbishop would return and give just such an address the circumstance might have more weight with the most of people. *The thought was seen*, and ere fully formed, was replied to:—"Do not," Mr. Home said, "seek for earth's great ones, or you may fall into a snare. Sit at home in your own quiet family circles, and seek counsel from your fathers, your mothers, your sisters, and your brothers who have gone before you; they still love you, they can guide you, and will counsel you aright." Continuing in the trance state, Mr. Home went to the back of Mrs. Gr——'s chair, made passes over her right shoulder, and stooping down, breathed upon it. About an hour afterwards we asked the lady if she had been affected by the passes. She stated that during the early part of the evening she had been suffering from a rheumatic pain in the shoulder, Mr. Home had removed it, and that she had felt a strong glow of heat from his hand while making the passes. Mr. Home also informed her what to apply to her shoulder afterwards, and how to apply it. He then passed to Mr. R. G., took him by the hand, and led him out of the room. This gentleman was under medical treatment. Mr. Home gave him a prescription, but we did not ask particulars. On returning to the room Mr. Home stooped down close to the fire and joined in our conversation, and at the same time placed his hand immediately over the fire, and seemed about to grasp a large piece of burning coal. In a few seconds he withdrew his hand and again replaced it. Mrs. Gr——, who was sitting next him, quivered slightly, and he again withdrew it, saying to Mrs. Gr——, "Oh, little faith!" On attempting at home to illustrate how his hand was placed, we found it impossible to give a practical illustration of the little we had seen of the fire test.

Passing from one to another, and conversing with several, Mr. Home

gave interesting statements regarding spirits which, he said, were in the room, and were related by ties of kindred or affection to those with whom he conversed. But he was led to say that the spirits could not get their ideas stated distinctly through him, owing to the number of persons present and to the non-blending of their magnetisms. In one case a spirit named G—— A—— was very desirous that his former schoolfellow Mr. R. Gr—— should remember him. The communication was made indirectly, and the spirit medium named some incidents to refresh Mr. R. G——'s memory. The latter, however, said there were so many at school of that surname, that he had great difficulty in bringing this particular one to mind. Some further statements conclusively convinced Mr. R. Gr—— who his spirit friend was, and the joy at recognition seemed mutual.

Mr. Home, while naming a number of the spirits who were present, said there were two mothers, both named Elizabeth. Our hostess said that was her mother's name. Mr. Home nodded assent. The writer said that was his mother's name. Again Mr. Home nodded assent, and passing round to the back of the writer, named some leading traits in his mother's character. Suddenly he stopped, looked round, and passed to another. It was right he should. That father had a little one, a mile or two distant, to whom his thoughts occasionally wandered, for disease had made too much progress in the little one's frame. Mr. Home whispered words of hope and comfort in the father's ear. Told him what to do immediately on getting home to induce sleep, and how to proceed to effect a cure.

Mr. A. G—— inquired whether, if his mother were still present, an explanation could be had through Mr. Home of the nature of the light which she saw shortly before she passed away. Mr. Home replied that the incident was a somewhat frequent one, and arose from the partial opening of the spiritual perception. Mr. A. G—— again asked whether the light was the same in kind with that seen in another instance of which he was cognisant, and in which case *the person in attendance also saw it.* Mr. Home replied, "The same, and the fact of the attendant seeing it, proved her to be a highly mediumistic person." Another phenomenon which also sometimes happens on these occasions is spiritual music. "If you be quiet," he said, addressing all, "we shall try to produce a strain," and a strain was produced. It was difficult to produce it, he said, owing to the confusion from so many being present, but softly and sweetly the music floated in and through the room, as if a zephyr had floated over a fine Æolian harp. A. G.

On the evening of 14th February I had the pleasure of being present at a seance with Mr D. D. Home at the house of my friend Mr. H. Nisbet. The circle included Mr. and Mrs. Nisbet, two of their daughters, a friend and his wife, Mr. A. Keith and his son, Mr. Home and myself. For a considerable time we did not see or hear the slightest indications of spirit presence, during which we engaged freely in conversation. At length slight knockings began to be heard on the floor, gradually growing louder, and extending to the heavy pillar-and-claw table, where they varied exceedingly in character,

thus plainly indicating diversity of spirits present. To most of those present, the knockings were no novelty; but Mr. K. and his son, not having heard anything of the kind before, seemed deeply interested. Mr. K. began to read the literature of Spiritualism about two years ago, having been led to do so by excess of sorrow for the loss of a beloved son,—a youth of great promise, who was suddenly cut off in the bloom of early manhood; so that, though an earnest student of the new philosophy, he had witnessed almost nothing of its phenomena. It was thus the more wonderful to him to hear knocks all over the table, and to see it tilted to an angle of forty-five degrees while only the tips of our fingers rested upon its surface, and while his son, by Mr. Home's direction, sat beneath the table to satisfy himself that nothing in the shape of trickery or imposition was attempted. Mr. Home then called for an accordion, and one was handed to him which he had no possibility of before seeing. Taking it by the bottom with his right hand, he held it for a few seconds beneath the table, his left, meanwhile, resting on the top in view of all. We now began to hear the "sough" of the moving bellows, then the sound of the notes as it gradually acquired power, and then a symphony was played as if to test the powers of the instrument. Meanwhile Mr. Home brought it from beneath the table that all might see its movements. He said we might, if we liked, request some particular air to be played. I suggested "Sweet Home," and a portion of it was played; but there being an apparent want of force, it was not finished. The well-known five raps were then heard on the table for the alphabet, when the words "My Great Joy" were spelled out. This was immediately followed by a strain of peculiar beauty on the instrument. In listening to this piece it was evident that at least two hands were manipulating the keys, though nothing was visible to those looking on. There was something in the tones produced in this piece which reminded me not a little of the Æolian harp; now rising into a grand chorus, then dying away into thread-like echoes, as if in reply from some celestial instrument in the distance. This was followed up by the "Last Rose of Summer," which was played with great taste and sweetness, accompanied by a gentle drumming, as of fingers upon the table.

During this performance both Mr. K. and his son were touched several times on the knee by an invisible hand; while Mr. Home declared that he felt a warm hand laid upon that with which he held the instrument. Upon Mr. K. remarking that he thought there were friends of his present, three knocks were given in the affirmative, while through the alphabet was spelled out, "I touched you both." The spirit being requested to give his name, gave through the alphabet the christian and surname of Mr. Keith's deceased son, adding, "I do not forget," immediately on spelling out which, part of the tune of "Auld Lang Syne" was played on the instrument—thus forming the sentence, "I do not forget auld lang syne." Here Mr. Keith, jun., fairly broke down through emotion, upon which it was spelled out, "No tears for me; I live, and love you and my mother." But the most remarkable part of this communication was, that while spelling out the last letters of the surname, it was pro-

nounced audibly, and heard by the majority of those present,—just as if the spirit in his impatience had made a strong effort to make himself understood. Another peculiarity was that the name was spelled out by raps not only on the table, but on Mr. K.'s knee. I should also have stated that, previous to the communication, "Sweet Home" was played with exquisite taste and feeling,—just as Mr. K.'s deceased son used to play it at his father's fireside.

As was to be expected, the announcement of the beloved name deeply affected both father and son; tears and sobs of joy mingled with broken ejaculations of thanksgiving and praise to God for this—to them—unquestionable evidence of the beloved one's presence. Mr. Home now went into trance, being evidently controlled by the spirit of H. W. K. Rising from his chair, he went over to Mr. K., laid his head lovingly upon his shoulder, caressing him the while in the most endearing manner. After which, in the same manner, he embraced Mr. K. the younger. The spirit then addressed his father, as near as can be remembered, as follows:—"Father, I know you were sorry to see me fading away, and your grief may have been heightened by the thought that I possessed, perhaps, *some* little talent;* while to me it was sad to think that I would have to close my eyes on those I loved so dearly, with the certainty that I must soon pass into another world, and feeling that I was not prepared. Ah, prepared! How little I knew then of the love and goodness of God, or I would not have been so distressed. And when I awoke in the spirit-life—oh, how bright and glorious the scene that flashed upon my soul! What a contrast to that I had just left! Yet amid all its beauty and bliss I never forgot those loved ones I had left in such deep sorrow. No; heaven is not a place where we can forget those we have left on earth. On the contrary, here our sympathies and affections are far more intense. Oh, I remember when a boy, as I used to sit and watch you at your work (painting), and thinking of the great questions of life and death, telling you that were I to die before you and go to heaven, how I would like to come sometimes and sit beside you as I used to do." † Here a lady who had lost a dear

* This is explained by the following obituary notice:—"DEATH OF A PROMISING ARTISTE.—We this week record the death at an early age of a vocalist of great promise, Mr. Haydon William Keith, at the Bridge of Allan. This gentleman was for three years a pupil at the London Academy of Music, and under Signor Schira made great progress in the cultivation of his voice, a tenore robusto of great power and remarkably sympathetic in quality. He intended spending a twelvemonth in Italy before his appearance in public, had not a neglected cold brought on a severe attack of bronchitis, which ended fatally.—*Orchestra.*—[We understand the above promising young gentleman was son of Mr. Alexander Keith, W.S.A., Glasgow.]"

† Since writing the above, Mr. K., in a note, tells me that this actually occurred when the deceased was a boy of five years, and that he was so impressed with the remark at the time, that he wrote some verses on it; and as he is sure no one present at the seance knew of the incident, it was to him a precious test of the spirit's identity. Here also I may state that Mr. Home, before sitting down, laid his hand upon Mr. Nisbet's arm, the spirit meanwhile thanking him for the opportunity that had been afforded him of meeting with his friends. It also accounts for the fact that a day or two previous to the seance, Mr. Home felt an intense and unaccountable desire to be introduced to Mr. Keith.

little one about a month previous became deeply affected. Turning to her the spirit said, while a beautiful expression lit up the face of the medium, "Do not cry; God gave, but he has *not* taken away; he has only taken him a little nearer to himself. Often in heaven, when we weave a chaplet of flowers, to make it more complete we come down to earth and cull a few buds from your earthly parterres to intertwine with ours, and these we cherish more than all the rest." He then laid his hands on the heads of father and son, and lifting up his face toward heaven, he uttered the most sublime and impressive prayer I ever listened to, praying especially that the divine blessing in all its fulness of joy and consolation might rest upon the heads of those he loved. And while blessing God for his mercies, he said, that if men only knew a tithe of the happiness he has prepared for his children, earth would become one immense temple resounding with his praise. All through the prayer, Mr. K.'s eyes never left the face of the medium, which seemed to wear the very expression of his deceased boy, while he gave utterance to such expressions as, "My God, I thank thee! Oh, this is wonderful! What are millions of wealth compared to this!" So great, indeed, was his emotion, and so real the impression that his son stood before him, that he threw his arms round the neck of the medium and kissed him again and again. While this scene was enacting, it may well be imagined what were the feelings of all present,—even bearded men had enough to do to control their feelings. Truly I must say that it was the most extraordinary scene I ever witnessed, while on no other occasion have I ever realised such overpowering sense of the presence of the departed. Among the last words uttered by the medium before he resumed his seat were, "There is no death—no! no! there is no death!"

JAMES NICHOLSON.

To the Editor.

NAPLES, *February* 8, 1870.

DEAR SIR,—In my previous letter to you I have mentioned the interesting seances very frequently held at Mr. and Mrs. Guppy's. At one of these, which took place on Saturday the 5th instant, there occurred a phenomenon that neither myself nor any of the spiritualists present had ever experienced before, and which I think worth chronicling. There were at the seance, besides the worthy hosts, four English young ladies, one German, our esteemed friend Dr. F. L. H. Willis of America (just from Florence and Rome), Dr. Pauli and Signor Acampora, both of Naples, and myself. On the lights being extinguished, and the usual phenomena of the playing of an accordion, a bell, &c., being over, we were at once startled and delighted by the appearance of a luminous, well-defined, and well-shaped butterfly, which, with unspeakable grace, would flutter about the room, or, at desire, approach or settle itself upon the different members of the circle, and even upon two young ladies outside, who so desired it. This interesting manifestation lasted for about one half hour, leaving the most delightful impression upon us all.

Believing this to be a phenomenon either not yet witnessed or not yet recorded, I send this brief account of it, in the hope that it may interest some of your readers. Let me add that these seances at Mr. and Mrs. Guppy's have become a source of great interest to the investigators of spiritual phenomena, and a means of converting many an obdurate unbeliever, both amongst Neapolitans and the English residents or travellers. May these useful and enlightening meetings long continue in Naples with the presence of worthy Mr. and Mrs. Guppy. —I am, yours sincerely,

G. Damiani.

REVIEW.

Meber den Verkehr der Geister des Jenseits mit den Menschen (The Intercourse of Departed Spirits with Man). Two Lectures delivered in Leipsic by Count Adolf Poninski. Leipsic: E. L. Kasprowicz—1870.

These two lectures were recently delivered to crowded houses in Leipsic, by Count Poninski, and their value may be inferred from the fact that they are commended by the "Committee of the Society for Spiritualistic Studies" in Leipsic. The Count develops his subject in the following manner:—1, How long has this intercourse existed? 2, On what natural laws does this intercourse rest? 3, Is this intercourse absolutely sinful, or does it become so only by misuse? 4, What end has God in view in his love for mankind through the general knowledge of this intercourse? The subject is treated in a manner rendering the work interesting alike to spiritualists and non-spiritualists. We can here only give a bare idea of the work by extracting some of the principal points touched upon. He refers first of all to the blessings of the intercourse with spirits. The conflict, he says, which Spiritualism has had to pass through was necessary, and resembles the early struggles of all sciences. God has a purpose of his own in permitting a greater intercourse with departed spirits at the present time. The fundamental principles of all spiritualist societies is, "Without love there is no salvation!" Count Poninski brings some excellent historical proofs of intercourse with spirits, showing that the prohibition of Moses against intercourse with spirits is not binding at the present time. This proof rests on the authority of Saint Augustine, who says in his work, "De cura pro mortuis" (chap. 10), about intercourse with the departed, "I remember well that Profuturus, Privatus, and Servitus, whom I knew in the cloister, have spoken with me since their death, and what they told me has also literally come to pass." What this Church father records as having occurred in the fourth century of our era proves that intercourse with spirits was not sinful then, and, of course, is not now. In answer to the fourth question—What end has God in Spiritualism?—Count Poninski says:—First, The opposing of materialism, and the conflict with egoism; and, lastly, the preparation

of the whole world for the reception of the "world-religion in Christ." We commend the book to the perusal of all our German-reading subscribers, though we do not, of course, agree in all the learned author's views. We shall heartily welcome more lectures of this description from the German spiritualists.

THE FASTING GIRL.

10 Basinghall Street, E. C., *Feb.* 12, 1870.

SIR,—I hope Mr. Wilkinson will persevere in this matter—that the body (whether in an abnormal state or otherwise) can be nourished by other than the usual means is by no means unlikely; and I write this to say that in Spear's *Educator*, at page 382, is the following:—"Man can be sustained by the absorption of nutritive substances without receiving them by the ordinary way. Let one who is thirsty remove the usual covering from the negative foot (the left), immerse it in water, and thirst would be quenched." Let the foot be "immersed in the ordinary grains which are used as food, and nutriment would be received. By the same way foods may be taken through the hands." I would suggest that two or three lines in the next number of *Human Nature* mentioning the same would be useful.—I am, Sir, yours obediently,

THOS. SHERRATT.

REPORTS OF PROGRESS.

MR. EPES SARGENT writes from Cannes, France—"I am happy to be able to tell you that I am improving daily in health in this bright, charming climate, and that I hope to go northward in April."

MISS BEAUCLERC, of Birmingham, inaugurated a phonographic class, by giving a public lecture on the subject. She has fifteen pupils, and they are getting on remarkably well.

WE hear that M. Pierart intends some important changes in his *Revue Spiritualiste*. It will be published twice a month. Some change in the matter is also contemplated.

Mrs. H. F. M. Brown, *en route* for California, sends us a letter from the Rocky Mountains, which will be read with interest. We call the particular attention of our readers to the excellent test of one of the spirit messages published in the *Banner of Light*, which she notices.

A LADY writes:—"Miss Godfrey, 55 William Street, Regent's Park, is one of the best mesmerisers and the most truthful and reliable clairvoyantes I ever met, because in her sleep she always tells you where her power of seeing ends so clearly, instead of trying to see as many do."

BARON KIRKUP, of Florence, thus writes:—"I have likewise to thank you sincerely for the introduction of Mr. Peebles, whose talents and accomplishments as a scholar and philosopher are equal to his well-bred and courteous bearing as a gentleman."

Mrs. Mary Marshall has informed us that she only admits her personal friends to her seances. The public need not apply.

Most extraordinary phenomena have recently been witnessed at the residence of Mr. Berry, London. A well-known West-end clergyman who is a powerful medium, was lifted bodily by the spirits and placed on the table upon a chair which had been previously put on the table by the spirits. There was sufficient light streaming through an open door to confirm this fact without doubt.

A New Spiritual Society has been formed in Paris on the ashes of the old Allan Kardec organisation. It is doing a good work. At a recent meeting the account of M. Leon Favre's cure by spiritual magnetism was read, and a discussion followed on the difference between the magnetism of men and the magnetism of spirits. Writing mediums stood by and got information fresh from the spirits on all difficult points. Why should we not have a similar society in London, to meet on Thursday evenings, at the Progressive Library?

A Healing Medium is Coming.—We have had a letter from Dr. W. Persons, who is well known among the spiritualists in America as a healer by the laying on of hands. He was formerly an allopath. He founded the Dynamic Institute, Milwaukee, and has treated nearly nearly one hundred thousand patients. He is now in Texas, and hopes to reach England in summer. A photographic likeness of the doctor accompanied his letter, also a sheet of testimonials from patients and others. We know nothing of Dr. Persons personally, but would be most happy to see such a healer as he purports to be busily engaged alleviating the sufferings of humanity.

SPIRITUALISM IN BELGIUM.

A leading spiritualist in Bruxelles has been kind enough to favour us with the following statement:—

Our "Societé Spirite" is as yet very small, the mediums not having as a general rule faculties striking enough. There are, I believe, a great many spiritualists in Bruxelles; we even hear now and then of very good mediums, but almost everybody keeps out of avowed spiritualism, being afraid of public opinion. There are, I feel certain, a great many families who invite a discreet friend or two to their own family seance, but dare not come to us.

So much for Spiritualism in Bruxelles; as to the other Belgian towns there is not, I believe, a single one having a little importance, including even Malines and Louvain—so very Catholic—where there is not a more or less numerous official circle or "societé spirite" upholding bravely the creed of Allan Kardec as their banner.

Punch may advertise for haunted houses as much as he likes, and other witty papers may poke fun at us; it rests, nevertheless, a matter of fact that Spiritualism is spreading gently everywhere, even in this jog-trot little country of mine.

Langermann.

SAN FRANCISCO.

Mrs. Spear writes as follows :—"A long time has passed since I have written to friends in England, because of my being so fully occupied with duties here. The Woman's Suffrage Association of San Francisco, of which I am a member, is making every exertion to send a large petition to the present legislature, and to forward the movement in every way. The last week in this month a convention will be held in this city to form a State organisation that in time will aid to form a Pacific slope organisation, auxiliary to the national or American association. So you see the matter of woman's suffrage is a thing determined on by its friends in this as in your country. It is only a question of time, and if efforts will hasten that time, it will come in my day. Many persons are very sanguine in respect to it; but it seems to me that opposition to it is yet to be very violent; for, though it is more just and sensible than enfranchising the slave, it will cause a revolution in every department, almost like constructing society anew. I have had the honour to be made a *permanent* member of this convention, and am intrusted with the superintending of the presentation of the petitions to the Legislature. A bill has passed both Houses of the Legislature of Wyoming Territory allowing women to the elective franchise under the same conditions that men have it, and many are emulous that California be the first State of the Union to pass a law to the same effect." Mr. Spear is much occupied in giving psychometric delineations of character, and we may state that any person in England desiring the services of Mr. Spear in this respect may address him, "J. M. Spear, San Francisco, California." The only difference will be that his clients will have to wait a few weeks longer for a reply, and pay threepence postage on letters. Mrs. Spear encloses the circular of a "Lyceum for Self-culture," of which she is vice-president. It meets onSunday afternoon in Dashaway Hall. One paragraph reads thus: —"We aspire—we reason—we welcome instruction. We extend a cordial welcome to all, and invite every seeker for truth to aid by presence and co-operation the accomplishment of our common desire. We have no *ism* to establish, no system of proselytism, nor any pre-established mode of warfare on existing systems."

RELIGIONISTS IN LONDON.

At no period of history, probably, since the schools of religion and philosophy jostled one another in the streets of Alexandria, have the forms of religious life been more exuberant and diversified than in London at the present time. To mention only the most prominent—quite apart from recognised sects or bodies, however unorthodox—we have the strangest spectacles of groups of religionists gathering round a single teacher, or linked together by a common sentiment, which would scarcely appear capable of forming a nucleus of spiritual life. Mr. Bradlaugh, disavowing the negative creed of Atheism, dispenses to his hearers the novel doctrines of Anti-Theism. Mr. Peebles, at the Cavendish Rooms, succeeding to the mantle of Mrs. Emma Hardinge, discourses of Spiritualism to the accompaniment of approving raps,

presumably from Hades. At St. George's Hall, philosophers lecture in the afternoon on the Deep Sea and on Parasitic Animals; whilst, in the evening, ladies discourse sweetly of Shelley, to the accompaniment of "a band and chorus of 150 performers." Ned Wright, in the Gospel Hall, tries to reclaim his quondam associates; and last, not least, the Reverend Father Ignatius, having metamorphosed to that time-honoured title his mundane appellation of the Rev. Francis Lyne —throws open the doors of his "Benedictine Monastery," No. 51 Hunter Street, Brunswick Square, and, by public advertisement, invites the curious or the sympathising to hear him unburthen himself on a Saturday evening.—*Daily Telegraph.*

LECTURES ON SPIRITUALISM.

Mr. J. M. Peebles (United States Consul at Trebisond), delivered the second of his lectures on the above subject, on Tuesday evening, in the Lecture Hall, St. Andrew's, when Mr. C. W. Pearce, of London (formerly of this city) occupied the chair.

The lecture consisted principally of details respecting the phenomena which Mr. Peebles had himself witnessed. He prefaced his narrative by remarking that similar phenomena had been witnessed and were believed in in America by five millions of people. He began his career in connection with Spiritualism as a sceptic. He was the minister of a church in the United States at the time when he first heard of it, and he considered it to be the work of the devil and that it ought to be put down. He prayed that it might be overthrown and defeated as the last device of Satan to ruin Christianity. He found, however, that Spiritualism had taken root in his own congregation, among whom there were various mediums. At length he was induced to visit a medium, and for this purpose he went to a place called Auburn. Here in a pleasant room he found a child, a lady, and a table. The lady placed her hand on the table and immediately he heard three raps. He said if they were spirits who produced the raps they might come from somewhere else besides the table. Immediately they did so—from the floor and from the wall. Still he thought the sounds might have been produced by machinery, but when the raps came upon his "coat collar" he was satisfied that no machinery had anything to do with them. The second time he went he had his cousin's name spelled out to him, with a statement as to where and when she died, together with several other particulars which he did not then know, but which he subsequently learned to be true. The lecturer's next experience was with a trance medium—a lad only fourteen years old—who undertook to address an audience upon any subject that might be proposed. The lecturer was one of a committee appointed to test the case, and he proposed as the topic for the boy's discourse, "The relation of the ancient civilisation of India, Egypt, Babylon, and Greece to the civilisation and governments of this day and age." As soon as the subject was announced, the boy became spasmodic and stepped upon the platform. His first words were, "In all ages reason has been God's seal of manhood." He then went all through the histories of the ancient nations in a

strain of eloquence so logical and philosophical, and with language so noble, that every one was charmed. The lecturer, who had not before overcome his scepticism, had nothing to say. He went to laugh—but he returned home to pray. His next experience was with a Dr. Redman, a test medium, who wrote for him a message from a deceased Quaker preacher who was called the "Good Samaritan," and in which two facts were mentioned known only to the Quaker and the lecturer. He afterwards came in contact with a lady medium, who wrote with both hands at the same time upon different subjects. He saw her take a pencil in the right hand and another in the left hand. With that in the right hand she wrote upon Geology, and with that in the left upon Aspiration, while all the time she was talking with the company. He next saw a young man who wrote poems through the agency of spirits. On one occasion a committee of freemasons were appointed to test him, and they gave him as a subject the one word "Abiff," a name well understood by all masons. Though the youth new nothing about masonry he immediately commenced to give in rhymed poetry a history of Hiram Abiff, and he also gave the masonic signs of the first three degrees. The lecturer was once at a seance in Cleveland, Ohio, where were two powerful mediums. Thirty or forty persons were present. A circle was formed, and the hands and feet of the mediums were tied. In a short time a number of musical instruments sailed round the room over their heads with no mortal hands near them. Presently there came over the room seemingly a light foggy cloud that gradually assumed a human form, and appeared to straighten itself up. As they gazed upon it, it disappeared. The whole of those present saw and heard precisely the same things as he himself did, so it was not a mere illusion. Again, he had seen Dr. E. C. Dunn raised up in the air and float like a feather with no human being near him. He had also seen him put his hand into a flame of fire and hold it there five minutes without being in the least burned. One June evening when he was holding the hands of this gentleman (Dr. Dunn), something came in through the window, and passed around them. He thought it was some large insect; but it turned out that it was two beautiful rosebuds just picked, which he had still preserved in his library. Mr. Peebles then mentioned that he had once sat by the side of his wife and seen a lady in a condition of trance draw a beautiful spirit picture of one passed away. He then mentioned the circumstance of a spirit whom he had talked with for nine years, and who called himself Aaron Knight. He talked with him mainly through the mediumship of Dr. E. C. Dunn. On the first occasion, about nine or ten years since, the spirit told him that he was born in Yorkshire, in England; that his brother's name was James Knight, a clergyman, and that his father also was a clergyman. He also told the lecturer about horse-racing and fox-hunting, sports which they had not in America, and which he did not know even the meaning of. He told also about York Minster and the pictures in it; about St. Mary's Abbey in ruins; about the river Ouse; about the very stones on which he used to walk 170 years ago, when he was in the mortal body. Landing last July in Liverpool, the lecturer thought he would at once go to York. There

he saw the Minster and the various things of which he had been told. He then sought for the name of James Knight, a clergyman, as Aaron Knight had told him that he died young and left no name or fame on earth, but that his brother might possibly be heard of. He was at last successful at the Will Office. There he found recorded the will of the Rev. James Knight, who died about 170 years since, with various other circumstances, exactly corresponding with what he had been told in America. The lecturer having enumerated a number of other particulars, spoke of the uses of spiritualism, and the blessings associated with the knowledge it gave of the presence of those who were deceased, and who continued to take an interest in their friends still in the world.

At the conclusion of the lecture the Chairman confirmed what Mr. Peebles had stated by referring to his own experience in his family, where he constantly had communications similar to those that had been enumerated.—*Norfolk News, Feb.* 10.

MISCELLANEA.

One Hadji Athanassi, a Greek, has just died (says the *Levant Times*) at Vourla (Smyrna) at the patriarchal age of 125, having lived in the reigns of nine sultans! He preserved all his faculties to the very last. His regular diet was fish and vegetables: meat he never ate except at Easter.

Singular Statement.—A letter in the *Spectator* says:—"In your review of the 'Life of Faraday' (Feb. 12), you state that he refused to bring to bear upon the highest things those mental operations which he delighted to apply to very high things, and that in religion he neither investigated nor reasoned. This is quite true, and I am able to corroborate it from having heard Faraday express himself in terms almost identical. A relative of mine, at whose house Faraday was staying some years ago, put this question to the philosopher:—'How is it that you are a believer in the doctrines of your sect?' His reply was:—'I prostrate my reason in this matter, for if I applied the same process of reasoning which I use in the matters of science, I should be an unbeliever.' Farady was, as I have good reason to know, a practical Christian in every respect."

Monsieur Jules Favre believes in magnetism and somnambulism, and he has often spoken out in defence of these subjects. At the time of the outbreak of spiritual phenomena in France, wishing to satisfy himself about these things, he constructed a table, with a pivot in the centre, to which he fastened an index, like the hand of a watch. When hands were placed on the table this was moved round, and spelled out sentences by stopping at letters which were marked on the table. By this means M. Favre has obtained extraordinary and precise communications, so much so, as to leave no doubt in his mind as to the genuine spiritual source of these phenomena. By the advice of his medical man, however, he has discontinued these experiences, as the excitement thus caused to his nervous system was likely to have been injurious to him.

THE English Parliament of 1770 was so ungallant as to enact that "Whoever should lead into matrimonial bonds any male subject of His Majesty by means of rouge or powders, perfumes, essences, artificial teeth, false hair, Spanish cotton, iron corsets, crinolines, high heeled shoes, or false calves, should be prosecuted for sorcery and the marriage declared null and void." What a time there would be now-a-days if such a law was in force, remarked *Digby*, after reading the above.

A HAUNTED RAILWAY.—The Boston papers publish the following as a strange but well-authenticated story:—"The engineer of the freight train on the Boston and Lowell Railroad, which leaves Boston about three o'clock in the morning, has on several occasions discovered a red light swinging at a furious rate at the Woburn Station, where the train stops for water. The light would sometimes be in front, and sometimes in the rear of the train. When the engineer would stop his train and send some one to learn why the signal to stop was made, the messenger would be greatly surprised to see the light vanish. Investigation has proved that no person was there with a lantern, and the brakeman and conductor concur also in having beheld the phenomenon, which, so far as known, is without visible cause. Some labourers living on the line of the above station state that a few mornings since they were coming down the road in a hand-car, when they suddenly heard the approach of an engine and train, and knowing that no train was due in the vicinity at that hour, they became greatly frightened, and, jumping out of the car, threw it off the track to await the train which, they thought, was coming at a rapid pace upon them, but which, it is needless to say, did not come. The superstitious regard the affair as a forewarning of some disaster, while the spiritualists have the ready theory that it is the spirit of a man who was killed there about two years since."—*New York Times*, Jan 30.

THE effects of "Electro Biology" are thus described in an account of Miss Montague's entertainments:—Miss Montague, on this occasion, herself submitted to be mesmerised, and fell into a state of apparent sleep and insensibility. After various phrenological results had been shown by the person who operated upon her while in this condition the operator gradually drew one after another of the youths about the platform into a mesmeric state, until he had about half a dozen thus. A youth was then drawn from his seat, and came forward slowly trembling. "Poor boy," said the operator, and the looks of awe, curiosity, and sympathy with which they slowly approached him were more real than the finest acting could be. "See he is shot—shot in the breast," exclaims the operator, and the lads and Miss Montague crowd round him, lifting him tenderly in their arms, the boy meanwhile quivering from the imaginary wound. His waistcoat is torn open by the lads around him, and handkerchiefs applied as if to staunch the blood, when, just at this juncture, at a word from the operator, the busy group was transfixed instantly, and remained as motionless as a block of statuary, with expressions which an artist might have envied. They were afterwards set dancing, and again transfixed, this time in the very action of dancing, in postures which under any other circumstance it would have been impossible to sustain.—*Wisbeach Mirror*.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

APRIL, 1870.

THE PHILOSOPHY OF RE-INCARNATION.

No. VI.

THE Divine Activity having created from all Eternity, Spirit and Matter may be said to be eternal in this sense, viz., that there has never been a time when that Activity had not ultimated Itself in those modes of Derivation; but, although the elements of all souls and of all forms have existed from all Eternity in the potentialities of the Creative Thought, no individual spirit, no material form, can be said to be eternal, because all spirits as individuals, and all material forms as such, have been called into existence at some definite epoch, by the action of the Creative Thought. The sole aim of that Thought, in the work of Creation, is to supply a substitute for that which the Divine Power cannot make, there being one limit, though only one, to that Power, viz., that IT cannot make another GOD. For the special, distinctive attribute of GOD is His Creative Power; that Power in virtue of which HE is the Cause of which we, and all created things, are the Effects; and no Effect can ever, by any exertion of power, or through any process of development, be made to become its own Cause. The Infinite Love demanding recipients capable of utilising the inexhaustible possibilities of happiness contained in the potentialities of its Creative Action, and it being impossible for IT to create other Gods, IT creates the Psychic, Dynamic, and Material elements from which, by which, and through which, are to be evolved the germs of Souls susceptible of unending development through the combined action of the activities with which It has endowed them and the various forces and influences that will be brought to bear upon them, and which —in order that they may acquire the only co-relative to the Divine Autonomy that is possible to Derived Existences—are created at the lowest degree of rudimentary germination, and made, in the unvarying order of all-embracing Providential Law

to elaborate their own individuality by the progressive development of all their faculties, through the reactive influences of Matter, in the various reigns of Nature, under the tutelage of those who, having started before them, from the same point, on the same path, are farther advanced than themselves on the road to the common goal.

The sole aim of the processes of Creation is the individualization of Psychic Substance into conscious personalities, and the education of those personalities into images, so to say, in the sphere of the Finite, of the Divine Autonomy in the sphere of the Infinite; and as those processes have always been going on, so there have always been hosts of spirits at all stages of development, from the first dim glimmerings of consciousness, to the glorious beings who have attained to states of wisdom, purity, and power in which they are able to become the instruments of the Divine Intentions, the executors of the Creative Will. By a natural effect of correspondence, an application, not yet comprehensible by us, of the magnetic action which decides the production of forms, the conditions of external existence, for each spirit, are heavy, laborious, and obscure, or easy, delightful, and glorious, in exact proportion to the degree of its elevation in wisdom, purity, and devotion to the general weal. The splendours that surround and accompany the spirits who have worked their way up to the higher ranks are described as being so dazzling that lower spirits, when permitted to get an occasional glimpse of them, are scarcely able to support their lustre.* But as, in the spirit-world, Power is only acquired as the apanage of loving devotion, and Glory, as the concomitant of humility and self-forgetfulness, the degree in which those radiant servants of the Most High surpass inferior spirits in external splendour gives the measure of the degree in which they also surpass them in purity, science, and devotion to the Creator and to all creatures. Therefore, in the arrangements of the Universe, there is no other supremacy than that which results from intrinsic superiority, and is manifested in a proportionally wider expansion of loving service to all below itself. The entire Universe thus constitutes a vast hierarchy of which all the ranks are bound together by mutual service; the more developed acting as guides and aids to those immediately below them, and these, again, while rendering, consciously or unconsciously, such service as they are

* For us, for all spirits who have attained a certain elevation, this luminous emanation causes no more surprise than is caused, among you, by the sight of a more or less handsome person, or a more or less beautiful face; it merely enables us to ascertain the degree of elevation of the spirits around us, as you perceive, by a man's complexion, whether he was born among the northern snows, or amidst the sands of the desert. The higher the elevation of a spirit, the more dazzlingly white and shining does he appear, and the brighter, more luminous, and whiter is his fluidic emanation.—ROUSTAING. *Les Quatre Evangiles*, vol. 2, p. 319.

capable of yielding, serving as guides and helpers to those who are below themselves.

Although the souls thus called into being by the Divine Will are really and absolutely dependent on that Will for their existence and for all the elements of their own individuality and individual action, yet, being thus associated with the Divine Action in the work of their own development, they feel neither like automata nor like slaves, but become, according to the pregnant Scriptural expression, "*as* Gods;" for, arrived at the higher stages of existence, though they know that they owe their origin and continuance solely to the Divine Power, they *seem to themselves* to be the authors of their own experience and capabilities. They know that the Divine Power has always been the essence of what seems to them to have been their own spontaneous effort; but the action of the Creator has always been so effectually hidden from the perceptions of the Creature (whose quasi-autonomy could only thus be built up into the nobleness of a co-relative of Self-existence), that each Soul feels as though its life, its powers, and its happiness were its own. By their own exertions, through myriads of ascending phases, occupying periods immeasurable by us, and only to be remotely described as "consecutive eternities," the souls, whose sense of self-dependence has been so carefully fostered, have been made to *seem* to have gained for themselves knowledge, purity, love, and power; they have searched and found, accepted and rejected, absorbed and assimilated, until they feel *as though* they were self-existent. They have thus brought themselves up, by their own efforts, to be co-relatives of GOD, in a glorious existence of which, in our present imperfectly-developed state, we can form but the faintest notion; not understanding the essentiality of the Divine Nature or of the Creative Act, but comprehending ever more and more of the results of the Diviue Operation, and taking conscious and active part with IT in the formations and developments of the Universe: beings whom GOD beholds with satisfaction and affection, the reflexes of HIS infinite beauty and perfection, the participants of HIS wisdom, activity, and power.

Of this long process of spirit-education, contact with Matter in its imponderable and ponderable states, through the intermediary of the Cosmic Forces, is the indispensable condition. Immortality implying endless and progressive activity, and that activity implying a constantly-expanding sphere of action, and consequently a constantly-expanding objective basis on which that activity may expend itself, and the two co-relative ideas of GOD and the Universe expressing the entire sum of existence, it is evident that—as there can be no other sphere for our activity than the Universe of Derivation in its two great constantly-expanding co-relative modes of Spirit and Matter—we must

necessarily remain, throughout the endless cycles of Eternity, indissolubly connected with it in both its modes. Not only, therefore, is contact with Matter necessary both to the condensation and individualization of Psychic Substance (which, but for this contact, would remain eternally in a state analogous to diffusion), and also to the development of individualized spirits through the reactions it offers to their activities, but, as Matter —which is to be, in higher and higher states, the basis of our activities throughout Eternity—is susceptible of modifications as illimitable as those of Spirit, it is necessary for each spirit to acquire the most intimate experimental knowledge of its possibilities, and of the equally inexhaustible applications of the Cosmic Forces through which those possibilities are ultimated into the phenomena of existence. Moreover, as the order of the Universe makes it practically self-sufficing, and as each spirit is an element of that self-sufficiency, it is necessary for each spirit to pass up through all the degrees of form and of experience, in order that its knowledge of all forms, and its sympathy with all experiences, and, consequently, its ability to direct and aid all that is below it, may be practical and complete. GOD creates in the fluidic mode all the materials of the Universe, with the foreordained Plan of the Universe, and the Forces through whose instrumentality that Plan is to be worked out, inherent in those materials; but HE leaves to the educated spiritual element of the Universe the task of guiding and directing the formative action of the dynamic element, and thus of conducting the education of each younger mass of the Psychic element, first, from the earliest period of its initial preparation up to its individualization into distinct personalities, and, next, from that point of spirit-infancy, to the attainment, by each spirit, of the state designated by the higher spirits as "Sidereal Perfection," *i.e.*, the state in which, having exhausted the educational possibilities of the solar system to which it belongs, it is no longer restricted to residence on the surface, or in the fluidic sphere, of any particular planet, but has obtained the freedom of the Universe, and can transport itself at pleasure, from sun to sun, and from region to region, in the plane of development at which it has arrived; taking part in the Cosmic labours for which it has already qualified itself, but still learning, and, as it learns, acquiring the power of entering worlds of progressively higher and higher character, and of accomplishing Cosmic labours of progressively nobler and more general character.* During our progress up-

Among the spirits arrived at the purely fluidic, or Sidereal degree, all of whom are equal in moral purity and perfection, there is still a hierarchy in point of universal science; all of them progressing, for ever, throughout eternity, towards GOD, the Infinite and Eternal, the Creator Increate, Being of beings, Spirit of spirits, of a nature so subtle, so resplendent and so dazzling with white-

wards to the state of Sidereal Perfection, we receive the influx of the Divine Life (which is the sole life of the Universe), through the hierarchy of spirits above us; but, when we reach that state —having purified ourselves of every possibility of evil, and having, through the exercise of our various faculties, identified our minds and our affections with the Divine Intelligence and Will—we receive the Divine Influx directly, and, as we thus participate directly in the Divine Life and Thought, there remains thenceforth, between us and GOD, only the eternal difference between Effect and Cause. The attainment of the state of Sidereal Perfection completes, for each spirit, the formatory and preparatory process of its educational training, and introduces it to the true life of the Soul, upon whose ineffable experiences it then enters. Purified from every possibility of evil, and thus become as incapable of error as God Himself, filled with entire and loving devotion to the Creator and to the Universe as His Creation, possessing all science, all art, all wisdom, all power, and all happiness—though, these being illimitable, it will go on acquiring more and more of each forever—it thenceforth becomes one of the great Cosmic Rulers, Vicegerents of the Universe, media and instruments of GOD Himself in the evolutions of Infinity and Eternity, and participating immediately in the Divine Life and Operation in modes of which we cannot now form the remotest conception.

In the vast Hierarchy of the Universe it is, therefore, only the ranks that are permanent; for, as the Creative action is always bringing new Psychic Substance into existence, and as the spirits of each rank are constantly going up into a higher rank, and being followed by those who are below them, an ascensional movement is always going on from the lowest to the highest: while, from the inconceivable Being of whose Thought the Universe in all its modes and forms is only a Derivation, Life is incessantly transmitted to the great Spirits of the Sidereal Order, and re-transmitted, by them, through the successive ranks of the hierarchy, from the highest to the lowest, those of each rank receiving this influx from those of the rank immediately above them, and transmitting it to those of the rank immediately below them. *

---

ness and light, that not even the purest among the highest order of spirits can look upon It, or support Its radiance, when he approaches the focus of the Almighty Power, to receive the orders of the Sovereign Ruler, the Parent of all that is.—ROUSTAING. *Les Quatre Evangiles*, vol. 2, p. 320.

* The hierarchial order of the Universe explains the fact, well-known to the members of 'circles' formed for obtaining spirit-manifestations, viz., that ignorant and vicious spirits are so frequently brought to them, by their Spirit-Guides, to be instructed and moralized, and are so generally rendered better by the conversation and remonstrances of their members. "Why do you bring these low spirits to us, instead of acting upon them yourselves?" enquired the writer, on one occasion, of the higher spirit who had brought a lot of poor wretches to be

When, in the ultimation in Time of the Eternal Purposes, a Sidereal Universe is to be formed in any region of Space, the Psychic and Material elements of which it is to be composed —and in which are inherent the Laws that will regulate its evolution, and the Forces by which that evolution will be accomplished—existing already, in a diffused state, in Space, those elements are brought *in situ* by analogous processes of condensation effected through the magnetic action of the various orders of Cosmic Forces, and are subjected, through the action of those Forces, to the attractions and repulsions that will result in the successive formation of the various orders of globes of which it will consist, and of the intelligences (with their spontaneously-accreted material forms) by which those globes will be subsequently peopled. Vast as are the cycles of progressive change through which (as we know from the geology of our planet) those elements will pass in the transformations of the ponderable state of Matter, we are assured that the transformations undergone by them in connection with the fluidic state of Matter are even more numerous and considerable.

Each globe of every incipient solar system is thus evolved, from the elements furnished by the derivatives of the Primordial Fluid, under the guidance of a vast host of disincarnate spirits of various degrees of development, hierarchically constituted under the supreme direction of a Presiding Spirit of the Sidereal degree; *i.e.*, a spirit who, having begun his* career of existence at the

---

taken in hand by a 'circle' of which she was a member, "surely you, who are so much higher than we are, must be able to act upon these unhappy spirits more effectually than we can do!" "It is precisely because we are higher than you are," replied the Guide, "that you can act upon them more effectually than we can do. Remember that all spiritual light comes down *from above;* and you will then understand how it is that *we cannot* act directly on spirits so low as these. They are *below you;* and therefore we can only reach them, and act upon them, *through you.*"

We see, in the natural world, that children and uneducated adults learn more readily from those who are but a little way ahead of them, than they would do from *savants* and philosophers.

* The use, in these papers, of the masculine pronoun, in reference to the Presiding Spirit of each planet, as in reference to the Divine Being, is merely a concession to custom, while awaiting the invention of a special pronoun free alike from the implication of sex and the negation of intelligence. Spirits, being formed by a process altogether independent of the sexual relation, are of no sex, though every spirit contains in itself the dual mode of psychic potentiality, the preponderant activity of one or other of whose modalities, as Affection or Thought, produces, in the material sphere, the co-relative oppositions of Sex. Each spirit therefore assumes, for each new incarnation, the sex whose temporary limitations, by forcing its activities into a given channel, will most effectually conduce to the attainment of the special end which, as a portion of its integral education, that incarnation is intended to subserve; as each spirit can equally develope, in a male or female body, black, red, or flaxen hair, black, blue, or grey eyes; as a gardener can cultivate roses one year and tulips another; as bees can obtain from the same larvæ, females, males, and neuters.

That the same Psychic element can produce both sexes—and, consequently, either sex—is shown by the hermaphroditism (bi-sexuality) of the majority of the

same initial point of germination at which all spirits begin their career, has gradually progressed in science and purity till he has attained the relative perfection which enables him to receive

---

organisms of the lower reigns. The greater number of plants, all polypi, worms, molluscs, frogs, &c., and a vast number of insects, are hermaphrodites; and cases of a similar duplicity of organs, though rare, have occurred, as is well known, in human subjects.

As the fact of our education upwards through the forms of the lower reigns is indicated by the transformations undergone by the human fœtus, so the temporary and interchangeable nature of sex is indicated, not only by the masculinity of many women and the femininity of many men, but also by the fact that women possess the rudiments of beards and moustaches, while all men possess a complete though rudimentary lacteal system, which, in the proportion (according to the computation of the learned embryologist, Dr. G. Pouchet) of about one man in ten, emits, on the approach of puberty, occasional drops of a milky secretion, similar to the first mother-milk, called *colostrum;* and which, in at least one apparently well-contested instance, has become so fully developed as to have enabled a father—a North American Indian, whose wife had died in giving birth to an infant in the savage solitude through which the lonely pair were journeying—to suckle his child, and thus save it from starvation. The formation of milk being due to a special molecular modification of the blood, in the mammal glands, not necessarily dependent on uterine action, and all strong emotions exercising a powerful action on the natural secretions, it would seem that the Indian's grief at the loss of his wife, to whom he is said to have been intensely attached, and his passionate desire to preserve the life of the infant she had left him, must have exercised, upon one of the exceptional male organizations that are naturally predisposed to the production of milk, a stimulating action which, seconded by the suction of the infant, was sufficiently powerful to change the usual course of the secretions; an instance of the modifying power of the will upon the human organism scarcely more astonishing than the transformations often produced by Baron du Potet, the well-known magnetizer, on the personality of the "sensitives" submitted to his action, as witnessed by hundreds of persons, at his Sunday *séances*, and whose possibility is still farther confirmed, both by the case of a young man who was under treatment, a few weeks ago, at the hospital of the Hotel-Dieu of this city, and whose breasts, which had gradually become as fully developed as those of a mother, yielded an abundant flow of milk; and also by the perfectly authenticated fact of the existence of a he-goat, at the Garden of Plants, that gave, during a period of twelve years, a pint of milk every day.

That the co-relative opposition of Sex is an application of Polarity is altogether probable; but we know, as yet, so little of the nature of Polarity that, in considering the sexes as standing to each other in a relation analagous to that of the two poles of a magnet, or the two electrical currents, we are in danger of running into error, by attempting to explain a phenomenon, of whose essential nature we know next to nothing, by reference to a force in regard to which we are equally ignorant. That Polarity and Sexuality are not identical is evident from the fact that, while the Sexual action, like the magnetic action, implies *the necessary concurrence of two equally indispensable co-relatives for the production of a unitary result*, the former is distinguished from the latter by this capital peculiarity, viz., that, *in the Sexual action, the result produced through the concurrence of the two co-relatives is of the same nature as that of the two co-relatives which concur for its production.* It is therefore certain that, although Polarity may be assumed to play an important part in the production of Sex, as it does in that of all the other phenomena of existence, and although Sex may therefore, under certain aspects, be regarded as Polar, yet Polarity—*the result of whose dual action is not the production of a result homogeneous with itself*—cannot be regarded as necessarily Sexual, any more than Concurrence can be regarded as necessarily Polar.

The great Primordial principle of Duality—of whose Concurrent mode Polarity is one application, and Sex another—is not, in its innumerable applications in Nature, necessarily or generally, either Sexual or Polar; for it gives rise to an infinity of classes of dual relations which have in them nothing of the distinguish-

directly, and without intermediary, the Divine inspiration, and thus practically identifies him—while preserving for ever his slowly-consolidated, dearly-bought, personal individuality—with

ing characteristics of either Sexuality or Polarity. In what may be termed the class of Abstract Dualisms, the duality is absolute and exclusive of any other idea, as in Unity and Division, Conjunction and Disjunction, Similtaneity and Alternance, Presence and Absence, Affirmation and Denial, &c.; while others, which imply the Trinal, Quadruple, or Multiple principles—as Consent and Refusal, which imply a middle term of Hesitation or Indifference; Before and After, Above and Below, which imply Between; Inside and Outside, implying Through; High and Low, Much and Little, First and Last, implying an indefinite series of intermediate terms, &c.—do not concur for the production of those terms, and are therefore neither Sexual nor Polar. The Autithetic Dualisms, as Good and Evil, Wisdom and Folly, Joy and Sorrow, never concur to produce common results, and are consequently neither Sexual nor Polar; the Negative Dualisms, as Light and Darkness, Heat and Cold, Motion and Rest, are equally devoid of Sex and of Polarity, for Darkness is only the absence of Light, as Cold is only the absence of Heat, and Rest only the Cessation of Motion, and, so far from concurring for the production of a unitary result, are ideas that mutually exclude one another. Moreover, neither of the magnetic polarities is the result of the absence or cessation of the other, each of them, on the contrary, being not only the inevitable concomitant of the other, but being absolutely dependent on the other for its own existence;* just as the female is no more the absence or cessation of the male than the male is the absence or cessation of the female, the male and the female being the equally real, diverse co-relatives of one another. So with regard to the dualisms of Alternance, as that of Flood and Ebb, (*i. e.* the mere coming and going of the same body of water, which, when "high" on the eastern shore of its basin, is "low" on its western shore, and *vice versâ*, a see-saw movement, whose two terms can never, in the nature of things, concur for the production of any result, and which, although itself a result of lunar attraction, is as devoid of Polarity as of Sex) and as that of Life and Death, what we call "Life" being a sort of death to the spirit that descends, for a time, from the fluidic world to the natural world, and what we call "Death" being the return of the same spirit to the normal and higher life; changes which, although magnetically effected, are as devoid of polarity as of sexuality. So, again, with regard to the dualisms that express the oppositions of Derived Existence to Self-existence, as the Conditional and the Absolute, the Finite and the Infinite, Time and Eternity, Effect and Cause, &c., *none of which concur, for the production of a common result*, and in none of which, therefore, is there any other analogy, either to Polarity or to Sex, than that which results from the mere element of dualism.

The earliest conception of Duality which the mind can arrive at is that of the ME and the NON-ME; and in this conception there is no element of Polarity or of Sex except that of mere dualism. The next conception of Duality at which we arrive is that of GOD and the Universe as practically distinguished by the Divine Will from that Will as its Cause: but there is no more of the nature of Polarity or of Sex in the relation between GOD and the Universe than there is in that of a sun and its radiation, or of a man and his work. For the Universe, which is the creation of the Divine Thought, is not, in any sense, a co-agent with that Thought in its own creation; and though all its Dual, Trinal, and Multiple modes—the mode of Polarity, and the mode of Sex included—are ultimations of Divine Potentialities, and correspond to those Potentialities in the special, limited, non-resembling way in which (to recur to a former illustration) the basket corresponds to that special portion of the Basketmaker's potentialities which called it into existence, those modes can no more be predicated of Self-existent Essentiality than the reticulations of the osiers can be predicated of the essentiality of the Basketmaker. For the Creator is no part or element of the Universe IT creates, and it is therefore impossible for us to construct any serie of which IT can be a term, any scale of which IT can be a degree.

The two modes of Substantiality, viz., Spirit and Matter—which, with Force,

* So absolute is this dependence as to suggest the idea of their being, not two currents, but two modalities of the same Force.

the Creator; and who is charged by the Creator with the task of forming it, and of conducting it, and the humanity that is to people it, to the point of development at which the members of

---

make up the Universe of Derivation—correspond to Polarity and to Sex in no other respect than as constituting a duality of which each term is also dual, though not in any sense of Polarity or of Sex; Spirit existing in its double mode as Affection (or Will) and Thought, and Matter existing in its double state as Imponderable and Ponderable; and men and women being alike composed of Spirit in both its modes, and—through their *périsprit* and their flesh-body—of Matter in both its states.

Complementariness—of which mode of Duality both Polarity and Sex are applications—implies, as has been shown, the necessary concurrence of two diverse but equal co-relatives for the accomplishment of a common end; as the two halves of every body concur to make up a whole, as oxygen and hydrogen concur in the formation of water, as the two modes of electricity—improperly named 'positive' and 'negative,' for they are equally powerful, equally active, and neither of them can exist without the other—concur in the production of all electrical phenomena, and as the male and female organizations,—differenced, in planets of a certain rank, for the accomplishment of special mental, moral, and physical ends, according to the needs of terrestrial existence in its lower phases—concur for the production of offspring, and must, in the planets in which the sexual mode of Duality obtains, concur, freely, equally, and co-relatively, according to their organic diversities, in all the business of life, before any portion of that business can be effectually and fruitfully accomplished. The action of intelligence, when incarnated in a male body, being specially analytic, and, when incarnated in a female body, being specially synthetic, and it being Providentially arranged that there shall be, in every department of human interest and activity, a share which corresponds to the special aptitudes of each of the two sexes, and which can only be properly worked out by the sex to whose special aptitudes it corresponds, it is evident that the integral progress of humanity, in all the various fields of intellectual and social life, can only result from the due performance, by each sex, of the special portion of each function which naturally appurtains to it in virtue of its special organization; and equally evident that the only way in which it is possible for us to ascertain the special sphere of action of either sex is to clear away all artificial obstacles and limitations, so as to leave each sex absolutely free to follow the leadings of its special organization. For *each term of the sexual duality*—as of their correspondents in every function of the terrestrial sphere—equally implies the existence and co-action of the other, is formed specifically *for* the other, would have no reason for being if the other were not, is only justified through completion by the other, and, but for this completion and justification, would be as barren of use, and as void of meaning, as a solitary blade of a pair of shears. And as the integral development of each portion of its nature is necessary to every spirit, it is necessary for every spirit—in order to insure that integral development of itself—to undergo the reactions of both the sexes.

This alternance of sex in the incarnations assumed, by each spirit, in the earlier stages of its education, is not only necessary to the completion of its experiences, but absolves the Divine Government from the seeming injustice implied in the preponderance of intellectual power in the male organization, and the greater amount of physical suffering and of social injustice undergone by the female, during the incipient stages of planetary life, in which, muscular strength being the quality most visibly needed, man, as the stronger animal, plays the part of oppressor over all that is physically weaker than himself. For, as every spirit animates sometimes a male body and sometimes a female one, the same spirits who, as men, have tyrannised over women, and selfishly gloried in their exemption from the special sufferings endured by the latter, suffer, during their incarnations as women, from the social injustice they themselves, as men, have helped to establish, whenever they come back to the earth to take their share, in female bodies, of the special sufferings incident, during the early periods of humanitary development, to the discharge of the feminine functions. Moreover, through this alternation of sexual experiences in the education of all the spirits of a planet, the

that humanity—having, in like manner, surmounted the ignorance and impurities of the initial phases of existence, and having at length, through the exercise of their various faculties, practically identified their minds and affections with the Divine Intelligence and Will—become qualified, in their turn, to take part in the direction of the evolutions of Universal existence.

The Universal Cosmic Fluid* containing the elements of all

---

social injustice from which women suffer in the early periods of planetary life gradually works its own cure. As the education of a humanity goes forward, all the spirits who compose that humanity participate both in its intellectual and its affectional progress. Each spirit therefore brings back, at each new incarnation in a female body, a greater degree of firmness and a stronger sense of right; at each new incarnation in a male body, a truer sense of justice, and a more enlarged charity. Thus there comes a time (as in our own planet at the present day) when, on the one hand, the spirits incarnated, for the time being, in female bodies (but who have repeatedly animated both male and female bodies in their former incarnations), begin to throw off the yoke of masculine supremacy; while, on the other hand, the spirits incarnated, for the time being, in male bodies (and who, also, have repeatedly animated bodies of both sexes), begin to perceive the absurdity and impolicy, as well as the injustice, of that supremacy, and to lend their aid to the women in overthrowing the artificial barriers of the Past. Thus, the women of a planet gradually obtaining a larger education, and being compelled, by social necessities, to widen the circle of their practical activities, while artificial disabilities are gradually removed from their path, the expanding female element gradually ascertains and occupies its true sphere of influence and of action; and at length, through the concurrence of the two equal, but diverse, human co-relatives—Woman's synthesis applying to daily life the results of Man's analysis—terrestrial existence, in all its departments as in all its relations, becomes the subject of modifications that will gradually, but radically, transform all the aspects of human society, and which—as the material conditions of each globe undergo, in the order of Providential Development, transformations analogous to the degrees of progress achieved by its humanity—will gradually lift it, from the baseness of the Primitive or Purgatorial worlds (to the latter of which classes our earth now belongs) to the rank, successively, of a Regenerative, Paradisiac, Semi-fluidic, Fluidic, and Celestial world.

To sum up: The principle of Duality is visible in everything, as far as our knowledge extends; in the Universe, as Substance and Force; in Substance, as Spirit and Matter; in Force, as the two magnetic polarities; in Spirit, as Affection and Thought; in Matter, as the Imponderable and the Ponderable, and, in all material forms, as the two halves of every Whole; in Spirits, as Soul and Body; in spirit-training, through alternate contact with Matter in its imponderable and ponderable states; and, in the latter, by incarnation in male and in female bodies. But Sex, as will be more fully set forth in a future paper, is merely a special application of Complementary Duality for local and temporary purposes; every spirit, as spirit, being a non-sexual unit, complete in itself, but containing the potentialities of both sexes, and, through the alternate preponderance of the various activities of its spiritual nature, accreting to itself, for its successive lives in the flesh, sometimes a male body, sometimes a female one; and thus, by the consequent alternation of its experiences in the flesh, preserving the symmetry of its unitary development, and satisfying the demands of justice, while subserving the needs of existence in the terrestrial sphere.

* The Universal Fluid is composed of various fluids, forming but one in the mass, and from which we extract the parts that we need; it receives whatever destination we give to it, and lends itself to all purposes, as the case may be. All these fluids are ponderable *for us*, both in the Universal Fluid and in the derivations from that fluid which are the product of the extractions or combinations of its elements operated by spirit-action. Everything is ponderable in Nature, which is the formula and totality of all organic and inorganic creations, in the fluidic order, as in the material order. The various fluids which compose the

substances, it is evident that there may be a great diversity in the elements of the solar systems of the same nebula, and in the globes of the same solar system; and that although planets, as we have seen, are but droplets thrown off from the larger drops of Nebular Matter that we call suns, it by no means follows that the constituent elements of all the planets of a system are identical with those of their sun, or of one another. The diversity of elements existing in a solar body implies, on the contrary, various degrees of projectibility among those various elements; and both pre-supposes and explains the fact, already demonstrated by spectrum analysis, that there are, among the substances in combustion in the sun and in some of our sister-planets, several which are unknown to us. Moreover, the radical difference which exists between the functions of suns, of planets, of moons, and of comets, naturally implies a corresponding difference in the constituent elements and constitution of those orders of stellar bodies; and accordingly suns are declared, by our spirit-friends, to be foci of electricity, more fluidic than material, though partaking, by their constitution, of both those states. They are the residence, during the fulfilment of their mission, of the spirit-host charged with the formation and direction of the planets of the system, and of the spirits from those planets who have worked their way up from the general starting-point of spirit-germination to the threshold of the Sidereal degree, after their attainment of which degree, as previously stated, they are no longer subjected to residence in any planet, but have acquired the freedom of the Universe, and can transport themselves, with the rapidity of thought, from sun to sun, from nebula to nebula, in the harmonious activities of an existence of whose glory and happiness we are as incapable of forming any adequate idea as of the Divine Existence in whose unimaginable splendours they participate.

Planets, as we have seen, are the schools and habitations of spirits during their education up to the Sidereal degree. The planets of each solar system form a hierarchy among themselves, and constitute, so to say, a graduated serie of laboratories and

---

Universal Fluid will only become ponderable for you, as the air now is, with the aid of instruments and processes which you will not be in possession of for a long time to come; but you will, in time, reach that point of your education, and much that is now a mystery for you will become clear to you when you have become acquainted with the properties and powers of the fluids by which you are surrounded. But, to do this, man must have learned to raise himself through the strata of the atmosphere of which he is, at present, as ignorant as the peasant, who has never quitted his inland village, is of the sea. Your moral purification will constitute an approach to this progress. Moral purification and intellectual progress will equally assist your ascension; for, on the one hand, your moral purification will attract to you more powerful help, while, on the other hand, you will become more apt to comprehend, without abusing, the truths of science, and your acquisition of science will therefore be facilitated by the occult aid of your guides. And the more you understand, the more easily will you advance.—ROUSTAING. *Les Quatre Evangiles*, vol. 2, p. 332.

workshops, amongst which the various operations of the great Cosmic work of spirit-training are distributed according to fitness. They are more or less grossly material, or more and more fluidic; the conditions of material existence in each being more or less rude, hard, and painful, or more and more easy, agreeable and noble, in proportion to the degree of scientific and moral progress attained to by their inhabitants. Venus is said to be at a point of development very similar to that of our globe; Mars to be inferior to our earth, and Mercury to be far inferior to Mars.* All the other planets of our system (some of which yet remain to be discovered) are very superior to ours; while Jupiter, —that splendid world, the most fluidic, and therefore the most beautiful and glorious of them all, whose physical conditions, as revealed to us by modern astronomical discovery, are so far superior to those of its sister-planets, whose vastness offers a hospitable sojourn to the spirits from all the other globes of our system as they reach the degree of purity which enables them to live in so ethereal an abode into whose material sphere they enter by incarnations (accomplished with the aid of a non-sexual magnetic action on the part of the parental-guardians to whose care they are confided) in bodies so nearly fluidic that they can float through the air at pleasure, whose people see their spirit-guardians, pass into the fluidic sphere of the planet, not through any such process as we understand by "death," but through a voluntary throwing-off of the particles of their material envelopes, and go thence directly to the sun—is stated to be, even its lower sphere, an abode of happiness utterly transcending anything imaginable by us in our present chrysalis state. Movement being, as we have seen, the law of the Universe, the same rule of harmonious progression in virtue of which each spirit acquires a proportional increase of happiness, of glory, and of power, with its attainment of each new degree of knowledge and purity, determines also the conditions of planetary existence, which are thus always in keeping with the advancement of the spirits by which each planet is peopled; the grosser elements of the materiality of each planet being gradually eliminated, and

* Human science laughs at what it is incompetent to understand. Has it discovered means whereby it can compare the ambiants of your globe with those of the other planets? Have your learned men been able to go down to the planets below you, and to feel how the air by which they are surrounded would stifle them by its heaviness, cloud their vision by its murkiness, and appear to them like a veil spread out over everything about them? Have they ascended to the higher planets to experience the dizziness which would result to them from the rarefaction of the atmosphere? Have they felt their eyes dilating under the action of the superposed strata of the air, piercing immeasurable distances, and beholding objects upon a scale of dimensions such as your most powerful telescopes could not give to them? Why these differences? Because the strata of fluids of each world is appropriated to its needs.—ROUSTAING. *Les Quatre Evangiles*, vol. 1, p. 37.

replaced by more ethereal ones, as its humanity ascends in the scale of being.*

The subsidiary processes involved in the formation of a planet being distributed amongst the various orders of the spirit-host charged to carry them out, in their fullest scope as in their minutest details, the mass of Psychic Substance, destined to animate the future inhabitants of a planet, accomplishes the first phase of its education towards humanity in conjunction with Matter in the incandescent and gaseous states of the Plutonic period. The exertion of the formative power of the Psychic element upon the material atoms with which (through the intermediary of the accretive magnetic forces) it is always in intimate connection as Soul and Body, constitutes the primary rocks and subsequent geological formations of the planet; the process of crystallization (as implying a regular arrangement of particles) marking the next step of its progress out of the state of vaporous diffusion in which it originally exists, and giving the earliest indication, perceptible by us, of the awakening of the tendency to symmetry which will eventually ultimate in the free-will of conscious individuality. The material forms—crystals, stones, ores, &c.—that have been agglomerated by psychic action; and have served as the earliest condensors of psychic-substance, continue to exist for a longer or shorter period after the psychic-substance, whose action determined the accretion of those forms, and which has been correspondingly developed by contact with those forms, has gone out of them, to pursue its educational career through the accretion of forms of progressively higher orders. All the forms of the lower reigns may be said to *die* (*i.e.*, to fall away from the contact with the psychic element which, with the aid of the magnetic forces, had determined their agglomera-

* The worlds of the Universe are always, in regard to their planetary state and progress, in harmony with the state and progress of the spirits by whom they are inhabited. Worlds are either material or spiritual. Material worlds are those which are inhabited by spirits incarnated in matter. There are no specially-created spiritual worlds; but all worlds become spiritual when they cease to be inhabited by spirits incarnated in matter, in other words, when the spirits who inhabit them cease to accrete material bodies. There are, among the material worlds, as among the spiritual worlds, so many degrees, successive, progressive, and intermediary, that it is impossible to classify them, whether as material worlds, for passing from the material to the fluidic state, or as spiritual worlds, for passing, from the fluidic degree at which materiality ceases, to the purely fluidic state. In proportion as worlds become purified, the light which surrounds them loses, by imperceptible gradations, its coloration, and passes from red to blue, and from blue to white, by successive gradations of intermediate tints. Do you not see, in your world, that flames, fed by material substances assume various colours, and appear, so to say, material, while those which are produced from a gas are both whiter and lighter? In the same way, the more elevated the rank to which a planet has attained the whiter and more resplendent is its light. The spiritual, or, as you would call them, the celestial worlds (which can only be inhabited, or even approached, by spirits who have reached the purely fluidic state), are those which, in the hierarchy of worlds, emit the whitest and brightest light.—ROUSTAING. *Les Quatres Evangiles*, vol. 2, p. 320.

tion), when they are taken out of the conditions in which the order of Nature places them; as stone, when dug out of the quarry; ores, when extracted from the mine; a plant, when taken out of the soil; a flower, leaf, or branch, when cut from the tree, &c.; or when, through any extraneous disturbance, or the completion of the term for whose duration the agglomerative action was originally destined to remain in force, the conditions of that agglomeration are no longer maintained intact. The various inorganic substances are, in fact, so many *corpses* that the Psychic element has successively accreted and abandoned in the course of its most elementary serie of lives. Separated from their formative principle, and their molecules held together only by the force of cohesion, those substances will subserve important uses in the future economy of the planet and of its inhabitants; but their existence is thenceforth only a swifter or slower process of decay, by which their constituent atoms will at length be disintegrated, and set free to form new combinations, in obedience to some new call of the Psychic element.

This element, while being slowly elaborated through its accretion of the various forms of the inorganic world, constitutes, as already stated, *a mass*. It has no individuality, its possibilities being only latent; it has no consciousness, but merely tendencies, resulting from the play of the magnetic forces to which it is subjected, under the guiding-action of the spirits charged with the direction of its education; tendencies which, though scarcely more than mechanical, explain why one portion of matter crystallizes into one form, while another portion crystallizes into another; why one becomes granite, while another becomes marble; why one becomes gold, and another lead; and so on. As *all* souls are destined to possess *all* faculties, the psychic substance out of which they are to be evolved is treated, in the preparatory stages of its education, as a mass; *i.e.*, all the portions of that substance temporarily segregated in the temporary formations of the lower reigns (and which formations are the result of the accretive action which it is made, by its guides, to exert upon the inert, diffused, material atoms of which it composes those forms) are thrown together after each segregation; so that the various qualities and powers the rousing of which from the state of latency (in which they primarily exist in the undeveloped Psychic substance) has resulted in the accretion, by the Psychic element, of the various forms of the material world—and which qualities and powers have been strengthened and still farther developed by the reactions of those forms upon the psychic element to whose animic action the construction of those forms (through the instrumentality of the magnetic forces) is due—are disseminated throughout the totality of the mass, and will therefore enter, as the germs of its future faculties, into the

composition of each of the souls that will be eventually individualized out of it. To use a homely illustration: Psychic substance, previous to its attainment of the individualization which constitutes the personal degree, is dealt with somewhat as a baker deals with his flour; he does not put aside a special portion of flour to make each loaf, but carries his materials through certain processes, and then, when he has brought the whole of the mass of dough to a certain point of preparedness, he individualizes it into loaves.

As the processes of telluric development go on, preparing the conditions of vegetable life, the mass of psychic substance that has been educated into the rudiments of accretion and of form through its construction of the forms of the inorganic world, is made to accrete the lowest vegetable forms, passing up through these to the accretion of the higher ones, until it assumes the zoophytic forms that constitute the links between the vegetable and the animal worlds. While animating vegetable forms, psychic substance has gradually approached the qualities of animality. The plant lives, grows, and dies; it absorbs, assimilates, and rejects; it sleeps and wakens,* possesses a system of circulation, respiration, perspiration and reproduction; has the rudiments of motility, sensibility, and contractility;† is susceptible of maladies and medical treatment; has acquired a dim sense of perceptive preference, can seek, within narrow limits, after the conditions it requires for healthy growth, and in some species, gives evidence of possessing the first faint glimmerings of memory, confidence, and apprehension.‡ But, while animating vegetable forms, the psychic element has not yet reached, but only approached, the development of self-consciousness, which is the distinctive characteristic of animal life.

Having accomplished this new step of its progress through the experiences of its successive vegetable and zoophytic lives, the mass of pyschic substance is educated, through its accretion of the ascending series of forms of the animal world, into a still nearer approximation to the human state. In its slow progress towards that state, it has been elaborated, as already stated, as a mass, gradually developing the rudiments of all the faculties and attributes that, in a higher degree, will constitute humanity; but without the individualization which, constituting personality, renders integral education, as accomplished in the human subject, possible; the various portions of the mass—as insusceptible of that education, at any of the progressive stages through which

* *Vide* TAMARINIER, VAL-CORDUS, DE LINNÆUS, CANDOLLE, &c.

† *Vide* RICHARD, *Botanique et Physiologie végétale*, p. 238. Also RUYSCH, MUSSET, POUCHET, BROGNIART, DUMAS, LACREZE, FOSSAT, BICHAT, GAEPPERT, MACAIRE, CARRADORI, VON MARTINS, TIEDEMANN, HEDWIG, &c.

‡ *Vide* DESFONTAINES, &c. Also POUCHET, *L'Univers*, p. 439.

it has hitherto passed, as would be a human fœtus whose normal development had been arrested at any of its preparatory stages —returning, as already set forth, to the general mass, after each temporary segregation in the progressive accretions of forms which it has been made to operate, as the successive practical lessons of its course of initial training. In this preparatory elaboration, Psychic Substance not only developes the rudiments of the latent possibilities inherent in its nature, and which will become, in time, the faculties of Soul, but also acquires the quality—analogous to consistency—which will at length enable it to condense into individualized soul-germs, capable of being constituted into distinct personalities by the magnetically-effected accretion, upon each germ, of the permanent *périsprit* which will thenceforth be its continent and instrument of relation, and in conjunction with which it will pursue the work of its development as a free agent, withont any farther change of form. As Spirit cannot act directly upon Matter, the various segregated portions of Psychic Substance attract to themselves, for each new incorporation, temporary fluidic envelopes, corresponding to their degree of advancement, which envelopes become the instruments whereby they accomplish those incorporations, and their intermediary in the resulting phase of their commerce with the material world; but those segregations not yet possessing the consistency requisitef or the assumption of a permanent form, the elements of these rudimentary *périsprits*, on the return of each segregation to the mass of Psychic Substance, are released from their temporary aggregation, and are disseminated in the atmosphere of the planet.*

The preying of men upon animals, of animals upon one another, and of both upon the myriads of perfectly organized, active, sentient animalculæ everywhere existent in the sap of plants, in the water we drink, and in the air we breathe, serves to hasten the accomplishment of the lower phases of Psychic development; the various forms accreted by Psychic action thus serving as nourishment for one another, and the psychic element, set free by the disaggregation of the forms which thus serve as food, being immediately employed in the accretion of forms of a higher order. Thus, what seems to us, while looking at the

* *Vide, in Lord* ADARE'S book, p. 67, the statement of a spirit who, in answer to enquiries as to what had become of the soul of Mrs. S. C. Hall's favourite lap-dog, just deceased, replied, through Mr. Home in a state of trance, that its soul was "a sort of electric spark, that might retain a likeness to the dog-form for a short time, so that a spirit, seeing it, might like to catch it; but that it could not be kept, as it must necessarily be soon absorbed in a higher animal."

Also, p. 91,—"No creature that crawls, *i.e.*, that can do nothing to preserve its life, has immortality." "Do you mean that they have no future?" "Oh yes, they have, indeed, a very important future before them; I mean that they differ from you as regards their individuality." "Can you tell me where the line is drawn?" "There is no exact line."

phenomena of Nature only from our human point of view, to be merely a murderous inter-devouring of all the forms of life by one another, is seen, by the aid of the light now being thrown on these phenomena by the higher intelligences with whom we are beginning to enter into communication, to be an integral part of the grand and beneficent economy of things; an ordination which, by causing the various animal races of a planet to feed upon one another, practically amounts to the animating of the food of those various races, and of man, who, in so far as his bodily organization is concerned, is one of them.*

Not only each life in form, but each portion of such a life, if but of a single hour, is useful to the psychic element which produced that form, and whose development has been, by that production, proportionally carried forward. The effort of the formative principle that has produced the grass, the grain, the vegetable, the fruit, the animal, the egg, has advanced its education in proportion to the power it has expended in their production; the equibrative wisdom that presides over the various departments of life, combining and co-ordinating all the various movements of planetary existence, so that the "more" and the "less" in the multiplication and conditions of the different races of plants and animals, resulting from local diversities, and the caprices of human fancies and appetites, are made, in the long run, to compensate one another.

But this devouring of animals by one another is only a temporary phase in the development of each planet. As the mass of Psychic Substance destined to elaborate, and to be elaborated in, the forms of the lower reigns of any planet, accomplishes that phase of its education, the production of those forms diminishes, and, at length, ceases altogether;† and the organization of its human inhabitants becoming gradually modified with the modification of the elements of its outer life, their nutrition is accomplished by other means.

The action of the spirits charged with the formation and education of Psychic Substance is direct and constant in the direct ratio of the incapacity of that Substance to direct itself.

---

* The reasons why the human race, which legitimately and innocently feeds on the flesh of the lower races, could not, either legitimately or innocently feed on human flesh, will become more clearly apparent as we pursue our consideration of the subject of these papers.

† When any of the forms of material life have done their work, as educators of Psychic Substance in its earliest stages of development, they are allowed to die out and to disappear, as in the case of the earlier plants, reptiles, and animals of our globe, which we now only know to have existed from their fossil remains. So also with regard to many of the aboriginal races of men, the relics of whose bodies and implements alone testify to the fact of their having lived; and so with regard to the inferior human races that are now dying out of our planet. They are no longer needed for the development of the Psychic element of our earth, and they have therefore been allowed to disappear.

In the preparatory phases of its development, it is the object of their incessant and unremitting care. Not that any particular spirit watches over the destiny of any special creature; but the mass of Psychic Substance that is being elaborated, at any time, in the different realms of Nature, is constantly superintended by the group of Spirits charged with its development, and who, on the liberation of any portion of that mass by the death (disaggregation) of its material form, fluidically direct it in the accomplishment of the new incorporation it is immediately caused to operate, until the mass has reached the point of preparedness, previously alluded to, at which its elements are ready to condense into separate spirit-germs, which being individualized in a permanent spirit-body, are thenceforth susceptible of endless and indefinite development without farther change of organization. Through the reactive influence upon itself of the material forms it has accreted under the direction of its Guides, the Psychic substance of which those germs are composed has developed the rudiments of all the intellectual, affectional, industrial, and social faculties which, in the future education of those germs, will be progressively unfolded, purified, and enlarged. Through its experiences in the forms of the mineral world, it has developed the power of accretion, of resistance, of persistence, together with the tendency to the assumption, in its accretions, of geometrical proportions. In the forms of the vegetable world, its power of accretion has been developed into that of assimilation, and the rudiments of all the animal functions; while its tendency to the symmetrical arrangement of the elements of its corporeal forms has been still farther confirmed and rendered more active. In those of the animal world, it has still farther developed all its prior acquisitions, and has added thereto the faculties of locomotion and direction; it has accreted organs so closely approximating to those of man that most of the problems of human anatomy and medication receive valuable elucidation from the dissection of the bodies of animals, and the study of their diseases, and of the action thereupon of the substances and agencies of the natural world; it has acquired the rudiments of all the functions, attributes, activities, vices, and virtues of the human state, but without the capacity of perceiving, retaining, and combining abstract ideas which marks the transformation of instinct into reason, constitutes educability, and is the distinctive apanage of the personality which can only be acquired through the individualization of Psychic Substance by the magnetically-effected accretion, around each soul-germ, of its permanent spirit-body.

The entrance of Psychic Substance upon each new series of the accretions of material bodies which it is enabled to operate is made through a seeming descent from an apparently higher

form to an apparently lower one. The existence of a Cedar of Lebanon, holding its own against atmospheric influences for centuries, or that of a rose-bush, glowing with beauty and redolent of perfume, *seems* to be nobler than that of the sponge or the encrinite; yet the zoophyte, as the lowest degree of a higher category of forms, is higher in the scale of being than the rose-bush or the cedar, which are only higher degrees of a lower category. So with certain animals, as the bee, the ant, the beaver, the elephant, or the dog, which seem to be more intelligent, and, the dog especially, more affectionate, than the lowest of the savage races of men; yet the most stupid and brutal savage belongs to a category in which each of the faculties that have been developed in the Psychic element through the reactions of the forms of the lower reigns is susceptible of indefinite education, whereas the successive generations of the animal races are identical with one another, and are susceptible of no educational advance, because it is not any given form, but only the Psychic Substance whose action evolves that form, that is educable; and therefore all material forms—being only the products, signs, and instruments of the successive degrees of Psychic development—are necessarily unchangeable. Each category of forms in the lower reigns may be compared to the banks of a river, each point of which is permanent, while the stream itself is constantly changing, as the particles of which it is composed flow on to the sea; or to the classes of a Preparatory School, each of which remains the same, and in each of which the same branch of study is always carried on, although the boys in each are constantly changing, new boys coming in to the lowest class, those in the lower classes passing up into the higher ones, and those in the higher ones—having worked their way up from the lowest to the highest—leaving the school to pursue the course of their education in an institution of a higher order. Thus, while the School continues to exist, each of its classes will continue to represent exactly the same degree of educational progress—not because there are special races of boys corresponding to the educational *status* of each class, but—because every boy, at some period of his educational training, finds himself at the point of educational capability and need corresponding to each of those classes, which—though constantly changing the scholars who compose them and who are being educated in them—are permanent *as classes*. What, in the lower races, we call Instinct, is, therefore, not any special faculty, essentially distinct from human intelligence, but is the initial and rudimentary state of the same intelligence which, in the human degree, has developed itself into intellectuality. Each particle of Psychic Substance that is being educated by temporary segregation in the form of a stone, a plant, a fish, a bird, an animal, expresses the entire sum of its

present possibilities in the life of that form; and the intellectual *status* of each form is therefore permanent, because—as that form is only the material correspondence and ultimation of some particular degree of the development of Psychic Substance,—if the degree of intellectuality attained to by any given particle of Psychic Substance were less, or more, than is compatible with the demands and limitations of any given material form, it would not accrete that form, but would accrete some lower or higher form in harmony with its state.

We see, therefore, that the union of Spirit and Matter is always that of Soul and Body, neither of which can exist without the other; and that Spirit, in the lowest as in the highest reigns, does not *enter into*, or *take possession of*, the forms it animates, but that it constructs those forms by the appropriate grouping together of the material atoms subjected to its influence, through the instrumentality of the magnetically-acting forces that serve as its intermediary.* It is thus that all material bodies are produced; whether directly, as in the case of the first pairs which are said to absorb the special and more energetic elements destined for the formation of the bodies of the founders of each order of the organisms of a planet, or, as in the case of the successive generations of each order, from the starting-point of the germ furnished by the vegetable or animal parents, which germ is appropriated, at the instant of its fecundation, by the spiritual element whose action will develop and fashion it to its own use. Swedenborg, in his doctrine of Correspondence, and Fourier in his principle of Analogy, were, therefore, on the track of the truth; for, as every material form is the actual production, the literal expression to our outer senses, of some phase of Psychic development in its two modes as Affection and Thought, the forms of

* Cease not to pursue the work of scientific discovery, for it is one of the means employed for the accomplishment of the designs of Providence. Scientific research will lead mankind to the discovery of what has been hitherto regarded as the *secrets* and *mysteries* of Nature. . . . . The mystery of human fecundation will, one day, be understood; but it is only through trials, studies, perseverance, that you will at length be able to decypher this wondrous page of the book of nature. . . . . Man, following the progressive march of the purification of your planet and of its humanity, will come to understand the fluidic combinations which form material bodies. A new Prometheus, he will be able to materialize those fluids; but, more prudent, and more reverent, he will not attempt to animate them, but will leave it to the Creator to direct the vivifying spark. Do not mistake the meaning of these words. We do not tell you that man, like the potter who works the clay into an image in his own likeness, will work those fluids so as to condense them, at his pleasure, into material bodies, such as yours; what we say is this:—that he will be able to comprehend, define, and attract to himself those fluids, so as to accomplish the formation of bodies, according to the modes in which that formation is accomplished in the planets of a rank superior to the present rank of your planet, in which the necessary fluids are attracted to each other by the mere action of a double and harmonious thought, as will be the case in your planet when it shall have attained to the same degree of elevation.—ROUSTAING. *Les Quatre Evangiles*, vol. 1. p. 17.

the material world constitute a complete image-book of the Psychic-life of the planet, and would furnish us, if we were able rightly to interpret their teachings, with the key to all the Psychic problems of our phase of planetary existence. And we also see that the ascensional scale of development from the Mineral to Man is not the result of the outgrowth of progressively higher forms from lower forms, for no such out-growth is possible; because each material form is the result of some special action of the Psychic element, at some definite point of its development, upon the inert material atoms of the planet, and is consequently incapable of progression. In other words, that which progresses is not the material forms accreted by the action of the Psychic element, but the Psychic element itself; which element, as it gradually developes the latent possibilities inherent in its nature, developes also,—simultaneously, necessarily, in virtue of the laws which regulate the evolution of form—the successively higher material embodiments of itself which constitute the ascending forms of the material world. The closeness with which those forms succeed one another, the links by which each serie is connected with the series above and below it, attest the smallness of the successive steps by which the education of the Psychic element is accomplished, and show us that the phases of this education grow out of one another by almost imperceptible degrees; each of those phases simultaneously elaborating the new serie of progressive embodiments which correspond to its progress, and the closeness of whose relation to one another corresponds to the closeness of the successive phases of Psychic modification and action from which they result. The supposition that, through any series of developments, a pebble can become a plant, a plant a fish, a fish a fowl, a fowl a beast, and a beast a man, has resulted from our ignorance of the *modus operandi* of Nature. We might as well, on observing the gradual improvement exhibited in the pages of a child's copy-book, imagine each successive page of writing to be the actual progressive outgrowth of the preceding page; whereas the progression discernible in the improving quality of the writing is not due to any development of a page of better writing out of a page of inferior writing, but to the development of progressively higher degrees of ability in the writer, which degrees of ability are manifested by the progressive improvement discernible in the quality of his writing.

The planets of each solar system constituting, as already stated, a graduated series of laboratories among which the various operations of the pre-human development of Psychic Substance are distributed according to fitness, the latest phases of the animal incarnations take place in planets of a higher order than that to which our earth now belongs, and in which the

qualitation of animalized Psychic Substance is carried to a still closer approximation to the human type than is found in any of the animals of this planet, before it becomes ready to accomplish the final step of its long series of transformations by the attainment of the permanently individualized degree. In order to accomplish this final step of its preparation it is transported to worlds of another order, purely fluidic, where it enters upon a new series of elaborations destined—while leaving it in possession of the rudiments of the various faculties that have been developed in it by the slow education of its experiences, during lapses of duration incalculable by us, in the progressive moulds of the mineral, vegetable, and animal reigns—to purify it from the instincts of animality, and thus to prepare it for the individualization into distinct, immortal personalities, which has been the aim of its pre-human elaboration. When this process of purification (stated to occupy periods so long as only to be imaginable by us as an "eternity") is accomplished, the mass of Psychic Substance, ready to condense into soul-germs, is plunged into an atmosphere of fluidic vapour containing the constituent elements from which each germ will be caused to accrete upon itself the fluidic body or *périsprit* which will constitute its individuality. The accretion of the *périsprit*, like that of the forms accreted by Psychic Substance in the previous phases of its training, like that operated by spirits who incarnate themselves in the material sphere, is effected through the unconscious magnetic action of each germ, upon the appropriate substantial atoms, under the direction of the spirits charged with the superintendence of the great work of spirit-formation. The individualization of Psychic Substance, through the accretion, on each germ, of its permanent périsprit, marks the point of transition between the state of that substance as incarnated in the highest phase of animality, and the state of that substance as incarnated in the lowest phase of humanity; and (as Spirit is the controller of the evolution of material forms) renders it absolutely impossible that the soul of even the lowest, most stupid, most degraded of human beings can ever again animate any of the forms of the animal, vegetable, mineral, or gaseous phases of development, which forms, no longer corresponding to its state, could not be again built up by its action.

Each soul-germ, thus constituted into a distinct entity, is likened by our spirit-friends to a faint luminous spark, so dim that the spirits charged with the processes of its development can scarcely distinguish it from its fluidic envelope. Its conciousness is in abeyance, its faculties are in a state of catalepsy; the formation of its périsprit going on in a manner analogous to the growth of the fœtus in the human sphere. It is the embryonic period of soul-growth. When the accretion of the périsprit

is complete, the soul wakens to the life of self-consciousness, in a state of innocence and ignorance analogous to that of infancy. It possesses, with the tendencies and aptitudes it has acquired through its past experiences, the rudiments of all the faculties —mental, affective, moral—of Derived Existence, but in a state of latency from which they can only be progressively developed, in the higher plane of activity which it has now reached, through its own efforts, under the fostering tutelage of its Guides. It has crossed the threshold of spiritual life, upon whose illimitable possibilities it now enters, with the self-consciousness which is the root of free-will and of moral responsibility, and with the power of reasoning and of directing its course, and thus of hastening or retarding the work of its mental, moral, and affective advancement, the consideration of which will form the subject of the following paper.

Paris, March 7. ANNA BLACKWELL.

ERRATA IN NO. V.

Page 102, 2nd paragraph, 3rd line, for "Ponderability," read "Imponderability."
,, ,, 4th line, for "Imponderability," read "Ponderability."

ANDREW JACKSON DAVIS.

CLAIRVOYANCE.

THE paper under the above heading in our last number terminated at a point in the career of the clairvoyant, whose rare powers at that time are very strikingly illustrated by the following narrative from the pen of our esteemed friend, Mr. J. B. Loomis, and published in last issue of the *Present Age*:—

"Dear Sir—Not long since, in the course of an interesting conversation with Mr. A. J. Davis, he related the following, which I have somewhat extended. It illustrates the faculty of clairvoyance, and its uses when properly directed.

"He once stepped into the office of an acquaintance of his, Dr. H. H. Sherwood, formerly on Broadway, near New York city —he of the electro magnetic engine notoriety of many years ago. It must have been sometime in 1843-44. He said a gentleman was there who had called on the doctor for advice in regard to his deafness. A thorough examination had just been given, and Dr. Sherwood had told him that his ailment was located in the *eustachian* passage between the ear proper, and the throat or nostril, a stoppage resulting from a fever, which the patient remarked he had once had. He finally told the gentleman he thought none but a clairvoyant would be able to relieve or to remove his trouble successfully. It was about at this point that young Davis happened in. This was long before any formidable odium had attached to clairvoyance, and a few years previous to

Davis' delivery of those remarkable lectures which constitute 'Nature's Divine Revelations.' A few remarks followed relative to this new sense or faculty of seeing, and it was proposed to magnetise young Davis for the purpose of examining the patient's ear, and thus also of testing the clairvoyant power—Dr. S. being aware of the youth's reputation and success in this line. After magnetisation, he became clairvoyant as usual, and, as was the barbarous custom, his eyes were thickly bandaged to satisfy the sceptical. A slim, bent silver probing-tube was then placed in his hand, when he arose, took the gentleman's head firmly in one arm, asserting that he plainly saw the obstruction which caused the deafness. He then carefully inserted the silver probe through the nostril into the *eustachian tube*, turning it in accordance with the passage, as though the instrument and passage were alike distinctly visible. At once with a quick movement a puncture was made, as he asserted, through a false membrane or film caused by the fever long past. This effectually destroyed the false membrane. A little hardened wax was also loosened from its place at the same time. On removing the instrument, the gentleman exclaimed that he could hear plainly—he feared too plainly for it to be permanent. But this feeling was due only to local weakness and to sudden restoration from long defect in the ear. The man continued to improve, however, and his hearing remained good ever after, as testified by himself and many witnesses. This of course was a marvel at the time, and caused great surprise and rejoicing. It was a feat never before, and I think never since accomplished, either by clairvoyance or otherwise.

"Among the persons who witnessed this interesting operation in the doctor's office, was an astronomer, whom young Davis did not particularly observe on entering, and whose name has now passed from his memory, as he only casually heard it afterwards in conversation. His interest was not only arrested and gratified by this surgical feat, but his curiosity awakened by the thought that this same vision, evidently not bounded or obscured by matter as such, might possibly be applied with equal success to an examination of the bodies of the solar system, especially of the planet Saturn, about which he was not only much interested, but he had recently made some investigations, and had also written an original treatise respecting this body in particular. Consequently before the young seer was awakened, he gladly seized the opportunity to question him in regard to this splendid planet. Davis had never up to that time given attention to the worlds of space, his faculties having been employed in the medical line exclusively, and it was some little time before his untried, wavering vision could be calmly and securely fixed upon this golden, grandly

belted orb. This shows that the clairvoyant vision improves by exercise, like all other faculties, but more rapidly, if interest in some high use or purpose is also engaged in the examination. Soon, however, as a witness observed to me not long since, his answers were prompt and decided. At first he described the rings as one continuous plane of matter, but in a moment, as his vision became clear, firm, and analytical, he corrected his words, saying that there were three 'rings,' composed of cosmical matter or particles floating in electrical 'rivers' circulating around the body of the planet, which cosmical matter was evolved from it, as the same nature as the planet itself, but finer or more rarified; in fact, too much so to be retained by the body of the planet, and hence repelled, or rather, floated off and kept in circulation by the broad but shallow electric rivers silently flowing about it. These rivers are also a development or evolution of the planet, but a higher element than the naturally visible particles of the rings—the rivers controlling and holding them in circulation. These material particles, especially those of the outer ring are fine, and like fog, or motes in a sunbeam, sufficiently self-repellant, by virtue of like electrical states, to avoid coalescing, and in rapid circulation or motion within the determined limits of the electric 'rivers.' The internal rings are denser, with coalescing surfaces or fragmentary areas, though often temporarily separating then re-uniting. When sufficiently condensed, the rings, or elements composing them, will cohere, and the result will be the formation of one or more new satellites to take their places with the eight which have been already similarly formed at various periods during the millions of ages past.

"This, at that time, new and wonderful revelation, as might be expected, interested the astronomer exceedingly, and proved to him that the clairvoyant vision evidently might be a most powerful aid in the investigations of astronomy, and for mapping, at least in the minds of thinkers, the grand cosmical conditions of space: revealing the causes of orbital revolutions, the nature of interstellar spaces, and of the many currental rivers that forever course and sweep sublimely through the numberless systems and constellations—the true principles of gravitation; in short, through this faculty, almost alone, is revealed the philosophy and structure of the solar system and the entire universe to which it belongs.

"Sometime subsequently, during the delivery of the 'revelations,' a vast number of facts were given, and principles indicated in relation to the planets and other bodies of space, little credited by the 'scientific' world at the time, but many of which facts were subsequently, in the progress of discoveries, proved to be true. The scientific world persistently fail, even now, to recog-

nise merit in the revelation, or to credit the seer for so long antedating recent observations and discovery. The hydrogen flames of the sun, and nearly all the conclusions recently arrived at by aid of the spectroscope—the life-beds at the ocean bottoms—the planet Neptune—Alcyone as the centre of the grand universe to which our system belongs (and subsequently assigned by Professor Mädler, of Dorpat, as its centre)—and many other things of like import were put on record by Mr. Davis years before science proved, or even 'discovered' them. Many other things equally important were pointed out by him, both in the moral and physical universe, all of which are being slowly and beautifully proved by the advancing march of a critical research.

"When will men be sufficiently true to philosophy—sufficiently liberated and advanced, to use successfully this high faculty of the human mind? Certainly not till they cease to pervert its use to the discovery of gold, to the forecast of chances, or to degrade it to the mercenary purposes of self-aggrandisement." "J. B. LOOMIS.

"New York, Feb., 14, 1870."

AN OPIUM DREAM.

By J. W. JACKSON.

THE following dream was experienced many years since, when I was on a solitary pedestrian tour, far away from home and friends; and having, by unwonted exposure and fatigue, brought on an attack of fever, which, from long-continued mental exertion some months before, threatened phrenitis, my medical attendant deemed it advisable to administer a rather powerful narcotic. As this was the first, and, I am happy to say, the last time I ever partook of such a beverage, it probably had the greater effect. The narrative was penned on my sick-bed, and the manuscript from which it is now printed was a transcript effected a few weeks afterwards. I mention these facts simply to show that it is a correct record of psychological experiences, and not a mere play of the imagination. For the same reason I leave it in its entirety, without erasure or addition, so that by the curious in such matters it may be added to the "Facts of Consciousness," from a profound and unprejudiced study of which we can alone hope to cast any satisfactory light on the philosophy of mind. Perhaps it may not be altogether superfluous to state that I was then utterly ignorant of mesmerism, and that Reichenbach's researches had not been instituted, so that I could not, even in dreamland, have been influenced by impressions from such sources.

I seemed to suddenly awake up from the state of death to the horrible and harrowing consciousness of being eternally lost. Every faculty of my mind was aroused to its fullest vigour, and all combined to present me with the terrible fact of my unalterable damnation. I had not remained many minutes in this state of awful despair, when I began to descend bodily, as if the ground had given way beneath me: it was a headlong fall into a bottomless abyss, and I felt that that abyss was assuredly hell. For nine days did this terrible descent continue, during the whole of which I was precipitated with the rapidity of a falling stone. At intervals I sang involuntarily the stanzas of a sacred chant in praise of Christ as the Saviour (my headlong descent continuing uninterruptedly), the words, and even the general sense of which passed from my memory before I awoke. I could not upon coming to myself recall even a single line.

At length this perpendicular movement ceased, and I found myself resting on my back in a little boat that floated in ether. My position at this time was sublime but awful. I was on the bosom of the Infinite—placed altogether beyond the bounds of the physical creation, I gazed through the boundless solitude of unoccupied space, that extended on every side around me, without perceiving a single object on which the eye could rest. Above, below, around, was the fathomless and shadowless ether, through which there seemed to be diffused the light of a summer's eve, though neither sun, nor moon, nor star was anywhere visible. I felt that it was a pause in my passage from the world of time to that of eternity, and awaited the next movement in dread expectation.

My little barque was not long idle, it soon began to move in a slanting direction (onwards and downwards) say at an angle of thirty degrees from the horizon, and appeared to be borne smoothly and rapidly on a current of air. I had not proceeded during many minutes on this aerial voyage, when strains of the most unearthly music became gradually more and more audible. There was a sweetness and yet a grandeur both in the sounds and the melody, such as nothing I have heard on earth could make the most distant approach to. I knew at once it was the music of Heaven, and felt that it was thus sent to render my future sufferings more severe, by contrast with the unutterable pleasures I had lost. During three days did this partial descent continue, when I was landed in Hell.

It was not a place of corporeal punishment; there was neither fire or brimstone or any of the other accompaniments of our nursery Hell. The body was at ease, and I felt that this was of design to render my mental sufferings more severe. I was alone for a few minutes, and the agony of mind which I experienced during this short interval might be said to have concentrated

the sufferings of ages. My whole past life went in review, and every culpable action brought with it its fearful pang of combined remorse and regret. But I was not long alone, my expectation of some friendly visit was soon fulfilled, and Satan himself, the Archfiend, stood before me, every feature of his dreadful countenance beaming with the concentrated malignity of uncounted ages of rebellion and moral destruction.

I was not afraid. After a stern regard, approaching to mutual defiance, we simultaneously bid each other good morrow, and he advanced to where I lay, still in the little boat, incapable of rising, as if bound by invisible fetters. He asked me how I felt. I sullenly replied—"Not very well." He sneeringly answered by observing that it was never too late, and advised me not to despair; at the same time producing a Bible, he pointed out a chapter for my perusal, full of the most encouraging promises—"Read," said he. I attempted to do so, but could not proceed, feeling sick at heart, from the dreadful consciousness that all was now too late; his lying assertion to the contrary appearing, indeed, but as the most cutting irony. I laid down the volume and gazed upon his awful features in calm despair. "Read," said he. "I cannot," was the reply. "Read!" reiterated he, with almost savage ferocity. "I neither can nor will," said I; and gazing at him with stern defiance, he gradually shrank from my view and disappeared. Such was my interview with the Arch-infernal, at the conclusion of which my consciousness of superiority was decisive and triumphant.

Once more I was alone, yet still in Hell. Reflecting on my conversation with its chief, the hope of some possible redemption gradually dawned, and I began to pray with all the fervour that my situation might well excite. During several minutes the language used was not my own, the words supplied being often in opposition to my wishes. This was more remarkably observable in the names of Christ, not one of which could I by any means pronounce, they being converted, much against my will, into the names of God the Father. I fell back for a short time in despondency, but, making another effort, the perfect command of language was restored, and in a few minutes the little barque began to ascend, and the celestial music recommenced.

I emerged from Tophet and was again launched upon the Infinite. My movement was now one of ascension—a glorious, triumphant return from damnation and despair, and the character of the accompanying music was consonant with it. At every peal which burst from my angelic attendants, swelling through the immensity around, and filling the vast concave of heaven as a powerful orchestra would an ordinary theatre, my heart swelled with feelings too powerful for description, my sensations of mingled delight and admiration were absolutely overwhelming,

and nature threatened to succumb beneath an excitement so disproportioned to its strength. Suddenly I gazed forth upon the surrounding host of heavenly musicians, now for the first time rendered visible, and the vast machinery by which this superhuman harmony was produced became immediately apparent. Extending on every side around, at the distance of two miles, and thus forming a circle four miles in diameter or twelve in circumference, I beheld a quintuple line of angelic performers, vocal and instrumental. The splendour and beauty of this magnificent spectacle, by dividing my attention, was, I believe, the principally sustaining cause that enabled me to endure the unutterable sublimity of those wondrous anthems which they so continually poured forth. Of human form, their features radiant with the unfaded bloom of eternal youth, and beaming with an expression of love, adoration and purity such as only countless ages of celestial existence could have produced; clothed in vests of cerulean blue from the shoulders down to their sandalled feet; girdled with golden zones, and having wings of the purest light, these angelic bands formed upon the pathless ether. There they stood, the blue expanse above, around, beneath them; their golden locks radiant, as with the light of a summer sun, o'er-canopied by heaven alone, their feet resting in freedom as upon the invisible, presenting such an array of serene and faultless, yet gorgeous and splendid beauty, as neither the pencil of the painter or the pen of the poet might transfer to the canvas or the page. It was a sight that the visioned eye alone might see—the inspired mind alone duly conceive; a sight never to be forgotten, and which still returns with a force and freshness superior to that which memory produces of the actual past of ordinary life.

I had proceeded on this my homeward voyage, if it may be so termed, thus accompanied, about a day and a-half, when a sight still more glorious burst upon my view. The heavens on the right became suddenly illumined, and then opened, folding back like the drapery of some vast curtain, fulfilling the conception of "the heavens passing away as a scroll," showing a region beyond, bright and beautiful, peopled with forms of light and glory. At first the radiance was too powerful for distinct vision; but in a short time I was enabled to distinguish a vast assemblage of beings similar to those already described, but in place of fleshly forms these appeared to be actually composed of concentrated light—radiant, transparent, and luminous—manifesting the Apostle's description of an "incorruptible and glorious body." In the centre of this wondrous concourse appeared a light like that of the sun in his meridian splendour, shedding forth a flood of insupportable glory, that almost dimmed the lesser lights around. But to this also the eye soon became accustomed, and

with awful wonder I beheld "Immanuel"—Christ himself as the Saviour, in his human form, seated upon a throne in the midst of these his angelic attendants. Description is here impossible. The mingled majesty and benevolence of that never-to-be-forgotten countenance, so far surpassing every human exemplar that I ever beheld, and leaving the noblest efforts of art far behind, combined to give it a character that called forth the love and reverence of every beholder in a degree that absorbed all other feelings. The grandeur of the Phidian Jove, illumined by the benevolent expression of "the Man of Sorrows," who saved a dying world, will give but a faint idea of the expression of those features, where the majesty of infinite power was combined with the sweetness of infinite love. The God-man, the incarnate divinity, the earthly tabernacle of the eternal Logos, was indeed before me, still human in outline, though celestial from unequalled glory, far surpassing the brightest of the angelic choir. I gazed in silent awe for a few minutes, when the drapery once more folded over this wondrous scene, and the cerulean was around, marked only by the circle of my attendant musicians. Thus accompanied, I proceeded on my upward voyage, and at the end of three days, the music suddenly ceasing, I found myself again on earth, alone, and in the chamber where I fell asleep.

The dream seems really to have lasted about eighteen hours.

TO THE READERS OF *HUMAN NATURE.*

Some apology or explanation is due to you for the delay that has occurred in the publication of the last two numbers of *Human Nature.* Ill-health, an exhaustion of vitality is the all-powerful plea. Several years of unremitting toil—unpaid labour—drag heavily on the vital resources and animal spirits of even the bravest. What matters it how light the courage, how lofty the aims, and how vivid the inspirations of the teaming brain, if the animal force to carry them into execution is wanting? Such has been the fate of the head that directs and the hand that promotes the publication department of this magazine, and sleepless nights, feverish paroxysms, distracting pain, and organic debility prevailed instead of that healthful energy necessary for the accomplishment of useful duties. Thanks to the vitalising mesmerism of Mr. Perrin a beneficial change has taken place, and labour leans less heavily on the renovated organism. For many days has hard work in this office been accomplished on borrowed strength, generously bestowed from the overflowing resources of Mr. Perrin. It may seem strange, but 'tis true, that a considerable amount of health has been regained without change of circumstances in any respect *except a daily mesmerisation.* Hard work has been the daily allotment when able to sit up out of bed. Will the reader kindly permit a word of comment on this case?

Should such things be? Is it in conformity with the principles, teachings, and dignity of Spiritualism and Progressive Philosophy that one individual should be harassed and overworked "even unto death" that the machinery of these movements may be sustained? Such a task is not self-imposed for interested commercial motives, or from a vain ambition, as many would suppose, but has been undertaken at the instance of impressions which could on no account be overruled or gainsaid. Here, then, is a form of "mediumship" which is by the majority disregarded. The PROGRESSIVE LIBRARY, with its meetings, seances, books, publications, and multifarious correspondence with all parts of the world, is a "spiritual manifestation" of the most useful and substantial kind. And now comes the question. Should not such an institution be amply supported? Can the Spiritual and Progressive movement not sustain one humble establishment of the kind—one that has a central and diffusive influence on all the movements of spiritualism throughout the empire? Individuals have dealt handsomely in this matter, and when the spiritualist public know what is wanted they may "haste to the rescue." Well, capital is wanted, to print useful saleable works, which would enlarge the business of the establishment, and make it self-supporting. ONE THOUSAND READERS for *Human Nature* are wanted; these come in steadily, but if the readers of this journal did their best—only worked half as hard as the pub lisher and literary staff, then the work would be done in a month. Its influence would be at once doubled, its quality improved, and active brains and willing shoulders would be free to work in the sphere to which they have been elected without embarrassment. Then, 250 annual subscribers of one guinea are wanted for the PROGRESSIVE LIBRARY. This would enable the proprietor to employ needed assistance, and devote more of his time and energies to the extension of these world saving movements. These are not extravagant demands. They can be obtained—all—and the donors be the better for the act. There are wealthy men and women, enlightened intellects, and warm hearts in the Ranks of Progress, and assuredly they will not desert their rallying point. It is but simple justice that the toiler should have food and shelter, and relaxation when disease, caused by over-application, lays hold of his frame. He asks no more, but he has had much less, and yet in the midst of severest difficulties he thanks God that he has been born to this work, though his earthly life should be paid as a premium for his devotion to it.

DR. RICHARD POOLE.

WE have to chronicle the death of Dr. Richard Poole, one of the "Edinburgh phrenologists," at Cupar-Angus, on the 18th February, in the eighty-ninth year of his age. Dr. Poole was closely connected with the early progress of phrenology in Great Britain, and a few notes regarding his career may interest the present generation of phrenologists. The Edinburgh Phrenological Society was instituted at the suggestion of the Rev. David Welsh, on the 22nd February, 1820, and the original mem-

bers were Mr. George Combe, Mr. James Brownlee,* Dr. Andrew Combe, and the Rev. David Welsh. Dr. Poole is the eighteenth on the roll, having joined the society on the 28th Nov. 1820. At a meeting of the society, held on April 17th, 1823, Dr. Poole read a long and elaborate paper, containing "A view of some of Dr. Spurzheim's Lectures as delivered at Edinburgh in the winter of 1816," which is printed in the "Transactions of the Phrenological Society," pp. 89-130. In the same year a few of the more zealous and talented members of the society resolved to start a quarterly journal devoted to the advocacy of the principles of phrenology, the first number of which was published in December, 1823. Dr. Poole was chosen as editor, but he ceased to have any connection with the work after the 4th number. The other projectors and proprietors were Mr. William Scott, Mr. James Simpson, Dr. Andrew Combe, and Mr. George Combe. In 1825 Dr. Poole republished an "Essay on Education," which had appeared about six years previously in the "Encyclopædia Edinensis." In a review of this work in the "Phrenological Journal," vol. iii., p. 171, it is said, "Dr. Poole enjoys the distinction of having been the first to throw the light of phrenology on the previously dark and darkened theme of education. The essay before us . . . claims priority in publication to Dr. Spurzheim's work on the same subject. Although priority is much, philosophical merit is more; and we bestow the highest tribute on the work, when we say that, like Dr. Spurzheim's, it is phrenological throughout: and yet, in so saying, we do not flatter the author, seeing that he had the benefit of working with an instrument unknown to all previous writers in that difficult branch of moral science."

Dr. Poole took a great interest in the treatment of the insane and the education of the imbecile, writing somewhat largely upon these subjects. He was one of the earliest advocates for the foundation of institutions for the education of the imbecile, and in his ripe old age he saw the realisation of his wishes in the establishment of asylums for the physical, moral, and intellectual education of our defectively developed brethren. Dr. Poole was a native of Edinburgh, where he resided for a long time, and was intimate with the Cullens and Gregory's, names celebrated in the medical history of Edinburgh.

There is a cast of the head of Dr. Poole in the Phrenological Museum, Edinburgh, presented by himself when he was president of the Edinburgh Phrenological Society. A writer in the *Montrose Standard* says of the subject of our notice: "The peculiar cast and bias of Dr. Poole's mind fitted him less for the toils and distraction of the general practitioner or physician than for the labours of the *littérateur;* and in pursuing the latter with zeal and devotion, he often permitted younger and less able men to outstrip him in the race of professional advancement."

JAMES GOWANS.

* Mr. Brownlee was the gentleman who first introduced phrenology to the notice of Mr. Combe. The writer of this note has in his library a copy of Mr. Combe's first work, the "Essays on Phrenology," a presentation copy from the author to Mr. Brownlee.

ANTI-CHRISTIAN SPIRITUALISM.

BY A. B. T.

THE erudite Mr. Howitt complains, in the *Spiritual Magazine*, of the American spiritualists, because, as he alleges, they "exalt the heathen philosophers at the expense of Christ," and place them "on the same level with him." He quotes from Tertullian what he considers an "admirable image," "in defending the divinity of Christ:" "The Spirit," he says, "derives from the Spirit, and God derives from God, as the light of a candle is taken from another candle, which has communicated to it its light. The light remains all entire in the candle whence it was taken, and suffers not any diminution although men borrow the quality to distribute to many candles." But in what way he makes out that "God the Son springeth, and is not separated from the substance of God" in the case of Jesus, differently from that of other men, is not apparent. If he can show any special application in this to Jesus, it might be interesting to have it explained.

"Is it possible," he asks (alluding to A. J. Davis and his school), "except through some strange eclipse of intellect, ... that the glorious advent of Spiritualism can lead to a delusion—to a demoralization of the human judgment like this? Is this to be the fatal and disgraceful upshot of these modern revelations which should confirm old marvels, and add new vigour to the grand historic testimony of the sum of all ages?"

"Spiritualists," he says, "complain loudly of the public hostility to their doctrine, but they have themselves, or a large section of themselves, to blame for it. By the extravagance of their dogmas they have struck a deadly blow at their own glorious dispensation. Had it been destructible in its nature, they would assuredly have destroyed it." "Is it likely," he asks, "that we shall turn from following such guides" (meaning Tertullian and other Christian writers) "to listen to any living spirits, who, from a Pagan Hades, solicit us to re-adopt their obsolete creed, as is the manner of Andrew Jackson Davis and his school? We are not likely to abandon the convictions of our own judgment of what is really historic and really Divine, for demon announcements devoid of any evidence whatever."

The so-called demon announcements can only mean the "consecutive reasonings" of A. J. Davis, whilst in the abnormal trance condition—a condition in which his spirit, freed from all obstructing influences, gave them utterance. They were simply the *perceptions* of a mind in a state of spiritual *exaltation*, and were not "announcements" from Hades or elsewhere. Mr. Fishbough, in his introduction to Davis's work, "The Principles of Nature: her Divine Revelations," thus characterizes them. He says:—

"A work of unprecedented character is here presented to the world. It consists of the consecutive reasonings and revelations of a spirit freed, by a certain physical process, from the obstructing influence of the material organization, and exalted to a position which gave access to a knowledge of the structure and laws of the whole material and spiritual universe. It treats upon subjects of the profoundest interest

and the most unspeakable importance to the human race; and as its claims are confessedly of the most startling character, and its professed disclosures, with the phenomena attending them, are in some respects unparalleled in the history of psychology, it is certainly no more than just that the world should be furnished," &c., &c.

The reasonings and investigations exemplified in those utterances gave rise to the Harmonial Philosophy, whose basic principles are, that "any theory, hypothesis, philosophy, sect, creed, or institution that fears investigation, openly manifests its own error," and that "any thing which tends to oppose, or in any way to retard, the progress of the highest and holiest principle of man, which is *Reason, carries, by such opposition, internal conviction to every person of capacity and intelligence, that it is erroneous and very imperfect.*" And such are the doctrines which Mr. Howitt deprecates and stigmatises as an "obsolete creed!" In that philosophy, "the verdict of Nature" is paramount, in opposition to that of *men;* for inasmuch as "all terrestrial creatures are the spontaneous productions of the Divine mind, no truth is lessened by disbelief—no error is made true because the learned receive it as such. Nothing can be changed that is unchangeable, by man or his actions. We are, therefore, admonished to exercise the choicest gift, which is *Reason,* and to fear no corruptions from Truth, though new, and to expect no good from Error, though long believed.

Scepticism, it tells us, is the handmaid of Truth—doubt, the beginning of wisdom, and precursor of inquiry leading to evidence, which is the foundation of knowledge, the parent of liberty and power. "Then fear not, ye sceptics—doubt on! Do for the world what an unreasoning *faith* can never accomplish. If there be any nigh to the kingdom of heaven, they are those who conscientiously *doubt* until adequate evidence is obtained; *then,* faith is not possible, for knowledge occupies its place in the mind, and a force equal to the 'moving of mountains' is therein forthwith generated." "Do you wonder, ye churchmen, that there are 'infidels' and 'atheists,' who look, and look to the heavens in vain for the manifestation of some special favour? The Christians tell them to 'pray for it,' 'to have faith;' but, alas! faith in a God of special providence 'without works,' is as a starving man in the desert." "Formulas of prayer may be consigned to the memory, as gold is to the purse—capital to do business with; but when the *hour of real prayer* comes over the throbbing soul, then formal prayers, like riches, 'take wings unto themselves and fly away.' *Then* inexorable EXPERIENCE steps in, prescribes its own remedies—its own penalties—and becomes at last the only 'divinity school' from which the mind can draw its imperishable education."

The Harmonial Philosophy deems it now time "to roll up the curtain which has so long hung between the *origin* and the *destiny* of man." That when we gaze upon the scenes which lie behind, and comprehend the principles which uphold the entire superstructure of man's immortal spirit, we shall surely conceive a *new love* for life, and a *new religion* whereby to honour deity—a *fearless* love, a *creedless* religion." "When we drink at the *old* fountain, there is too much of that which healeth not; too much of the old myths and notions floating near the surface,

which we of necessity *imbibe* with the pure waters of truth. Hence, many persons look to the Testament in vain, though this depends much on mental organization and early associations. Every discriminating mind, however, can easily see that many passages in that old book—the leaves upon the tree of a former age—bear the clearest impress of honesty and intuition—of spiritual illumination and manifestation also in certain places; but the *cause* and the *effect*, the *why* and the *wherefore* of things, with their natural relationships, do not appear on the sacred pages. This is the trouble to-day."

Such are a few of the utterances from time to time of Andrew Jackson Davis, whose philosophy gives so much offence to Mr. Howitt, who asks, "Is it possible that the glorious advent of Spiritualism can lead to a delusion, to a demoralization of the human judgment like this?"—a descent from the lofty pinnacle of the supernatural to "the obscure and vaporous abyss," the "bleak wilderness," of a cold and "hybrid" "ultra-rationalism," "to feed once more on the husks of a sorry paganism"!!!

SPIRITUALISM AND FREEDOM.

THE following are extracts from the address of Mr. Peebles, before the Anti-Council of Free Thinkers, assembled in Naples in December last. We quote from the *Universe*, published in New York, Mr. Peebles being the corresponding editor:—

"Our name called, we addressed the meeting, the president translating a portion of the remarks.

"History warrants the declaration that wherever Papal influences and Bibles have gone, there has followed in the wake war, persecution, bigotry, and oppression. Sectarian Christianity has deluged the earth in crimson streams for opinion's sake. It kindled the fires of Smithfield—it bolted the doors of the inquisition upon Savonarola—it rung bells of rejoicing on St. Bartholomew's Eve—it persecuted Tasso, Copernicus, Galileo, and stabbed to the heart other apostles of science and men of letters—it sacrificed two millions of men during the Crusades. Christian steel has drunk Christian blood in all lands. The sword of Pope Pius IX., upheld by the bayonets of a Christian nation, is already edged for further rapine and death. Only two years since he decapitated young Tognetti for alleged political conspiracy. This youth, fired with the inspiration of freedom, loved Italy—loved human rights more than the temporal power, and by the Pope's order he was executed, and his two brothers are in this assembly as mourners to-day. Down on such Christianity as this! Down with your red-handed Popes, and up with science. Down with priests, and up with the people. Down with bigotry, and up with toleration. Down with churchal authority everywhere, and up with individual freedom. Italians, send American—*all* missionaries—back to their native lands with their Bibles and rot-eaten tracts, and invite them to return with patent washing-machines, school-houses, and libraries—with the axe, the spade, and the plough, and, when returning, use them with ungloved hands. Practical industry cools missionary zeal. Shame on these American bishops who go from a country of freemen to papal Rome to vote the Pope infallible. Such assumption is the quintessence of impudence on their part—weakness and dotage on his.

"The central idea—the prime thought of cultured Americans—is free speech, free press, and free religion. The generous hearts of at least twenty

million Transatlantic citizens beat in full sympathy with yours to-day. As an individual I tender you the affections of a warm heart, the clasp of an open hand, and the fellowship of a soul that has sworn eternal hate to priest-craft and oppression.

"President, I am a mystery to myself. When I 'would do good,' like an apostle, 'evil is present with me.' When I would subdue my love—then, looking down upon an assemblage like this, and listen to the recital of wrongs —of chains, of prisons, &c., of Papal murders—my tongue, my lips break out—*On with the battle!* on with fire and sword, and the black-throated artillery of death! The people are the Christ of this century; Rome is the cross; popes, cardinals, and priests are the crucifiers. Down, then—peacefully, if possible—but down with despots and tyrants! Then the coronal brain region—the divine nature gaining the ascendancy, my soul speaks —speaks in tones equally firm, but more humane and angelic—*On*, as the highest wisdom may dictate. *On* with the artillery of tongue and pen —*on*, remembering that love, the divine principle of love alone, subdues.

"Under some name, and in some form, Spiritualism, as demonstrated through phenomena, and substantiated by unimpeachable testimony, has constituted the basic foundation, and been the motive power of all religions in their incipient stages. The Spiritualism of to-day—in America, England, and all enlightened countries—differs from that of eighteen hundred years since in Judea, only in the better understanding of its philosophy, the general conception of its naturalness, and its wider dissemination through the different grades of society. It has been, and is God's visible seal of love to all climes and ages."

As a general definition of Spiritualism, the following is submitted:—

"Its fundamental idea is God, the infinite spirit-presence, immanent in all things.

"Its fundamental thought is joyous communion with spirits and angels, and the practical demonstrations of the same through the instrumentality of media.

"Its fundamental purpose is to rightly generate, educate, and spiritualise all the races and nations of the earth.

"Spiritualism considered from its philosophical side, is rationalism; from its scientific side, naturalism; and from its religious side, the embodiment of love to God and man, a present inspiration and a heavenly ministry. In the year 1900, it will be the religion of the enlightened world.

"It underlies all genuine reform movements—physiological, educational, social, philanthropic, and religious. Spanning all human interests with holy aim, it seeks to reconstruct society upon the principles of a universal brotherhood, and a strict equality of the sexes.

"Desirous of greater knowledge touching the relation of spirit with matter, and of men with God, and the intelligences of the surrounding world of spirits, spiritualists study and reverently interrogate the laws and principles that govern the phenomena and occult forces of the universe, the histories of the past, and the experiences of the present, anxious to solve those psychologic and spiritual problems of the ages—man's origin, capacity, duty, and final destiny.

"Interrelated with spirit and matter in their varied evolutions, and with the highest interests connecting all worlds, Spiritualism is neither supernatural in philosophy, nor sectarian in tendency, but broad, catholic, and progressive—the voiced truth of God through nature to the rational soul—a science, a philosophy, and a religion.

"Contemplated from the mount of vision, it may be compared to a temple whose outer foundations are upon earth, and whose golden dome is in heaven. Its facts, its workmanship is embellished by the fingers of angels, and its principles are upheld by the hand of God.

"Thanking you for your patience in listening to a stranger, in a language that few of you understand, I close with the sentiments—May Italians speedily possess all Italian territory—may proud historic Rome be its capital—may capital and country constitute one united republic, and may that republic be sustained by the enlightened influences of education, justice, universal suffrage, the equality of the sexes, and the beautiful peace principles of love and wisdom."

PSYCHOLOGICAL PHENOMENA.

"LIGHT IN THE VALLEY."

To the Editor.

DEAR SIR,—You would probably gratify a number of your readers were you to allot a page occasionally for a record of such death-bed incidents as help to illustrate the philosophy of Spiritualism. In the outline which I sent you of the seance with Mr. D. D. Home (March number of *Human Nature*) three classes of phenomena are mentioned, which the following cases will illustrate:—

The first is one of those in which the dying person sees a great light, which is not perceptible to the friends in attendance, although they may be fully impressed with the reality of it, and may have an intelligent understanding of its import.

About one o'clock on the morning of the 11th March, 1857, my mother exhibited symptoms of great prostration; she had been weakly for two days, but nothing indicated early dissolution. A friend was called, in whose countenance was soon read expectation of an approaching change. Within a few minutes thereafter, my mother completely lost her sight, but retained speech and consciousness. Rapidly her strength failed; her head hung listlessly on my arm. It was the first time I had stood in the immediate presence of the great change. With calmer feelings I might have remembered only the fragrant aroma of my mother's life; but though the fossilised dogmas of Calvinism had never bound me, the light of Spiritualism had not reached me. With anxiety I asked, "Are you prepared to die?" She gave no heed. I was about to press the question when my friend restrained me—she knew the question was unnecessary, and saw what I did not. Inwardly I cried for a token—oh! how earnestly, for the smallest sign—and the prayer was answered. With deepest gratitude, and most joyful assurance I accepted the token—and do so still—as a direct answer to my spirit's agonising cry. Leaning forward with renewed vigour, gazing upward, wrapt in wonder, she asked, "What light is that?" and after a pause remarked, calmly, "See, Andrew, it is shining yet." Not then knowing it to be an *objective* reality, I whispered, "It is in your mind—it is Jesus." She essayed to speak. I placed my ear to her lips; the only sounds audible were, "Jesus . . . King . . . Jesus." A moment more and all was still.

"Weep not for her—She is an angel now,
And treads the sapphire floors of paradise,
All darkness wiped from her refulgent brow,
Sin, sorrow, suffering, banished from her eyes,

Victorious over death, to her appear
The vista'd joys of heaven's eternal year:
Weep not for her.

Weep not for her—there is no cause for woe,
But rather nerve the spirit that it walk
Unshrinking o'er the thorny paths below,
And from earth's low defilements keep thee back.
So when a few fleet severing years have flown
She'll meet thee at heaven's gate, and lead thee on:
Weep not for her."

The second case is one of those in which one or more of the persons in attendance also see the light. Euphemia Scott, a pious girl of sixteen years of age, who lived in London Street, Glasgow, passed away to the spirit land, on the 9th April, 1855. Her mother was truly "a mother in Israel." Though quiet, unobtrusive, and of the humble ranks of society, the universal esteem accorded her by the Baptist church of which she was a member, may be guessed from the fact, that on the Sabbath after her funeral, her pastor preached a special sermon to improve the occasion. Her family sometimes spoke of the beautiful hymns she sung during her sleep, and on these occasions she would relate to them in the morning the names of departed friends whom she seemed to have been worshipping with. At one time, when she slept at my house, I had the pleasure of hearing her; though she was seventy years old, the melody flowed sweetly through all the house. It was a most delightful experience. She was probably an inspirational medium. Her daughter, Euphemia, died at night. The recess in which the bed was placed was suddenly filled with light—a light so brilliant that the mother had not only to close her eyes, but to place her hand over her eyelids. When she removed them the light was gone, and also her daughter.

"At midnight to a maiden's bed
The morning angel came,
And crowned with light her beauteous head,
And clothed her form with flame,
Her kindred came in shining state,
And led her by the hand,
Afar, through mercy's golden gate,
Into the sunrise land."

The third case is that named *and illustrated* by Mr. Home's spirit-friend, viz., spirit music. On the Sabbath evening previous to the seance, I was credibly informed of the following case by a person who knew the parties. A good woman, whom adversity had made homeless, called for assistance at the house of a friend in Greenock. Food and shelter were both given; she became unwell, and, in a few days after, music was heard in the humble apartment where she lay. The melodious sounds—such as might be produced by several instruments—were wafted across the kitchen in front of the bed. The poor woman remarked, "You will not be troubled with me any longer, they have come for me;" and so she passed away to the summer land, where want of gold will not deprive her of a suitable habitation.

When visiting, eight years ago, at a house in which there had been a recent bereavement, the sister of the deceased described to her pastor,

the late Rev. G. O. Moffat, how she had witnessed, at the moment of death, something like a point of light slowly ascend from her sister's body. I mentioned to him one of the preceding cases; he replied that he could tell me of many such which had come under his own observation. If I mistake not, his own death furnished an illustration of the truth that—

> "The chamber where a good man meets his fate,
> Is privileged beyond the common walk
> Of virtuous life—quite on the verge of heaven."

As his ailment was fever (resulting from contagion got in the discharge of duty) few would view his statements otherwise than as the result of disease; but he had lucid intervals previous to his change, and it was during one of these he spoke of the light he saw at the foot of the bed, and asked his sister, "Jessie, don't you see it?" Besides the spiritual aura, he seemed to see those who were in it, the radiance of whose forms are imperceptible to the bodily eyes. "Mother," he said, "are you here?" Ah! what more natural, what more likely as an outflow from the Divine benevolence than that she should be there to welcome her son? She had not long to wait. "Let me go," said he, "to my Lord in glory." And he went—went to serve in a higher sphere Him whom he loved—not loving his Lord less, because he still found the pure enjoyment of a mother's love, but adoring Him more, because of the continued existence and opportunity for exercise of that holy affection.

Allow me to add a case which comes under the head of premonitions. In Port Glasgow there lived a lovely little child of twenty months old. Her mother had gone to the spirit land six months before the occurrence I am about to name. But the little one did not know—did not experience the greatness of her loss, as do most children who are similarly circumstanced. Amongst the anxieties of the mother's position, there had fallen to her lot constant attendance on a business which took her away every day from home duties and home pleasures. In her absence her child was carefully tended by a young woman, who loved the little child greatly. The love was mutual, and basking in the sunshine of that love the child soon forgot the separation which death had effected for a time. The lapse of six months had served to seal anew in her imagination the relationship of mother in the person of the nurse. One day, while playing in the kitchen, apparently in her usual good health, she turned away from her nurse and her aunt, and ran forward with open outstretched arms and joyful countenance, exclaiming, "Mamma, mamma!" Her aunt wept, she was deeply impressed, and is still, with the mysterious character of the scene. "Bless me," she said, "does the child see something?" Yes, the child did see *something*—something more than "the baseless fabric of an airy vision." Both aunt and nurse sought to remove the impression from the mind of the child. Alas! how often is it thus!" We ask for light, and when God gives it we close our eyes; we ask for bread, and when God gives it we prefer a stone. By the education of our surroundings and our carnality, we get so engrossed with material things, that we vainly imagine these are the solid realities, instead of but the shadows of greater realities towards which we should ascend. They

sought to remove the impression, but it would not go at their bidding; the spiritual perception of the child was more fully developed than theirs; no word, no whisper of her mother's name had given scope to fancy, *she smiled the smile of loving recognition*, and directed the attention of aunt and nurse, as if she wanted them to join with her in welcoming the one whom she again named endearingly, "mamma, mamma." Though then apparently in good health, she became suddenly unwell, her throat became affected, and within twenty-four hours she went to her mamma.

The narration of such incidents from time to time would interest some, and help to clear away the mists in which many theologians have enveloped the conception of our future life; speaking of a "naked human spirit" as unfit to enjoy the felicity of heaven, and unable to realise the torment of hell, until the period when—as the Westminster Confession puts it—"all the dead shall be raised up *with the self same bodies and none other*." And some may thus be helped to see the beauty of a verse which is inscribed on a tombstone in Glasgow Necropolis:—

> "There is no death—what seems so, is transition;
> This life of mortal breath
> Is but a suburb of the life Elysian,
> Whose portal we call death."

—I am, yours truly, ANDREW GLENDINNING.

Port Glasgow, 11th March, 1870.

A MUSICAL MEDIUM.

A CONCERT of a peculiar kind took place at the Progressive Library on Wednesday evening, March 16. On the preceding week there arrived in London Mr. Jesse B. H. Shepard, the "celebrated musical medium" of St. Louis, U.S.A., who for the last ten months has been sojourning in Paris. Very little publicity had been given to his arrival or to the fact that he was to give an introductory rehearsal on the above-named evening. Yet before eight o'clock the drawing-rooms were crowded to suffocation by the *elite* of the spiritualist public. The pianoforte—one of Erard's grand, selected by the medium with special care—had not been played upon by him, as it was delivered only a few minutes before the arrival of the audience. Mr. Shepard took his seat at the noble instrument, hemmed in on all sides by a crowd of deeply interested and enthusiastic listeners. The style of music was entirely classic, and included two grand original symphonies; the principal airs from Verdi's grand opera, "Il Trovatore," with brilliant original variations; a piece given by Rossini to the medium remarkable for the fine harmonies introduced, and requiring in its performance special capabilities for fingering, being a peculiar combination of chords. Other pieces were performed, much to the satisfaction of the auditory, who frequently manifested their approval. Mr. Shepard's playing is remarkable for its wonderful manipulation, perfect harmony, and the great variety of styles in which he renders his pieces according to the peculiar influence of the various spirits who control him. We cannot pronounce ourselves judges of fugue, caprice, and classical variations, but at a private interview we

had the pleasure of listening to the performance of "Annie Laurie," "Auld lang syne," "'Twas within a mile o' Edinburgh toun," "Had I heart," &c., all exquisitely rendered and characteristically varied, even to the critical ear of a native, and we can only say that if the patrons of classical music are delighted as highly as we were over these simple melodies then Mr. Shepard's success is a certainty. The crowning wonder is that Mr. Shepard sings in a soprano voice, the merits of which we are not prepared to delineate, as we have not heard it to advantage. It is testified that Mr. Shepard was taught music entirely under spirit influence, and the figures of spirits were seen around him by several seers as he sat at the piano on Wednesday evening. A series of concert seances is announced in our advertising pages.

As we go to press we are informed that Mr. Shepard gave the first of a series of six concerts at 15 Southampton Row, on Tuesday, March 16th. The attendance was full, and highly respectable, including several musicians and critics, who expressed much appreciation of the performance. On account of the state of the atmosphere the medium would not trust his voice in singing; but privately he sang an aria in the presence of Mr. Tebb, and Mr. Leighton, Liverpool, who were even more interested in the singing than pianoforte performance. Mr. Shepard expects to sing at his other concerts.

W. HOWITT AND J. BURNS.

To the Editor.

In your last number you did me the favour to insert a communication in reply to certain remarks of "W. H." in the *Spiritual Magazine* for January. I thought I had been prudent enough to avoid any *personal* contest with Mr. Howitt, but it seems that gentleman prefers to think otherwise. He has, accordingly, addressed the following letter to me, which is quite out of order, as my understanding of the discussion is not that of recrimination between W. Howitt and J. Burns, but a dispassionate and rational analysis of certain statements from the pen of "W. H." It is, therefore, entirely on public grounds that this discussion exists, and I have resolved that no personal or private considerations creep into it. I am, therefore, bound to recognise Mr. Howitt's letter as a public document, which is valuable in so far as it gives that gentleman's opinion of my paper of last month. I beg, therefore, to place at your disposal that letter, and my reply thereto.

J. Burns.

Esher, *March* 5, 1870.

Dear Sir,— . . . . . What could induce you to make so gross and thoroughly unwarranted an attack on me in this month's *Human Nature?* I am sure it will do you great mischief. I had heard of it before seeing it, and with expressions of the greatest indignation from most influential persons. What could run you into so flagrant a blunder as to make you say that I have charged you with not being a Christian, and a great deal of that kind of thing, most dis-

respectfully and offensively put. Now, neither you nor any other individual is charged with *anything*. My strictures are on anti-Christian *Spiritualism*, not anti-Christian *spiritualists*, much less on those who are not so, as you say you are not. My only assertion regarding you is, that you have said in *Human Nature* that Christian spiritualists are timid. Is that so heinous an offence? But that I have charged you or any other individual with *anything* is utterly without foundation. As a friend of yours and mine truly observes, he has looked in vain in my article for any shadow of a ground for such an assertion. I extremely regret that my last experience in England is so unjust, so utterly unfounded an attack from a brother spiritualist. I am as sure as I am of anything that you will regret this singular hallucination in long years to come. No one could object to a fair and respectful discussion of an article, but this paper is so full of bounce and bluster, and so destitute of truth, that I am extremely sorry at its appearance. If this be the way the spiritualists are to treat one another, a man had much better be clear of it.—Yours faithfully,

WILLIAM HOWITT.

J. Burns, Esq.

---

15 Southampton Row, London, W.C.,
22*d March*, 1870.

DEAR SIR,—I have been so busy and so poor in health, that I have till now neglected your favour of the 5th instant. I may at once observe that I am as much at a loss to understand the purport of your communication as you were to appreciate my motives in writing the paper in *Human Nature*. One thing, however, gives me some degree of satisfaction—you seem not to like it. I do not rejoice at the fact that I have given you pain, for such a feeling would be inhuman; but I hope that, having tasted of the bitter cup, you will feel for others as you do for yourself in your future encounters with "anti-Christian Spiritualism." But I did not ask whether I would do "mischief" to myself nor displease you in writing that paper. I know that I am "not my own," and I am equally well aware that you are not the God of Truth, nor guardian of my conscience; therefore, why should I fear to offend you if duty demanded some form of service on my part distasteful to you? The fact is, I had not you in my consideration at all; only the truthful elucidation of the positions assumed in the expressions I criticised. I hope that my connection with the movement of Spiritualism is actuated by other motives than those of self-interest as a London shopkeeper and man of the world. I can afford to have my chattels scattered to the wind, go into exile, or die of hunger; but to knuckle to your "influential persons," even though in "the greatest indignation," I can never do—no, never! So help me, manhood and truth! If this is the sop you have wherewith to choke the voice of Progress, my answer is, "Get thee behind me, Satan."

You complain of the tone in which I write. It is "gross," "unjust," "unwarrantable," "unfounded," "disrespectful," "offensive," etc. These are very grave charges, and paint me over with the rainbow-hues of utter unworthiness. If you could substantiate these, and win

them over to your cause, I might forthwith be canonised as a "Christian Father" (see Mosheim). But I am not in the habit of defending myself, so I call in two reliable witnesses amongst many from the opposite poles of theological opinion. One, a philanthropic secularist, thus testifies :—

"I must compliment you on the straightforward and manly reply in *Human Nature* to William Howitt. In all creeds and associations of men, there is a danger of some of its votaries aspiring to be popes, hence the necessity of resisting their encroachments on the liberty of their fellow-men. There is a great want of charity among men; it is an easy matter to hurl the name 'Infidel' at a person who does not run smoothly in grooves cut by such men. It appears that Spiritualists in no way differ from others in this respect, and it is very necessary that such men as yourself should take up the side of liberty of thought and speech, otherwise Spiritualists will be as narrow-minded as other people."

The other, a member of the Society of Friends, full of affection and goodwill, and withal a Christian Spiritualist, says:—

"I was glad to see the fairness and kind spirit of thy remarks to 'W. H.,' in *Human Nature* for this month. No influences like 'love power and sound mind,' and I felt as if thou wast honest and sincere with him."

In this gentleman's estimation my "hallucination" was not discernible. But all this is entirely out of my line. My paper was not a tissue of epithets and recriminations, but arguments; hence I take no care to wipe off those inoffensive sparks of dirt. In the most cordial spirit imaginable I accept your assurance, that no personal allusions were intended by you in your article, and at the same time I clearly repudiate the thought that it was because of any such convictions on my part that I entered on the contest. It was neither to defend myself nor attack you that I wrote, but to discuss facts and illustrate principles. And yet I am at a loss to see the validity of your affirmation that your strictures were on Spiritual*ism* and not on Spiritual*ists*. What is it, I ask, defines a spiritualist but his form of spiritualism? otherwise a "spiritualist" must be a nonentity. The cap you have made fits me to a T. I am "venturesome enough to plunge into" the "vapourous abyss," or take "an insane leap" either, if my sense of right and truth lead me, and if I have no other counter arguments than the browbeatings, bellowings, and bitter adjectives of those who, without reason, cling to obsolete traditions and fancies. Yes, I court not the distinction of being in that coterie which congratulates itself on the term "Christian." My scope is wider, my purpose deeper than any form of sectarianism, and with this avowal I see no force in your reasoning on that point. Spiritualism unaccompanied with its professor is far too spiritual for my comprehension. But I would suggest a better way. Let all such verbal distinctions be ignored. Let us discuss principles, not the shibboleth of any clique; let us exercise charity, not derogatory invective; and seek a religion founded on *spiritual truth*, not on "historical facts." With these objects in view all men would be brothers indeed, and such discussions

as this would be unknown. But you have yourself to thank for all this. You have written on matters which affect the thoughts and feelings of a great number of spiritualists, and I am happy to think that I have taken the matter up in a mode regarding which I have no regrets, notwithstanding your kind prophecy to the contrary.—I am most truly yours, J. BURNS.

Mr. W. Howitt.

SPIRITIST SOCIETIES IN PARIS.

To the Editor.

SIR,—In offering you my thanks for your friendly notice of the Parisian Society of Spiritist Studies, which, since the last annual election of its Officers and Board, I have the honour of representing, I beg to inform you that this society is not in any sense a "new" one, but is, on the contrary, the same society that was founded, in 1857, by M. Allan Kardec, and which, so far from having fallen into "ruins," has not only constantly maintained its primitive organization, and held its usual meetings, but has accepted the additional responsibility that has devolved upon it through the loss of its revered and regretted founder, as a motive for increased diligence in the great work which "spiritists" and "spiritualists" have equally at heart. Compelled to take other premises by the expiration of the lease of those formerly occupied by our society in the Rue Ste. Anne, we are about to establish its head-quarters at No. 27 Rue Moliere (close to the Palais Royal), where we hope that our English friends who may visit this capital will not forget to inscribe their name and address, in order that those who, on both sides of the Channel, are labouring for a common end, may have the opportunity of becoming acquainted with one another.—Your faithful servant,

EUGENE BONNEMERE,
Acting President of the Société Parisienne des Etudes Spirites.

31 RUE DE BOULOGNE, PARIS, *March* 8, 1870.

English spiritualists will be interested in learning that the Honorary President of the Kardec Society is the eminent young astronomer, M. Camille Flammarion, of the Paris Observatory, Member of the Bureau des Longitudes, and of half the learned societies of Europe; many of whose works (as "*Les Merveilles Celestes*," "*La Pluralité des Mondes Habités*," "*Dieu dans la Nature*," &c.), though purely scientific, may be considered to constitute an important element of spiritist literature, by the clearness with which they demonstrate the reality of the divine action in the production of the phenomena of the universe, and by the evidence they indirectly furnish of the existence of an invisible world in connection with our own.

M. Flammarion being prevented, by his onerous and absorbing scientific occupations, from taking any active part in the administration of the society, the latter devolves mainly on its amiable and excellent

acting president, M. Bonnémere, well known to the literary world of France by his important historical works, among which may be cited "*L'Histoire des Paysans*," "*La France sous Louis XIV.*," "*La Vendée en* 1793," "*Les Dragonnades*," &c. Madame Bonnémere, one of the rare examples of purely mechanical mediumship, has published two remarkably interesting and charming novels, "*Le Roman de l'Avenir*," and "*Louis Hubert*," written by her hand in a perfectly unconscious state of trance. Among the members of the committee is our countrywoman Miss Anna Blackwell; and among the members of the society are our countrymen Dr. Love and Mr J. H. Gledstanes. We hope to be able, from time to time, to give to the readers of *Human Nature* notices of the doings and discussions of the society, together with some of the spirit-communications obtained by its mediums.

Our Paris friends are evidently not going to sleep since the loss of their late leader. A joint-stock company (*Société Anonyme*), whose offices are at No. 7 Rue de Lille, has recently been incorporated, under the auspices of Madame Kardec, for the sale of the Kardec books, and the other works of the Spiritist School. We strongly advise all spiritualists who may find themselves in Paris to call at the offices of both these organizations, knowing from our own experience that they will meet with a cordial welcome from our Paris brethren.

A NEEDFUL CASE.

THE following note is from a clergyman of the Church of England:—"London, March 21st, 1870. Dear Sir,—On calling on Saturday afternoon on the elder Mrs. Marshall, 29 Sharland Road, Bristol Gardens, Maida Hill, I found her in a deplorable state. The poor old lady was sitting on her boxes, all her furniture having that day been sold at the suit of her late landlord in Bristol Gardens. She seemed to be almost friendless, though one would think she should have many among Spiritualists. I think it right to tell you this as editor of *Human Nature*, etc.—I am, Sir, yours very truly." [Through the agency of this lady many hundreds have been convinced of the truth of the spiritual manifestations, and we hope the above facts only require to be stated to bring instant relief.—ED.]

DR. GARTH WILKINSON ON COMPULSORY VACCINATION.

(From *The Co-operator, Anti-Vaccinator, and Herald of Health.*)

THE following letter from James John Garth Wilkinson, M.D., author of "The Human Body, and its Connexion with Man," was read at a public meeting of the inhabitants of Mile End, Old Town, London, held February 23rd, 1870, "To take into consideration the letter from Dr. Seaton to the Mile End Guardians, to protest against the dictation of Central Boards to Boards of Guardians, to petition Parliament for the repeal of the Vaccination Acts, and especially to protest against the grievous tyranny of committing mothers to gaol for refusing to have their children vaccinated."

"76 Wimpole Street, Cavendish Square,
London, W., Feb. 21, 1870.

"DEAR SIR,—I am sorry to be unable to attend the meeting: it is not because my heart is not with the cause.

"I used to think the Anti-Compulsory Vaccination movement was a small and unimportant cause. Now I see it is great in itself; because compulsory vaccination notches with disease, and often with pollution, the infant life of the British Empire. And your cause is a presently important part of a mighty cause, which is the beating down of medical despotism and the holding of all medicine whatever at arm's length, for the people of this country to use, or not to use, as they in their private good sense see fit.

"This despotism is ruining medicine itself, and converting it from its divine mission of healing into a game of power for pelf; in short, into a terrible instrument of cruelty. A profession which dares to seek by law to over-ride the love which parents feel for their offspring, is socially a doomed monster, and the stung heart of the country will trample it out. It were better that not a doctor were extant in the three kingdoms (time was when there were none that the profession would now recognise), than that the constantly recurring outrages and murders done by my colleagues upon babes and sucklings should continue to be perpetrated—to be perpetrated by a law signed by Queen Victoria, and tacitly approved by a Gladstone Government.

"I read to-day that a coroner has ordered a child's body to be opened, to see if it would have died had it had physic! (It had none, because it belonged to the 'Peculiar People.') Coroners are sitting upon us hard of late—coroners who know all the 'laws of nature.' What a great business coroners would drive if they could have every body opened, to see if every body would have died if they had had no physic. If they and the doctor despots go on, they will rapidly extend the lists of the 'peculiar people,' and make physic, filthy enough in itself, foul with all evil, when it is also synonymous with personal violation.—Yours truly,

"GARTH WILKINSON.

"R. B. Gibbs, Esq., South Place, Finsbury, E. C."

REPORTS OF PROGRESS.

MR. PEEBLES IN YORKSHIRE.

ON Monday morning, March 14th, we left Mr. Peebles at the Great Northern Railway *en route* for Halifax, where he has had a most successful course of lectures. The friends of Spiritualism in that town are thoroughly active and in earnest, as all Yorkshire men are when they take up a good thing. They accordingly hired the finest public hall in the town—the Mechanics' Hall—for Mr. Peebles' lectures, charged 1s., 6d., and 3d. for admission, Sunday 2d. The meetings were small to begin with, and it is an immensely large hall, but the interest increased, and much excitement was created by the free discussion and questions answered by the lecturer each night. It is

reported that five clergymen were present on one evening and three on another, one of whom had the good breeding and "Christian" charity to call the lecturer an "infidel" to his face. The consequence of all this is, that the committee have cleared their expenses, with something over, and everybody is extremely pleased except the "devil and the orthodox."

Spiritualism has attained a position in Yorkshire which is not dreamed of by the people of the south. The Sunday meetings at Halifax are held in a nice snug hall capable of seating 300, has a fine organ, and some one that can play on it. Similar good news hail from Keighley. Mr. Weatherhead is building a handsome hall at his own expense, and this ancient head-quarters of Progress seems determined to maintain its supremacy.

We rejoice in the success that attends the labours of our friend Mr. Peebles. No man could more fully deserve it. We require such a speaker and mediator between truth and the people amongst us at all times. Those who desire a visit from him should make arrangements without delay.

Nottingham.—The Lyceum lives, nay thrives, notwithstanding the prophesyings of their Christian neighbours in the spiritual camp to the contrary. By the way, how conspicuous by its absence is the grace of charity amongst our Christian brethren. The Lyceum is trying for a harmonium; stray pennies are finding their way into a private treasury for that purpose. If any of our readers desire to promote the interest of the only Lyceum in England, let them send a few stamps for the harmonium fund to Mr. J. Hitchcock, 209 St. Ann's Well Road, Nottingham.

Edinburgh—Mr. Home's Visit.—A gentleman occupying a distinguished professional position in Edinburgh writes:—"Mr. D. D. Home has to-day left this town for Liverpool. While here he held numerous seances which were most successful, and have resulted in the conversion to spiritualism of many gentlemen highly influential both as to position and character. Many of the phenomena were of a most remarkable order." A letter from Mr. Home informs us that he expects to be in London early in April.

MISCELLANEA.

THE UNSEEN.

By the mysterious process of psychometry, persons are able to describe the aboriginal inhabitants of Germany, Italy, England, France, and our own country—those progenitors of ours whom we might not be so ready to recognise. We can see them going out, savage, huge, and brawny, armed with clubs to do battle with the lion, bear, and hyena of their period, cracking their bones to suck the marrow; we could see the females with their babies bound to their backs with seaweed, climbing lofty trees in which to pass the

night; we could see the primitive savages making dams of logs, and beating the water to drive the fish into them; or throwing the dead bodies of their friends into the swollen rivers, because they had no tools to penetrate the earth. What a field of investigation, to trace the steps attending the development of these untutored savages into the civilised and enlightened men and women of to-day! From the psychometrist and the scientific geologist the world was to learn a lesson which was to make it better for the learning.

And those persons who had the power to see so much in the realm of material nature, had power also to see another realm quite as interesting to us. The lecturer had once called the attention of a lady psychometrist, who did not believe in future existence, to the planet Saturn, and she described a spiritual region existing between that planet and the Earth, as if everything which had happened *on* earth was in a spiritual sense to be found therein. She compared it to a comet with its tail, the Earth being the head, constantly moving off into space, and the spiritual results flowing behind it. The lecturer had not had the opportunity as yet of testing her statements by other psychometrists, but what she said harmonised with a great many tests with which he was conversant. If the spirit existed after this life, it must have a home; and since the natural world was made without a miracle, so was it reasonable to suppose that the spiritual world was also made without one; the one statement was as correct as the other. The spirit-world was left behind as the earth marched round the sun; and its spiritual counterpart would grow as the earth proceeded, so that there would always be room in the spirit-world for all who went from our planet; the material trees and flowers must have their spiritual counterpart, and everything would have its representative, even down to the old clock that ticks in the corner. Everything which had ever been on this planet would be there; so that when a man built a house, he might be said to build "a mansion in the skies."

Here was a field for the botanist—all the plants of every age and country to study! Here the geologist could read the rocky history of all times, and he would not leave his hammer behind him. Here cultivated intelligence would behold unveiled the secrets of the universe; and, as ultimately, it is believed, our planet will be drawn back to the sun from whence it came, and perhaps that sun to the central source of its being. Behold! the heavens of all planets and systems united—the whole creation of universes and worlds open to our inspection throughout the limitless ages!

And is there not, after all, something more unseen, which the eye of the soul has never seen, and never can see—the *spirit* of all these things, which we call God—the soul of all souls, the incomprehensible, the invisible, the problem brought before us for all eternity, and for all eternity remaining unsolved?—*Prof. Wm. Denton.*

Mr. Peebles has a work in the press entitled "Jesus: Myth, Man, or God." It is in some respects a sequel to parts of his larger work, "The Seers of the Ages," a new edition of which is also in progress.

Glimpses of a Brighter Land.—A series of spirit communications on important matters, with introduction by H., is just published in handsome binding and on toned paper, and may be had at the Progressive Library, price 2s. 6d. Though we do not approve of the obsolete theological phraseology, with which some of the messages are encumbered, yet they contain much matter of the most valuable kind. The book will be highly appreciated by those who view Spiritualism from the Christian stand-point.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

MAY, 1870.

CREATION.

THE EARTH AND HER ORGANISMS.

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

IN the course of our speculations, it is necessary that we should now descend from the solar to the planetary sphere, from the central and regal sun of the system—the radiant and fiery lord of light and life—to one of his numerous dependencies, the comparatively dark and shadowy earth, that shines only by reflected light, and lives as yet only through a communicated vitality. Let us not, however, undervalue our cosmic mother, on whose kindly bosom we live and move and have, at least, our corporeal being, and to whose nature and attributes we are much more akin than to those of our solar father. We are as yet so infantile as to be predominantly mother's children, and shall thus, probably, whether from sympathy or proximity, be far better enabled to interpret her and her surroundings than those of her radiant lord and regal master.

We have already spoken of the Earth as a cosmic cellule still at a very immature stage of development, still hanging on the bosom of its solar parent, from whose exhaustless fount of life it hourly draws the vitalising influence, and perhaps the sustaining nutriment, necessary to its own subsistence and that of its satellitary dependency. But however juvenile and immature, it is not apparently the youngest of the family, for several of its sisters are nearer the parental bosom than itself, while in other respects they also show less signs of maturity, and notably in not having yet attained to the functions of cosmic maternity, their satellites, if existent, being at all events so embryonic, if not absolutely germal, as to be imperceptible through any instruments yet at our command. This very fact, however, that cosmic cellules, as

in the case of the Earth and some of the outer planets, become reproductive ere leaving the circumambient sphere of parental light and warmth and influence, is indicative of the fact that the principle of aggregation is stronger in them than in telluric organisms of a higher grade, where the element of individuality is more distinctly pronounced. This is doubtless due to the circumstance that they are at the cellular or incipient stage of organic existence, though, it should be remembered, on the cosmic plane.

Now aggregation, in the sense of imperfectly manifested individualisation, is due to the preponderance of the female element, the symbol of Nature or the great Mother. What, then, is an aggregation with its connecting tissues, such as we find among some of the molusca and many of the radiata? and we reply, a common mother with her half-born progeny. The aggregation, then, is Nature's first effective reflection of herself in the organic sphere, and is, indeed, the connecting link between the primal or universal mother and the individual female of the higher types of organisation. Now, if so, then as all later and higher forms tend first to individualisation and then to specialization, they tend to masculinity, which is, in truth, the end, that is the contemplated result or purpose of organic being, whereto feminity, like Nature herself, is a means.

Our earth, then, is at present an immature member of that great cosmic aggregation—the solar system. But embryonic life is modified in its characteristics and surroundings in accordance with the plane to which it belongs. Thus the animal embryo is surrounded by water, the mundane by air, and the solar by fire. What a strongly marked yet beautiful succession of stages, from the comparatively ponderable and inert to the imponderable and intensely active, in the more immediate environment of these contrasted children. Then look at the animal embryo, shut up darkly in the maternal womb—at the mundane, with its wide range amidst the *light* of the solar system—and, finally, at the solar itself a concentrated glory, coursing in its chariot of splendour, through the vast spaces of the empyrean. And, lastly, compare their functions—the animal embryo merely vegetating like a seed in the ground—the mundane teeming with organic life on its own surface, and gradually assuming the maternal position in relation to subordinate satellites—and, finally, the solar, with his troops of filial world-brides and their satellitary progeny, and his hosts of fiery cometic messengers, ever, with inconceivable swiftness, bearing his mandates into, and bringing him tidings from space. In thus contemplating the process of translation on the cosmic plane, and among bodies of such stupendous magnitude, let us not forget Swedenborg's aphorism, that the great may be seen in the small, and the small may be seen

in the great. And while adventuring in our speculations so far beyond the recognised boundaries of existing science, let us also be guided by the principles so strongly emphasised by that most suggestive of living thinkers on these and similar subjects, Luke Burke. "The laws of the present are the laws of the past and the future, for the plan of the universe is one. There is no self-development but that of growth, and no growth but that of life, and the laws of life are the same for every living thing, be it atom, or world, or universe."

We have spoken of the earth as a living organism, but this, of course, was on the understanding that its structure is on the cosmic scale and its functions of the cosmic order. Its annual motion round the sun, and even, perhaps, its diurnal rotation on its own axis, may be regarded rather as a part of the vital activity of the solar system as a whole, than as individual functions special to the earth itself. It might be conceived as undergoing these changes of place and position, though a mass of inert matter, without any internal activity of its own, simply through the communicated effect of solar power and influence. But, in addition to these almost mechanical movements, vital enough, however, when contemplated from a sufficiently exalted stand-point, it has interior activities, implying a life of its own, and this, too, of considerable energy and intensity. There is the constant deposit of strata in the bed of the sea, together with the abrasion by rain, flood, and various other forces, of the surface of the land. The upheaval of new and the depression of old continents, together with the action of volcanoes, earthquakes, and other forms of telluric disturbance, which, although of the nature of crises and catastrophes to us, are no doubt normal and regular phenomena on the cosmic plane. Then there are the tides and winds, the rain, dew, and other meteoric phenomena, all indicative of well-sustained telluric vitality, and the cycle of healthy changes to which it conduces. And lastly, there are the vegetable and animal kingdoms, which, contemplated from the telluric stand-point, may be regarded as organic instrumentalities for the discharge of those higher vital functions, to which the inferior complexity and specialisation of the so-called inorganic portions of the earth's structure would prove incompetent.

Now, recurring to the especial subject-matter of the present paper, is there anything of positive and negative in the structure and functions of the several portions of the earth's surface? We incline to the affirmative. The ocean has been already spoken of as the great mother of all telluric organisms, which, in their very highest and most ærial types, may still be regarded as, at best, terraqueous. Hence the aquatic environment even of the mammalian embryo, and the large amount of sanguineous and

other fluid in the healthy structure of the adult animal, or man —still preponderantly feminine in the proportion of its constituent elements. But if the fluid and mutable ocean be negative and feminine, then conversely, the stable and solid land must be regarded as relatively masculine, and the proportion between the two may perhaps help us to decide on the status of the earth as a planetary organism. Now, it may be observed that the preponderance of land is in the northern and of water in the southern hemisphere; and in strict accordance with this, we find that the men and animals of the former tend to cerebral and thoracic development, and those of the latter to that which is lumbar and abdominal, this feminine organic speciality of southern countries reaching its maximum in the enormous caudal appendages of the Cape sheep, and in the small brain and chest and large abdomen and hindquarters of the Australian kangaroo. A similar difference, though not so strongly pronounced, is even observable as between the eastern and western hemispheres, the animate types of the former being larger and more energetic than those of the latter, in which vegetable seems stronger in proportion to animal life than in the Old World. In truth, the latter is more advanced and mature in all its organic structures, the New World being related to an era geologically past in the eastern hemisphere. This archaism of type, however, reaches its maximum in Australia, that divorced or widowed south, where every mammal is marsupial, and life in every form retains a structure more akin to the fossil than the living fauna or flora of Europe and Asia.

We may, perhaps, account in part for the more positive and masculine character of the northern hemisphere by the fact, that the constellations which it faces are much richer than those of the south, so that it partakes of a larger share of stellar light and influence, which, as being primal and not reflected, is of course masculine and positive. If this be the explanation of the phenomenon, it is not merely telluric, but must attach to the whole of the solar system, and, we may add, to all the systems lying on our side of the great starbank of which our sun is a member. As yet, it would be the vainest of all speculation to go farther than this into the magnetic relations of other portions of the universe. For the present, it must be sufficient for us that we are placed towards the southern side of a vast stellar aggregation, whose magneto-electric, or shall we say vital force, consequently impinges with its greatest power on our northern hemisphere, evoking there a higher type of animal and intellectual life than that which is developed south of the equator.

It is not, perhaps, quite so easy to say why the western is more feminine than the eastern hemisphere. The fact, however, is certain. Nor is this speciality a thing of the past, for the influ-

ences which conduced to the feminity of its native types have proved already operative on those imported from Europe. Not only was America when discovered devoid of the *maned* lion and the *bearded* man, but the Anglo-American is also becoming beardless; while, in strict correspondence with this, his chest is getting flat, his voice is losing its masculine depth and strength, and as if to yet farther emphasise his feminity, his hair, like that of the Indian, is gradually assuming feminine length and luxuriance. If we are to judge by the unparalleled magnitude of the *Wellingtonia gigantea*, and the wonderful size of horticultural and other *vegetable* productions in California, the maximum of feminine influence is not attained on the eastern but the western coast of America; but the facts yet observed are too few, and the Anglian colonisation too recent, for the formation of any decided opinion on this point. The fact that the New nowhere presents such a mass of land as the Old World, and that a much larger proportion of its habitable expanses are south of the equator, may perhaps have something to do with the greater feminity of its organic types; but fundamentally, even these geographical arrangements are due as effects to the prolonged operation of telluric and cosmic influences that may—nay, must—eventuate in perceptible and steadily cumulative results on organic structure. In the presentation of their principal capes to the south, and in a general tendency to longitudinal expansion towards the north, both Americas show a decided resemblance to the eastern hemisphere. But in the arrangement of their great mountain chain they are the reverse; the Andes and the Rocky Mountains running from north to south, while the Pyrenees, the Alps, the Caucasus, the Himalayas, and the Altai, present us with a vast system conversely extended from east to west.

If the suggestion we have thrown out, that our satellite is an embryonic earth, a subordinate cosmic body not yet advanced to the stage of a true planetary dependency, waiting for the advent of this great change, till its telluric parent shall have become solar in position and function, then, by a careful study of its specialities, we may perhaps attain to some additional knowledge of the past condition of our own earth, and so perhaps be enabled to offer a few suggestions for the possible solution of those organic and other problems which are presented on a survey of the globe, and the facts in geography, botany, and zoology, which it offers to our notice. Now, the most marked speciality of the moon as contradistinguished from the earth and planetary bodies proper is, that she does not revolve on her own axis but that of the earth. In relation to the latter she is a fixture, saving her libration, like the segment of the rim of a cart-wheel, which always presents the same inner surface to the nave, indicative of the fact that she is still decidedly at the embryonic as contra-

distinguished from the infantile stage of cosmic existence. The result of this fixity of position in relation to her centre of revolution is, that any aqueous or even aerial fluids which she may possess, will be driven by centrifugal force to the side opposite the earth, leaving the face exposed to our observation an alternately burnt and frozen desert, whereto that of Arabia or the Sahara is a blooming paradise. Now, whether the moon has or has not an aqueous ocean at present, such a constant exposure of one side only to the especial influences of her more immediate primary cannot fail to produce very important and lasting results on her cosmic development, which again cannot fail to eventuate in some organic specialities attaching to the flora and fauna of her future planetary existence. Have we in this any key to the diversity of type clearly observable in the same latitudes, and even on the same isothermal lines, when we pass from the New to the Old World, or even from the east to the west of the latter? In other words, though now a diurnally rotatory sphere, does the earth still retain traces of the time when it was an embryonic satellite, whose fixity of position in relation to its primary produced results in relation to its structure and functions as a telluric organism, which remain as lasting bequests to the present hour, though it is so long since their producing cause ceased to operate? Can we in this way account for the speciality of the Old World in relation to the New? Does it afford any explanation of the more advanced stage of its organic structures, of their being, at least, a geologic age before those of the western hemisphere? Does it in any degree underlie those ethnic areas to which the attention of anthropologists is being now directed, and which, in their steadily operative influence and cumulative effect on structure and character, threaten to modify, if not destroy, the colonial populations, which otherwise present so fair a prospect for the future both of America and Australia?

We have thus descended from the earth as a cosmic organism, discharging telluric functions through relatively inorganic instrumentalities, to the earth as the common mother of vegetable and animal life; these superior kingdoms, however, when contemplated from the cosmic standpoint and viewed collectively, being still telluric organs, the first for the discharge of vascular and the second of muscular and sentient function, the cellular structure of the earth of course necessitating that they should be placed circumspherically, like the strata of her mineral kingdom on which they repose, or her aqueous and aerial oceans in whose depths, according to their several requirements, they exist. Now, it must not be supposed, as we have already remarked, that the mineral kingdom is absolutely inorganic; it is only relatively so. Stratification is telluric organisation, while in crystalisation we

have the transitional stage to vegetation, so beautifully foreshadowed in the fernlike structures which we find woven by the fairy fingers of the frost elves on our bedroom windows in the winter mornings. What, indeed, is a lily or a rose but a flower-gem formed by the mysterious processes of vital chemistry, that covers the fields with daisies in the spring as the inorganic robes them in snowflakes at a later season, each being but a process of universal vitality in the discharge of its manifold functions of synthesis and analysis, which we sometimes term life and death.

And thus we are brought to the great questions of organisation and vital function, the former being obviously an instrumentality for the discharge of the latter. We have already spoken of cosmic organisms and cosmic life, the former being probably more advanced and the latter more intense than would be at first supposed even by those who admit their existence, what we call systems of stars being obviously stellar aggregations, whereof the constituent celestial cellules have been already woven into incipient structures, in which a slow vital circulation of their radiant fire-cellules is already perceptible. The enormous magnitude of the starbank with which we are more immediately connected and the incalculable distance of those more remote, place them practically beyond the reach of minute observation, so that as yet we can only vaguely surmise the character and aspect of these titanic organisms slowly forming in the vast spaces of the empyrean. As far, however, as our most powerful telescopes have yet plumbed the heavenly depths, we may affirm that they are of the simplest order, being devoid of complexity or specialisation, and so probably rudimentary and initial, the preparation for and the promise of higher types of cosmic being yet to come, and whereof, as the laws of life and growth are one, whether on the telluric or the cosmic plane, we have probably the faint adumbration and feeble prophecy in the more advanced organisms of our own earth-sphere.

It is not until the universe is thus contemplated as a vast unity, the realisation of a divine idea, an organic integer, pervaded by the same life and subject to one will, and so the harmonious expression of the same laws, that we begin to comprehend the importance of any one province as an illustration of every other, the diversity of their respective planes being duly considered. If, indeed, there be any one feature in the universe, as known to us, more striking than another, it is the union of grandeur of design with simplicity of plan and directness of operation. It has been said that in Nature there is no waste, and, we may add, not even of thought. Here, too, as in history, there is cycle and epicycle, the small being the draft of the large, and the large the reproduction of the small on a vaster scale.

And, we may add, that it is by the study of these correspondential scales, when the laws of their constitution and relation shall have been mastered, that we may hope, as on a Jacob's ladder, to mount heavenwards to the sublimest heights of thought and knowledge, now lying, to all ordinary appearance, hopelessly beyond our ken. The time for a full and effective application of these principles has not yet arrived. We do not, for example, yet know enough of our own limited earth-sphere, still obviously so immature and embryonic, to advance with any confidence from its animate scales to those of the sun, even granting that he is a matured cosmic cellule of the same species as the globe we inhabit. Still less could we presume to define the organic structure and functional power of those stupendous astral organisms, whereof, as in the case of our own starbank, suns are but the constituent molecules, or perhaps we might say ultimate atoms, of course on the cosmic scale. We only know that the same Mind that designed the animalcule and its environment has also designed the sublimest structures of the cosmos, and that unity of design and simplicity of means are the all-pervading characteristics of his workmanship, whether on the limited area of a leaf or the practically limitless expanses of the empyrean.

As this subject of correspondential scales and correlated groups is but imperfectly understood, we will here make a few remarks upon it, which, however, must be regarded as simply suggestive and illustrative, not exhaustive, in accordance with the character of these papers throughout. The mineral, vegetable, and animal kingdoms are simply successive planes of being, differentiated by the degree and intensity of the life-power wherewith they are pervaded. So, correspondentially, the classes, orders, and genera of the two latter, are simply manifestations of life-power in successive degrees of force and intensity, acting through organic instrumentalities of ever-increasing complexity and specialisation, the whole being but diversified though harmonious parts of the one great cosmic organism, and differentiated because variously adapted members for discharging the manifold functions of one divine life. Primarily, it is this unity in the cause which produces such similarity in the effects, the several provinces of the universe being congruent parts of one harmonious whole, and that whole the faultlessly constituted manifestation on the sensuous plane, of one absolutely perfect mind.

Let us illustrate our meaning by running a parallel, for which, again, we are largely indebted to Mr. Burke, between some obviously correlated groups of mammals and birds. There are, for example, the felidæ and the raptores, the canidæ and the corvidæ, the ruminants and the gallinæ, and perhaps we may add the pachydermata and the palmipides. To give these groups their English names, or rather to render the illustration plain by

individual instances, is there not a marked resemblance between tigers, panthers, and other creatures of the cat tribe and our night owls, whether as to colour, habits, or food? And might we not run a similar parallel between the turkey and the ox, the guinea fowl and the deer, the cock and the goat or sheep? And is there not a certain resemblance between the duck and the pig? Sometimes we can run these parallels down even to the articulata. Thus, for example, the parrot has been said to have its representative in the monkey, but it is equally reproduced in the beetle. So the diurnal raptores find their insect counterparts in the libellulidæ, the dragonfly being an eagle of the sun on a small scale, and in an inferior division of the animal kingdom.

Now, it must not be supposed that running these parallels and the discovery of these "representative affinities," as they have been termed, is a mere matter of amusement. They do more than gratify an idle curiosity; they prove suggestive of most important conclusions. Thus, for example, in comparing the felidæ with the raptores, we find that they only represent the nocturnal division of these birds of prey, or, as we have already said, the owls. The falcons are still without their quadupedal counterparts, and we are thus led to the conclusion that the quadrupedal scale is incomplete, at least in this instance, and if so, then possibly in many others. Similar remarks are also applicable to the canidæ as compared with the corvidæ. Nor is this all, for it is found that the latter are much more varied than the raptores, this greater diversity and multiplicity of genera and species in any order being due, apparently, to its greater ethnic age and consequent maturity. Of this, however, there is also another indication not to be neglected; we allude to the comparative maturity of the young at the period of birth. Thus, for example, the calf can see when it is born, and walk soon afterwards; while the cub of the tiger and the pup of the dog are blind and helplessly dependent on maternal solicitude for many days. So the chick can run the moment it is out of the shell, while the callow nestlings of the eagle require to be fed and nurtured for a lengthened period. We suppose it is almost needless to say that both beasts and birds of prey must be ethnically younger than the creatures which constitute their food.

Perhaps the reader now begins to understand something of the vast provinces of possible discovery which are opening before us, and will conclude that we do indeed stand but in the vestibule of the great temple of knowledge, whose hitherto dim and almost impenetrable vistas are being thus gradually revealed in the far-reaching light of analogy. It must not, however, be supposed that we are yet prepared for the full and effective application of this powerful instrumentality which, even on the basis of our existing science, would require the concurrent aid of many

diversely endowed and richly gifted minds, each contributing his especial quota of thought and knowledge, of suggestion and criticism. We would especially emphasise the latter, for as the work to be done is not simply the accumulation of facts but also the deduction of conclusions, our liability to error is twofold—that is, it may arise either from our data or our logic. We may misapprehend the facts or we may misuse them, and the most suggestive minds will possibly be the most liable to mistakes in either respect, for being filled with ideas, they will not improbably be unconsciously guided by them, in place of the stern though sublime realities which Nature presents to our observation. In this daring attempt at scientific synthesis, wherein a part of our labour will consist in the endeavour, from a survey of Nature's operations in the past, to foreshadow her intentions for the future, while discoveries are possible fallacies are almost inevitable, for the subject is so vast and has such far-extending ramifications, that the limited powers of the human mind will necessarily be incompetent to overtake it in all its grandeur, and though much may be known far more must still remain unknown, and we may add unknowable, by the poor, weak, initial type of earth's incipient intellectual kingdom.

We have spoken of aggregations as types of Nature or the common mother. Now, this is the stage to which vegetation has arrived. A plant or a tree is not, strictly speaking, an individual, but a congeries of individuals on the vegetable plane. It is the flower and the fruit that are individuals, characterised by definite form and determinate structure. One oak may have more or fewer branches than another, and the ramifications of its roots are equally variable, but the external form and internal structure of the acorn are definite and precise. Thus contemplated, the stem and branches are simply connecting tissues, powerfully developed and relatively important in proportion to the comparative insignificance—that is, germal immaturity of the individuals they unite. The common mother here, like Nature, completely overshadows her individual offspring. As the progeny are individualised the common mother diminishes in importance, of which we may see an instance in the mussel-bed, where the connecting tissues are insignificant as compared with the individual molluscs they unite. This overshadowing power of a common maternity is seen reflected in the family and notably in the hive, where the queen bee is the regnant mother of the entire community. We shall hereafter find the same principle manifested in the social sphere, where nations and churches represent and reproduce the maternal aggregations of the vegetable and animal plane. Now here again, however interesting or important these facts may seem in themselves, their greatest value consists in this, that they illustrate the great

and fundamental principle, that life on the organic plane commences with a predominance of the feminine element, and gradually advances towards masculinity with the lapse of time and through successive elevations of type.

This advance towards masculinity is effected through two distinctly appreciable, though apparently allied processes, a change in the relative magnitude, activity, and general importance of the sexes, and with this a corresponding change in the general character, that is structure and functions of the type, whereof they are the bipolar manifestation and embodiment. Thus, in many species of the gall insect the male is undiscoverable, so that he must either be very rare or non-existent; and it is well known, from most carefully conducted experiments, that aphides (plant-lice) will lay eggs and continue reproductive for many generations without males; while in other cases, as in the lernæa, the husband lives as a parasite upon the wife. Among spiders it is no uncommon thing for the powerfully framed and vigorously constituted lady to make an excellent meal off her dapper little beau, who is thus literally "eaten at a breakfast" apparently without compunction or remorse. As we have seen, the queen bee is a sultana, with her harem of male drones, and her large family of obedient and undeveloped daughters, the working neuters of the family. While even among some birds, such as eagles and falcons (proper), the female is larger and more courageous than the male. But in this higher division of the oviparous types the superiority of the female seems to terminate, the transition to masculine supremacy being very strongly marked in the larger size and more beautiful plumage of the male bird among some species, and in his power of song among others. This marked predominance of the female element in certain species of the oviparous grade of sentient being, is exactly what might be expected from the manner of their reproduction, through which they are so nearly allied to vegetables and their seeds—that is, to the negative and relatively feminine phase of the bipolar arrangement of telluric organisms into the vegetable and animal kingdoms.

To fully understand this, however, we must recollect that all truly formative, plastic and so *quasi* creative power, is essentially spiritual and divine, and thus, positive and masculine. And it is in proportion to the absence or presence of this element in any animate type that gestation advances from the oviparous to the viviparous stage, passing from insects, that lay their eggs and desert them, through birds, who hatch them by incubation, to marsupial mammals, that produce their young alive, but so essentially embryonic in character that they have to be nurtured long after birth in a pouch, which may be regarded as simply an external and imperfect womb. It is not till we come to the

higher order of placental mammals that the young are produced in a form akin to that of the parents, gestation in all grades below them ceasing while the young are still germal, as in the oviparous, or embryonic, as in the marsupial type.

The principle of which the foregoing instances are a manifestation, goes down to the profoundest depths and ascends to the sublimest heights of created and derivative being, which ever commences in the materiality and maternity of Nature, and gradually ascends, through successive transformations, towards the spirituality and paternity of God. It is from want of an adequate grasp of this great truth, that you find writers on natural history quoting instances of the superiority of the female in strength, beauty, or courage, at random, as if these instances were either exceptional or accidental on the one hand, or as if, when manifested among insects or birds, they should modify our opinions as to the relation of the sexes among mammals and even on the intellectual plane. Now, to fully understand the problem, it is necessary not only that we should bear in mind the successive gradations of being from the mineral up through the vegetable and animal kingdoms, and through the various classes and orders of the two latter, and more especially the last,—but that we should also remember the bipolar division into terrestrial and aerial phases, of what, in Swedenborgian phrase, might be termed each "discrete degree"—that is, distinctly marked plane of sentient being, to which we have already alluded in our remarks on the grub and papilio, the reptile and the bird, the quadruped and the man. For the first, as relatively negative whatever the plane, will have more feminine attributes than its positive counterpart, and hence for the purpose of strict and rigid, that is absolutely scientific comparison, the negative phase of each plane should be compared with the negative of that above or below it, and so of the positives in like manner. To render our meaning plain, if we would test the advance of sentient being towards masculinity, we must compare the grub with the reptile, and each with the quadruped, as conversely,—we must compare the papilo with the bird, and each with man. To enable the reader, however, to make this comparison with advantage, it is necessary that we should now go into the relative rank of different functions, and their varying proportion in the successive grades of the animate scale, as we shall thus be better enabled to test the essential character of these functions, and their relation to the telluric organisms and forms by which we are surrounded, and to whose operation we are subjected.

Sir Thomas Browne (who lived in the seventeenth century), in his "Religio Medici," says—"I do think that many mysteries ascribed to our own inventions, have been the courteous revelations of spirits."

THE PHILOSOPHY OF RE-INCARNATION.

No. VII.

THE conception of the Universe as a derivation from the Divine Thought, and of its arrangements as being consequently regulated by laws which, in virtue of that derivation, are inherent in the original Plan of its constitution as ordained by that Thought as its Creator, necessarily implies the fundamental dualism of Good and Evil, *i.e.* of the correspondential results of Right and Wrong as constituted, by the action of the potentialities of the Psychic element of the Universe, through conformity with, or opposition to, the ordinations of that Primeval Plan. Even were it possible for the Divine Being to create Creatures automatically incapable of doing wrong, *i.e.* of putting themselves in opposition with the Plan of the Universe, the very fact that the possibility of their doing wrong had been expressly guarded against in their creation would imply the existence of wrong-doing as a possibility. We see, therefore, that the idea of Right necessarily implies the antithetic idea of Wrong, as the idea of Wrong necessarily implies the antithetic idea of Right, neither of which ideas can exist except as the antithesis of the other; and we also see that the fact of Creation—necessarily implying the dualism of Good and Evil, *i.e.* of the correspondential results of Right and Wrong as constituted by conformity with, or opposition to, the Creative Ordinations—necessarily implies, for the Creature, the possibility of adopting one or other of the two modes of action which are thus seen to be, in the nature of things, inherent in its potentialities, and thus of bringing itself under the rule of Good or of Evil, *i.e.* of happiness or of unhappiness, as produced by the opposite conditions of existence which, in virtue of the Providential ordinations of the Universe, are the necessary, correspondential concomitants of those opposite modes of action.

We can only conceive of two kinds of rectitude—*i.e.* of conformity with the Divine Plan—on the part of Derived Existences; viz., the rectitude which would result from the subjection of a spirit to a fixed propension to conformity with the Divine Plan, in which case it would conform to that Plan automatically, without choice, and consequently without any appreciation of the quality of its own conformity; or, the higher kind of rectitude which would result from the spontaneous election of a spirit who, having been placed in a state of equilibrium in which it has been solicited equally to Right-doing and to Wrong-doing (*i.e.* to conformity with, or opposition to, the fundamental regulations of the Universe), has eventually been led, by the enlightenment of its judgment in regard to the nature and consequences of such conformity or opposition, to range itself voluntarily on

the side of the Right. The contrast between the indifference with which a parent would regard an automatic doll, however mechanically perfect within the limits of its mechanism, and the intensity of the interest and affection excited in the parental mind by the autonomic child whom, however wrong it may go in its childhood, the parent hopes to see going right in course of time, suggests the probability of a corresponding preference, over right-going automata, on the part of the Creator, of intelligences who have grown up, through their own conscious and spontaneous effort, to the nobility of correspondence, in the sphere of the Finite, with Its own perfection in the sphere of the Infinite. But the more carefully we analyse our own consciousness, the more clearly do we come to see—not only the intrinsic superiority of the excellence that consists in the enlightened, deliberate preference of Good and rejection of Evil to any merely automatic Goodness, if such were possible, but also—the absolute impossibility of creating creatures that should combine the capacity of endless progress (which must be the sole condition of happiness for Derived Existences) with the automatic incapacity of going wrong.

But the idea of a voluntary preference, on the part of a spirit, of the Right-doing which (putting the effect for the cause) we usually and conveniently speak of as "Good," to the Wrong-doing which we, in like manner, speak of as "Evil," implies the necessity, for that spirit, of being susceptible not only of the attraction of Good, but also of the temptation of Evil; and thus implies also, (as those opposing attractions can only be experienced by a consciousness containing within itself the impulses and the faculties whose exercise will lead to Good or to Evil according to the practical direction given to them by their possessor) the necessity, for each spirit, when it has attained to the self-consciousness which is the basis of free-will and responsibility, of finding within itself the dual impulses whose opposing tendencies will create for it the conflict which is the necessary condition of its ultimate victory over Evil; while the idea of Goodness (*i.e.* self-identification with the Divine Plan) as the result of the overcoming of the temptation to Evil (*i.e.* opposition to the Divine Plan) implies the possibility for each spirit—before the temptation to Evil shall have been finally overcome through the gradual transformation of those elements of its nature whose imperfect education, or want of balance among themselves, constituted its temptability—of a struggle of longer or shorter duration, and more or less painful from the necessity involved in it of doing violence to certain of its impulses: a struggle which is susceptible both of being lengthened, for each spirit, by the seductive influence of other spirits as ignorant and selfish, and consequently as apt to yield to temptation, as itself, and also of

being rendered still more painful by the disorderly action of those other spirits, whose wrong-doing produces an infinity of pain-creating conditions that become the abundant sources of various suffering for themselves and for all who come within their sphere.

The conception of Good and Evil as being the necessary fruition of Right and Wrong as constituted by conformity with, or opposition to, the Creative Plan, is an inevitable consequence of the existence of that Plan; for, if we admit the existence of a Plan of which the evolutions of the Universe are the gradual, simultaneous development, it is evident that the ordinations of that Plan must not only be the standard of duty, but must also be the rule of enlightened self-interest, for the Creatures who are the subjects of that Plan; because, as all the arrangements of the Universe are combined in subservience to those ordinations, the utmost effort in the way of opposition to those ordinations, on the part of the finite will of any Creature, can only result in placing that Creature in a position in which the tendency of those arrangements will be against it, instead of being for it, as would be the case in regard to all who are in conformity with them. In other words, the failure of the Creature to bring itself into harmony with the ordinations of the Creative Plan (whose aim is the happiness of all the Creatures of the Universe in which that Plan is inherent) can only place it in the condition of rowing against the stream, and thereby turning, to the production of its own unhappiness, the action of the Providentially-established currents of the Universe which, were its position, in regard to those currents, harmonious instead of being antagonistic, would be the instruments of its advancement and happiness. If it were possible for any spirit, through its own wilfulness, or the force of bad example, to shut itself out for ever from the happiness that can only result from the bringing of itself and its actions into harmony with the Divinely-appointed order of the Universe—a supposition doubly insulting to the Creator, as attributing to the finite will of the Creature a power of resistance superior to the attractive power of the Infinite Will that called it into being, and also as attributing to the Absolute Justice and the Absolute Goodness an abuse of power and a gratuitous cruelty that would be the negation of Itself—every intelligence possessed of a conscience would be bound, in virtue of the perceptions of that conscience, to judge and to execrate the Malevolence that would have called a soul into existence only to let it become the cause of its own eternal misery. But it being impossible, as we have seen, for the Divine Power to create other Gods, and conflict with the temptation to Evil being the indispensable condition of the attainment of autonomic Goodness by Derived Existences, the latter have no right to complain of

any amount of suffering or delay in their attainment of happiness which they—being placed in the state of equilibrium resulting from the opposing tendencies of their impulses and their reason, and constituting their necessary battle-ground—may bring upon themselves and upon one another by their own wilfulness, provided they arrive at length, as the result of that suffering, at the state of happiness which, had they been more docile and more reasonable, they might have reached by a shorter and an easier road. Infinite Power in the Creator being one with Infinite Love, and therefore pledged to secure the ultimate attainment of happiness by all the Creatures IT calls into existence, and there being no proportion between any imaginable lapse of ages and the unending duration we have before us, no amount or prolongation of terminable suffering incurred by a spirit in the course of its education can be considered as impairing the benevolence of the Creative Plan; for any terminable period of suffering will be so immeasurably overbalanced by the endless succession of the joyful "eternities" of the fluidic life, that it will seem as nothing to the perfected spirit from whose consciousness the suffering of its educational period will have passed away, leaving only the power of more appreciatingly understanding the happiness to which that suffering has led.

In the slow passage of the Psychic essence, from the state of amorphous diffusion in which it originally exists in conjunction with the universally-diffused Cosmic Matter, up to the point of its individualisation into distinct personalities, its latent possibilities have been developed into the rudiments of all the intellectual and passional aptitudes. For each of the innumerable multitude of bodily forms which, with the aid of the magnetically-acting Forces, it has successively elaborated from the inert material atoms which it has thus temporarily grouped together, *lived*—for the time being, and according to its degree—with the vitality of those forces, and consequently reacted upon, and modified, the portion of the Psychic element to whose directing power its formation was due; so that the state of the Psychic element, on the death (disaggregation) of each of the variously-qualitated bodies it has successively elaborated, has been proportionally modified by the reaction upon itself which it has undergone during its conjunction with that body. Through its own action upon Matter, and the reactions upon itself of Matter, in the mineral degree, the Psychic element has developed in itself, as we have seen, the first dim sense of accretion, resistance, persistence, and symmetrical arrangement of particles; through the same action and reactions, in the vegetable degree, it has developed in itself the power of assimilation and of rejection, and the rudiments of all the vital functions; through action and reaction, in the animal degree, it has fully developed

all the vital functions which Man shares with the animality of the planet, and the rudiments of all the mental and affectional faculties of the hominal degree. But the Moral Sense, requiring, as its necessary basis, the sense of personality, *i. e.*, the power of distinguishing the ME and the NON-ME, can only be developed in the Psychic essence after the individualisation of that essence into distinct personalities. Previous to that individualisation the Psychic element has no moral perception of Right or Wrong; and therefore no animal commits a moral wrong in yielding to the impulses of its nature, whatever they may be. The Psychic element, while incarnated in animal forms, has as yet developed no other springs of action than the animal impulses, which it unhesitatingly obeys, thereby learning the special lesson of sensation and activity which the possibilities and reactions of each of those forms is intended to teach it. In the experiences of its monadial, entozoarian, protozoarian, and infusorial lives, the Psychic element has carried on the lessons of its crystalline and vegetable experiences into the application of all the geometrical lines and forms, of which it has thus acquired the sense; as a coral, it has learned to agglomerate; as a nummulite, to pile; as a beetle, to roll; as a gasteropod, a pholage, a lithophage, a necropherus, a cossus, a cappanus, a modial, &c., to bore and to dig; as the mole and the rabbit, to burrow and to tunnel; as the spider and the silkworm, to spin and to weave; in its reptile and insect lines it has learned to protect itself with armour, or to wrap itself in warm clothing; as the fish, it has learned to swim; as the bird, to fly; as the animal, to run, to leap, and to climb; as the ant, the beaver, the megachilus, the bird, and the bee, to build and to roof, and, as the first and last of these, it has developed the earliest rudiments of domestic and social polity. To follow up this fruitful theme would be to write a compendium of the Natural History of the planet. If we study the habits and doings of any creature of the lower reigns, we shall find that it offers an exemplification of the rudimentary state of at least some one element of human life or labour; so that by forming the races of the animal kingdom into a graduated scale, we should obtain a sort of rudimentary reflex, or shadow-picture, of the various phases of human society, from the one-idea'd borers to the sagacious ant and the industrious bee, the likeness culminating in the highest race of monkeys, of which the male builds a comfortable hut for his wife (who nurses her baby in her arms like a human mother), and gathers provisions for her and for their little ones, whom he beats when they misbehave themselves.

The modes, forms, and conditions of the fluidic life, though declared to be in no sense *similar* to those of life in the material world, are declared to be *analogous* to them; the same

principles underlying both, and there being, between the people, things, interests, and occupations of the higher life, a relatedness analogous to that which exists between those of the earthly life. Thus the faculties, powers, and activities acquired by the Psychic element through the slow elaboration of the lower reigns, equally subserve the existence of individualised spirits in the higher and in the lower spheres; although, while undergoing the veiling limitations of fleshly organs in the material world, we are unable to form to ourselves any correct idea of the conditions of existence in the higher life, or of the modes in which the principles and faculties which constitute our life in the material world are applied in the fluidic world. In the higher life, spirits neither plough nor dig, neither spin nor weave, neither cook, nor build, nor trade; but the faculties which enable us to perform these labours in the life of earth are active, in modes not now imaginable by us, in the higher life; so that all the powers developed, in the Psychic essence, by the reactions of its preparatory incarnations in material forms, concur to constitute the basis of the activities of individualised spirits in all the future phases of their existence.

But it is to be especially remarked that not only the rudiments of all our appetites, activities, and industries, but also those of all our vices, are to be found in the creatures of the lower reigns. One tribe of ants goes to war with another tribe, for the sole purpose of making slaves of as many of the latter as its warriors can carry off, after which the latter live idly and luxuriously on the labours of their captives. The spider expends a world of skill and patience in entrapping its unwary victims. The carnivoræ fight each other, and devour their prey alive; and the cat diverts herself by playing with the terrified mouse before she eats it. The elephant treasures up the memory of an injury or an affront, and revenges himself on the offender, long afterwards, if opportunity occur. But in all these acts, though they contain the outer elements of human wrong-doing, the animal does no wrong, because, having no sense of moral fitness, it is clear of the essentiality of wrong-doing, viz., *the voluntary return towards the action of a lower phase of development, through the violation of the inner law, by acting downwards below the present standard of conscience.* The dog, when he fights with his fellow for a bone, does not know that he is selfish; he only knows that he wants the bone, and he takes it if he can, unconscious that he is trespassing on another's right. If angered, he wreaks his anger just as innocently, because he has no perception that anger is an evil sentiment. If he steal, and get whipped for stealing, he will remember the whipping, will associate it with the taking of what he wanted, and, if the dread of the whip be stronger with him than the desire for what he

would like to take, will abstain from taking it; but though he thus learns a lesson of prudence, he has no idea of its being wrong to steal. The tiger that tears its living prey to pieces is not cruel in the sense in which a human being is cruel who commits a murder, for it knows only the law of hunger, and has no sense of pity to stifle, no remonstrance of conscience to ignore. Effort being the necessary condition of the development of the latent psychic energies, and the law of gradual growth implying a lowest point of commencement for that development, it is evident that psychic effort, in its earliest stages, must necessarily be limited to the satisfaction of the selfish bodily appetites which are, as yet, its only modes of consciousness, and consequently its only springs of action. A moment's reflection suffices to show us that it would be impossible to develope energy, in those earlier stages of psychic training, otherwise than in its two primitive modes of activity, as attack and defence; and equally impossible to furnish to the Psychic element, in those earlier stages, any nobler stimulus than the dual desire to eat and not to be eaten. No nobler prompting than the desire of satisfying its bodily appetites and defending itself from attack—*i.e.* than the double stimulus of pleasure and pain—can be applied to the rousing of psychic effort in the animal degree, for the simple reason that the latent possibilities of psychic consciousness and activity have only reached, in that degree, the stage of the carnal appetites and instincts whose awakening constitutes the degree of development which expresses itself in the various forms and characteristics of the animal world. It being, therefore, impossible, in the nature of things, to develope the energies of the Psychic element, in its earlier stages, solely by gentle and painless means, we see that Strife, as exemplified in the internecine contests of the animal world,—though unlovely in itself, and productive of temporary pain to its victims—is an indispensable condition of the awakening of those energies in the early stages of psychic progress, in which, through the innumerable re-incarnations of the Psychic element in the variously-qualitated forms of the animal degree, every portion of that element is alternately exercised by activity and passivity, as executioner and victim, as feeder and food, undergoing—through the various natures of the bodies it is successively caused to accrete to itself and the various conditions of the lives it lives in those bodies—the opposite reactions of pleasure and pain, of satisfaction and disappointment, of desire and apprehension, of hope and fear, and thus acquiring impetuosity and cunning, fierceness and gentleness, promptitude and perseverance, and the rudiments of all other mental and affectional qualities: and we also see that, to draw, from the suffering of the animal world which is the inevitable concomitant and complement of the physical action of that

Strife—and which, though constituting a large sum in the aggregate, is very small in the case of each of the lower creatures, that have not reached the intellectual possibility of forecasting and regretting which increases so enormously the sufferings of each individual in the human degree—an argument against the benevolence of the Creative plan, is to misunderstand the nature, conditions, and intention of that Plan, whose aim—in the impossibility of creating ready-made perfection—is the self-development of sentient intelligences, by their own persistent effort, from the lowest point of initial germination up to the nobleness of the seeming autonomy that shall be the co-relative, in the sphere of Derived Existence, of the Absolute Autonomy of the Self-Existence which has called them into being.

ANNA BLACKWELL.

Paris, March 7, 1870.

ERRATA IN NO. VI.

Page 151, 3d paragraph, 10th line, for "well-contested" read "well-attested."
Page 152, 2d paragraph, 10th line, for "Autithetic" read "Antithetic."
Page 161, 2d paragraph, 8th line, for "equibrative" read "equilibrative."

AN EVENING WITH THE PROGRESSIVES.

How little is really known of the home-life of our prominent men. I was more than ever impressed with this thought a few evenings since, as I sat in the midst of a pleasant circle at the house of Andrew Jackson Davis, in Orange, New Jersey. Please don't misunderstand the word "circle." I use it in its literal, and at the same time pleasantly comprehensive sense, not at all after the manner of modern spiritualists—albeit this circle was convened at the house of their chief apostle. To those who have been at all interested in this comparatively new science, among its proselytes as well as its enemies, the idea seems to be common that the dwellings of professed spiritualists are grim shadowy sort of places—that table tippings, unaccountable knockings, and mediumistic phenomena are the order of the day—that these progressionists are in the world but not of it—that they consider it their duty to mortify the flesh by subsisting on oatmeal and Graham mush—in short, are as cranky and crotchetty in their home relations as a bad-tempered old maid bent upon getting married. How mistaken folks can be in this world. Imagine a two-story frame cottage, built in a rambling country style, surrounded by trees, neat, but exceedingly unpretentious in its general appearance, and you have the outside view of the house of this expounder of the new doctrine. The internal simplicity and arrangement of furniture corresponds exactly with the external. There is no striving after effect, no lavish expenditure of means, though it would be difficult to find a more comfortable, well ordered, and really unexceptionable establishment in the land. The pet room of the house is the study of Mr. Davis, and no wonder! God's sunshine drifts in through six windows, lighting up the fine engravings with which the room is adorned—casting plea-

sant loving glances upon the myriad volumes filling the sides of the room. A high desk in one corner, which conveys the idea of standing while writing, is the only article of furniture really suggestive of work. In every other respect the apartment radiates a *dolce far niente* influence, as soothing to the tired traveller as a mother's lullaby to a restless infant. At this desk Mr. Davis writes hour after hour without fatigue—and very rapidly, too, as his voluminous works give good evidence. Rapidly and steadily, one would suppose, in going over the list, and yet he is never hurried or flurried—always has an hour to spend with a friend, and always manages to make that hour pleasant as well as instructive.

"Here is where I do *my* writing," said Mrs. Davis, leading us to a neighbouring apartment, where stands the cosiest of little desks, every compartment of which is filled with books of reference, works of favourite authors, manuscripts, &c. The most casual observer cannot fail to understand that the presiding spirit here is an orderly one, whether of this world or the next. Mrs. Davis is a rapid thinker, naturally logical—reasoning from cause to effect, if not more intuitively, at least more sensibly than most women of apparently equal intellectual abilities. I was agreeably surprised when Mrs. D. informed me that Parker Pillsbury was expected out to "stay all night;" and, although I had run down only for the afternoon, this decided me in remaining over.

Who does not know something about Parker Pillsbury?—the staid, earnest, anti-slavery veteran, who has waged war for nobody knows how many years upon all kinds of tyranny and injustice; who fought slavery until it died—a dreadful death, to be sure, but one from which there can be no resurrection;—who, when that monstrous wrong was disposed of, immediately armed himself anew, and proceeded to do battle for the oppressed next in order, which Parker found to be woman; and there he stands to-day, on the platform of woman's rights, hurling the full force of his logic and philosophy against the oppressors of woman. May he live to see the fulfilment of his hopes in this as he has in the other.

"Why, Mr. Pillsbury," said I, as he entered, "I didn't know that you were a spiritualist."

"Well, who said I was?" he replied; "can none but spiritualists visit here? But then, after all," he continued, with that hearty good nature which endears him to all his acquaintances, "after all, I don't know but Spiritualism is about as sensible a doctrine as any before men. *I* like it." . . . .

"Parker, will you have a piece of beef?" said Mr. Davis, at the dinner table.

"Well—yes," replied Parker, a little hesitatingly; "but I was waiting for you to ask a blessing."

"Ah," said Mr. Davis, "I have no objection to the blessing, if any one at the table feels like it; but, according to my ideas, God breathed a blessing into this animal (pointing to the juicy steak before him) when He said, 'you shall be beef—and good beef—to bless the stomach of man.' I think, Parker, we can show our gratitude by partaking heartily."

"All right," replied P. P.; "but I always give everybody a chance to worship God according to the dictates of his own conscience. You see I have been brought up in that way, and, from the force of habit, kept quiet a moment." . . . . .

Moonlight flooded the pleasant apartment, and still Parker kept on with his interesting narrations. It was so still there, so quiet, so gloriously harmonious, that I could not help asking myself, "From whence does this soul-rest emanate? Is it the result of their peculiar faith? And I made bold to ask.

"Easily accounted for, my friend," said Mr. Davis. "We believe, we *know* that all the troubles and annoyances of this world are simply blessings in disguise. Whatever comes to mortal man or woman is the best possible thing that can happen to that individual. We take things as we find them, and don't quarrel about it. My nature needs this treatment, this discipline, for its progress and development—yours that. One plant requires a great deal of sunshine, another more of the gentle dew—another to promote strength must be constantly drenched, and so on through all nature and all natures. This philosophy we call 'Harmonial.' Then, again, love lives in this house. Mary and I—" and here the philosopher threw the little woman by his side a glance which entirely substantiated the subsequent statement—"Mary and I are perfectly content with each other."

"Yes—well," I queried, "but what if God should suddenly remove Mary; where would be the peace and harmony then? Wouldn't you feel that you had more than you could bear—that life was not worth living for? It seems to me very easy to have a philosophy for other people."

"Why, bless your heart," he answered, "that would be all right, and I should so recognise it. It would be hard, and I should suffer, but I should regard the separation as wise and loving, and just what I needed; but why do I make use of that word separation? We should be just as near each other as now."

"Oh, yes," said Parker, and it seemed to me the moonlight paled a little, and I instinctively drew my chair nearer the group, as the idea of returning spirits flashed across my mind: "The saddest sight in this world to me is a family of motherless little ones, and yet more than once I have said to the stricken mourner, and said it because I believed it, too, not simply as word of comfort, 'Your wife is just as near those babies as she was before this physical change, just as loving and much more powerful to help.' It is the strangest of all strange things to me how any one, with the least idea of another state of existence, can believe that in the grave, which contains the cast-off garments of flesh, is also buried all love, and tenderness, and sympathy. Oh, Death is not the horrid old bugbear he used to be, and I rejoice at the change."

In reference to the creeds and doctrines before the world, Mr. Davis said—

"They *are all* right. Every man must fight with his own weapons. I cannot use your hands or your brain, and that is one thing the masses do not sufficiently take into consideration. Look at Mr. Beecher, for instance. He is doing a grand work, and in a grand

manner. His platform is as broad and comprehensive as mine. The difference lies in the way he represents things, or more immediately in the manner that truth presents itself to him. Now, who would have Henry Ward Beecher any other man if they could? Not I."

To this they all agreed but the writer, and I ventured to differ audibly.

"Just see what magnetic strength that man possesses; I am dissatisfied with Mr. Beecher on this account, that he does not set apart one day in the week for receiving visitors. I know of men and women in great tribulation, who have called at his house time after time hoping to receive some of the consolation he dispenses so bountifully in the pulpit, and without the least success. A man who understands human nature as he does, with his peculiar and powerful magnetic sympathy, should do more in a private way for the poor disconsolates groaning under their heavy loads."

"You make a great mistake," said the seer. "There is just the difference between Mr. Beecher and the majority of pulpit orators that there is between an ocean and a fountain. Beecher is essentially an ocean. He must minister to the masses—to the *world*. Would you spoil the beauty and grandeur of the ocean by cutting it up into rivers and rivulets? No, of course not. That magnetism which you speak of as being so powerful would, if divided into bits here and there, be of small consequence compared with the immense good it accomplishes now. Let the man alone. Let him fight it out his own way; *he* knows what his mission is."

Strange to say that this view of the question had never before entered my mind, but it was impossible not to see the force of the argument, and I said softly to myself, "There can certainly be nothing very much amiss with a doctrine which inculcates the charity and brotherly love which seem to be the leading characteristics of this group. No cavilling, no back-biting, no censoriousness here. Delightful! and so it was. Life did not seem half so much a muddle and a failure as it had before (and probably will again) that night in the moonlit study of Andrew Jackson Davis. What is life without peace? But then Andrew says some must fight, and those whom God has provided with powder and shot must blaze away. If that is so, one might as well be resigned. And now one more look at the charmed circle. Parker grandly musing, his honest face lit up with a smile, which plainly said, "It is good to be here." Mary, encircled by her husband's arm, earnest and loving; Andrew, practical, resolute, at peace; and I—well I (only a photographer—a pen photographer I mean—no relation to Mumler) looked out into the moonlight, and tried to see—a spirit.—*Packard's Monthly.*

MR. L. N. FOWLER, the celebrated phrenologist, has had a most successful season at Dundee. His lectures were of more than ordinary interest, and large audiences crowded to hear the wholesome truths which he dispenses. Multitudes attended during the day to have private examinations, and a grand banquet, attended by many of the civic dignitaries, closed his visit. Mr. Fowler will lecture in the northern counties during the summer months.

PSYCHOLOGICAL PHENOMENA.

DISTURBANCES AT PORT GLASGOW IN 1864.

To the Editor.

DEAR SIR,—Last month I sent you a narration of some of those death-bed incidents, which, in the hour of sorrow and of trial, cheer the hearts of Christian disciples, and assure them that the gate to *the future life* is not shut but stands ajar, sufficiently ajar to admit of—under suitable conditions—the communion of saints—as well as the cantrips of earth-bound or disorderly spirits. Though the latter are often mischievous and apparently objectless, yet the fact of the occurrence of such objective phenomena, effects, in some minds, what any amount of subjective phenomena—however glorious—would utterly fail to accomplish. Of this class of phenomena is the Port Glasgow case, an account of which I communicated to the Dialectical Society as per enclosed. The appended particulars were not sent to the Society, but may be of interest to Spiritualists.—Yours truly, ANDREW GLENDINNING.

March 29th, 1870. ———

LETTER TO THE CHAIRMAN OF THE DIALECTICAL SOCIETY.

Port Glasgow, 20th September, 1869.

Dr. Edmunds, London.

DEAR SIR,—Your favour of 16th inst. came duly to hand, and I herewith send for your committee some particulars regarding the "ghost case." I drew it up to embody it in a paper for a society; the attested statement has not been published. If you wish verbal testimony as to Mr M'Cardle's honesty and uprightness, you can get it by calling on ———, Esq., London. . . . . .

At the time of these occurrences I knew nothing of Spiritualism, but some things equally mysterious happening in my house, led me to investigate the subject. A good many séances were held in my house—the mediums being intimate acquaintances who were also investigating. Some curious phenomena occurred without the formality of a séance, and sometimes when no strangers were with us.

But the only thing different from *the usual evidences* of the presence of an intelligent agency, was, that in course of a series of experiments to produce a spirit photograph, we had, what was to us, very satisfactory evidence of the possibility of photographing unseen forms, viz., the portrait of one of the mediums, described by "spirits," and by clairvoyants when in trance state, as the medium's *wraith* or *double*—taken by himself, and developed by me, *on a new glass plate*, the medium standing, during exposure, at the back of the camera, and his portrait appearing on the plate half-way between camera and back ground, *in the place and position* where he had been, a little before the collodion was poured on the glass.—I am yours, very truly, ANDREW GLENDINNING.

ATTESTED ACCOUNT OF THE DISTURBANCES.

In April, 1864, considerable excitement arose amongst the people resident in Scott's Lane, Port Glasgow, owing to noises which were

heard in an apartment occupied by Hugh M'Cardle, gardener, and his family. The knockings were heard almost nightly for about two weeks, and, after the rumour had spread through the town, large numbers of men and women assembled in the Lane from about 7 o'clock till 10 o'clock every evening. The stair, lobby, and apartment were often crowded, but the police occasionally passed through the Lane to insure order. I visited the house to investigate the matter, and obtained the assistance of Mr James Fegan, grocer. While waiting in the room for the commencement of the noise, Police Sergeant James M'Donald and a constable came in. I told the sergeant my object, and as he was anxious to expose the trick—if such it were—he consented to assist me. The knockings commenced about 9 o'clock, and continued for more than an hour. The first sounds were similar to what is made by scratching on rough boards; then knocking, as if with a heavy hammer on the floor, under the bed—which was situated immediately above the outer stair. Sergeant M'Donald and I took a candle, and went under the bed, exactly over the spot where the sounds were proceeding from. Mr Fegan stood at front of the bed. J. F. A———, Esq., and a number of persons were in the room, besides the constable. Being informed that knocks had been given as affirmative or negative answers to questions, we asked a good many questions, requesting that three knocks be given for *yes*, and one for *no*. The knocks were rapid and loud, and were often given before the question was quite finished. During any pause in the questions the knocks seemed to beat the air, "There's nae luck about the house." I whistled that tune, and the knocks became still louder and accompanied my measure. I whistled other airs: "Let us gang to Kelvin grove, bonnie lassie o';" "Scots wha hae wi' Wallace bled," &c., &c., and (beginning always with the second line) they kept exact time. We asked some questions in a low tone—*quite a whisper*—our position being such that no one could see our lips moving, so as to guess the nature of our questions, but it made no difference in regard to the knocks. As ten o'clock struck on the Town clock, each stroke seemed supplemented by a sound in the wall above the bed. We got a pickaxe and tore up part of the flooring at the spot where the knocking was going on; the sounds shifted position for a little, but at times they were the same as if a person were hammering heavily *on the edges of the hole we had made in the floor*. We examined minutely the floor, walls, ceiling, &c.; got the children (who were asleep) out of the bed, and lifted aside the bed clothes, mattress, bed bottom, and in short *did every thing we could think of* to discover, if possible, the cause of the knockings—others (amongst whom were police constables, and the superintendent), examined the lobby, staircase, and cellars; they likewise tried by knocking on various places *to produce similar sounds*, but without the slightest success.

ANDREW GLENDINNING, Port Glasgow.

16*th October*, 1866.—We solemnly testify that the foregoing statement is exactly correct.

JAMES M'DONALD, late Sergeant, Port Glasgow, now Inspector of Police, G——.

JAMES FEGAN, Grocer, Port Glasgow (now of Greenock).

STATEMENT BY THE FAMILY.

Port Glasgow, 16th October, 1866.

We conscientiously affirm, that besides the knockings which were heard by many people in the house we lived in, in April 1864, and besides some occurrences which were only known to part of us, there were various articles scattered about from their places (as if thrown by some person, although no one was near where they were thrown from), such as small pieces of coal, broken crockery, and potatoes. We also saw at times, at the back of the bed, the appearance of a hand moving up and down, and we sometimes tried to catch it, but could not, for however quickly we reached out our hands, it as quickly vanished, and we only felt cold air. And sometimes when the hours were striking in the Town clock, low knocks were made on the inner partition between the bed and the press. These things were seen and heard by some of the strangers and neighbours, as well as by ourselves. And we state solemnly, that we did not do any of these things, nor cause, nor allow them to be done; and that we have no idea whatever how to account for them, as they were all quite mysterious to us.—For self and family,

HUGH M'CARDLE.

Port Glasgow, 16th October, 1866.

We have known Hugh M'Cardle, gardener, for some time, and, to the best of our knowledge and belief, he is an honest, sober, industrious, straightforward, truthful man.

(Signed) ANDREW GLENDINNING.
JAMES FEGAN.

To the foregoing may be added as corroborative testimony, the following paragraph, the substance of which must have been communicated by some one who was in Mr M'Cardle's house on the evening of the investigation. I am not aware who—but it was neither Sergeant M'Donald, Mr Fegan, nor myself. A. G.

FROM THE "NORTH BRITISH DAILY MAIL," APRIL 21, 1864.

"The mysterious rappings in the house of Hugh Carl, Scott's Lane, continue to attract attention. On Tuesday night, several respectable inhabitants attended, and after sitting for a considerable time they distinctly heard, first scratching as if of a rat about the bed, and then rappings. Two gentlemen set to work and examined the bed thoroughly, to try to account for the knockings. One got on his knees and crept under the bed, and managed, it is alleged, to come to a preliminary understanding with "the ghost," as to how they were to interpret each other. One rap was to signify an affirmative, and two a negative. The gentleman seemed to indicate that he was able to hold intelligible communion with the ghost. He crawled under the bed and whistled, "Kelvin Grove," and the rather appropriate air in the circumstances, of "There's nae luck about the house," to both of which the ghost is said to have rapped good time. There were a number of people, including two policemen, in the apartment; the lobby, the stair under

the bed, and the lane opposite to the house were thronged with curious visitors; and care was taken to observe that no one rapped from the stair. The ghost is said to have made some strange revelations—one being that it was the restless spirit of one who had died about King Street some months ago. Whether the ghost or the visitors tired first is not said, but the *séance* was adjourned about eleven o'clock, the ghost promising to meet some of those present on the following evening. *We would not give currency to what must seem to be childish absurdity, were it not that the gentleman who is our informant was himself present, and distinctly states that he heard all that we have above described.*"

SEANCES WITH THE GHOST.

At the time the foregoing occurrences took place, sêances were being held in Greenock, where communications were often received in the following manner:—A zinc plate, like a clock-face, having round it the alphabet, digits, cipher, and a few words, was screwed to a corner of the table on which the sitters placed their hands or the points of their fingers; a steel spring was fixed on the reverse side of plate with a pin through the centre to which a pointer was attached; a cord leading from the spring was drawn tight, and fixed to a weight on the floor, so that by the motion of the table words were spelled rapidly—generally at the rate of forty to fifty per minute, and sometimes as rapidly as messages are read off from the electric telegraph. One evening the word "ghost" was spelled on this spirit telegraphic instrument. The question arose amongst the investigators, Who may this be? Is it *the Port Glasgow ghost?* asked one; the pointer instantly went to "yes."

The medium was a seer, and described the spirit visitor who was at the table as a little man, about sixty years of age; face apparently weather-beaten, like that of a seafaring man; dressed in monkey jacket, large boots, and sou'-wester hat. Conversation ensued between some of those in the room and the "ghost;" the latter declined to give his name, and the only reasons he would give for remaining about the house in Port Glasgow, and causing disturbances, were, that he had lived in the house, and he expected it to take fire about a given time which he named. Nothing of the kind took place. When asked by Mr F—— whether the adjoining house would be burned, he replied: "I did not lead you to suppose that the house was to be gutted." At various sêances in Port Glasgow and Greenock, he came and conversed: sometimes he spoke sharply, as when he said, "Now if you ask me that question again and blame me for losing your time, I will break the table foot." * At times he was serious, giving such advice as, "Make your heavenly Father the prime study of your life;" and, in reply to a Saturday evening question, "How shall we prepare our minds for the duties of to-morrow?" there was spelled in about eleven seconds, "Read your Bible now," indicating a chapter in John's Gospel. One evening an incident occurred which made a deep and lasting impression on the

* Breaking tables seems a favourite pastime with some ghosts when dissatisfied with the sayings and doings of the circle, especially when challenged to try it, and when insulting remarks are addressed to them by some waggish person. But I have never heard of them repairing the tables they have broken.

mind of a person present. In passing across the room the skirt of her dress touched the end of the table on which the instrument was fixed, the medium told her she had passed over the place where the "ghost" had been standing and working out a message; at all events, as she passed the raised feet of the table fell heavily to the floor and the pointer remained motionless. To the remark of the medium she replied, "The auld buddie!" The dial at once gave: "I had once a loving mother and a kind wife." As she returned to her seat the medium asked her to keep away from the table; she replied jocularly, "I will knock the auld fule down with my hoops." The "ghost" promptly responded, "The auld buddie is na an auld fule, mind ye that, madam; speak nae ill o' the dead." Mr. J——h G——y, remarked: "You should not be so *crusty*, but have mercy on our failings." The retort was as ready, "Crusty, eh! that's rather rich—it's ye who have no mercy on my failings; mind ye, I was an auld buddie, and ye are all young."

The "ghost" persistently refused to give his name or occupation, but stated that he had left the body about forty years ago, and was at that time about sixty years of age. I asked him, "Do the knockings indicate that you are kept to the house, or attracted to it—is there any thing I can do for you?" The reply was: "Ye can do nothing."

At one of the séances in Port Glasgow, a clairvoyant was magnetized, and her description of the "ghost" was quite similar to the one previously given by the medium in Greenock. Strange it is but true, that an old man named J—— S——, of the same general appearance and style of dress as described by the medium, lived in and owned the house where the disturbances took place; he died in 1820, being forty-four years previous to these events, and his age was then sixty-six years. On one point there is a difference of opinion; some say he had not a sou'-wester; while one old man, J—— K——, who was universally esteemed, and who was quite intimate with J—— S——, said: "Finely I mind him, going about with his sou'-wester on." However, we refrain from conclusions as to who made the disturbances; the object of them no one can now fathom. We believe it possible for another spirit successfully to simulate the appearance of the old man referred to; but, whether intended or not, the case has led several persons to investigate spiritual phenomena, and to pass from faith in a future life to the actual knowledge of it.

A man who lived in the same house in its better days—over twenty years ago—states, that at that time there were some mysterious occurrences in the house, but not of a noisy character, so the knowledge of them did not extend beyond his father's family. A. G.

DIRECT SPIRIT WRITING.

I HAVE the pleasure of reporting one of the most interesting séances that I have ever had the privilege of witnessing or seeing recorded. It was at the house of Mr. Everitt, 26 Penton Street, Islington, on the evening of Monday, April 18. Mrs. Everitt, medium, and ten sat at the table; the medium at one end, myself at the other, with Mr. Everitt on my right hand, and Mr. Haase on my left. Three sitters occupied each side of the table, making up the number in harmonious

arrangement. After reading, &c., the musical box was placed on the table, which kept time to the music in the most accurate and intelligent manner, varying the movements as the tunes changed, making advances towards one side and then towards the other, and uniformly stopping with the last note of the instrument by making an emphatic jump, even when, from want of winding up, the music stopped in the middle of a bar. Then the fire was darkened, and the lamp extinguished, and the dark séance commenced. "John Watt," the spirit who speaks in the audible voice at these circles, soon took up the tube and commenced speaking. He then carried it up to the ceiling, on which it was heard to scrape and rub firmly. Mrs. Burns acted as seeing medium, and described a male spirit standing behind Mr. Everitt, with the name "Robert" written on his arm. She mentally asked the spirit whether he had any relationship or affinity to Mr. Everitt, and immediately in response a white cord was projected from the head of the spirit to the front part of Mr. Everitt's brain, who at once recognised the spirit as his brother. Much conversation was carried on with "John Watt," who was very jocular and cutting in his remarks. He endeavoured to make the sitters laugh, as he said he got power from the breath and nervous excitement of those present. I felt very dull and drowsy, as I was weary with a hard day's work, and I so expressed myself to "John Watt," who in reply declared that I would have something to wake me up before I went home. After this the spirit voice ceased speaking, and Mrs. Burns discovered twelve little girls dressed in different coloured garments come into the atmosphere of the room, which was quite dark, and scatter flowers on the circle, the delicious perfume arising from which was gratefully experienced by the sitters. This was explained in spirit writing, seen by Mrs. Burns, to be a preparation of the room for further phenomena, and the seer now perceived a white vapour shrouding the room, so as to render objects dimly visible. The seer also read a motto on the wall enclosed in a wreath of flowers, "We come to bless you all," and observed three of the spirit children stand on each side of Mrs. Everitt, cross hands over her head, on which they placed a coronet of white flowers, edged with blue, and having silvery leaves. These matters were not perceived by any present except Mrs. Burns, though the spirit lights were seen by nearly all. Mrs. Burns then saw a large star, surrounded by ten smaller ones. A spirit placed one of the small stars on the head of each sitter, while the large star remained in space. Lights of different colours were seen to arise from each star, which was gathered up in a beautiful chord by the spirit. All at once a tat, tat, tatting sound was heard about as quick as the beating of a watch. Mrs. Everitt, who was in her normal state, exclaimed, with others, "They are writing again!" as a similar phenomenon had occurred the week previous. The time during which this tatting sound was heard was carefully computed to be about eight seconds of time. When it stopped the light was struck, and the following passage was found closely written in pencil:—

"Jerusalem being improved by David, who drove the Jebusites away, and enriched by Solomon, who added to Mount Zion the Temple and circumjacent buildings; the city was reduced by the division of the

tribes at his death to the capital of Judea simply, but in the next four centuries it was still further embellished and aggrandised, until the worship of false gods, the true sin of the Hebrew nation, a city replacing the law of Moses, the wrath of God fell upon the children of disobedience, and its fall was not far distant. In vain, under Hezekiah did Jerusalem resist the armies of Sennacherib; for it was destroyed soon after by Nebuchadnezzar; its inhabitants were carried away into captivity; sixty years later Cyrus permitted its re-establishment, and a theocratic government took the place of its monarchy. While on his march to Persia, Alexander spared it owing to divine interference communicated to him through a dream, as he then thought. From the sovereignty of the Logides after his death, it passed to the Seloncides, whose persecutions gave occasion to one of the brightest periods of its history, the devotion of the Maccabees, who succeeded in delivering their country, and governed it with glory. A quarrel between Hyrconus II. and Aristobulus II., who disputed its throne, brought to its walls the Roman armies, under Pompey, and then the Parthians, and then, again, the Romans, under Cæsar, from whom Herod by successful intrigue obtained authority to assume the honour entitling himself its king. Antigonus, the son of Aristobulus, and the last of the Maccabees, was scourged to death by Antony. It was in the reign of Herod the Great that Christ was born, and in the reign of Herod Agrippa, his grandson, that those events passed which have given to Jerusalem its immortal interest among Christians, the life and death of the Saviour, and the appearance of a new era destined to transform the world."

At the foot was written, "Do not touch it," as handling the paper would disturb the influence in giving more writing.

The light was again extinguished, and the paper placed opposite to Mrs. Everitt, and arrangements were made to count the time if the writing should again occur, as it did in a very short time. I counted to fifty as quickly as I could, and Mr. Bryant and Mr. Freeman estimated the time in seconds, and they agreed that fourteen seconds elapsed during the time the sounds continued. The light was again struck, when I read the writings carefully over, the spirits correcting me by affirmative and negative movements of the table; and as "John Watt" foretold, I was quite wide awake then. Here is the matter of the second communication, a fac-simile of which is given in lithography with this number. It was very difficult, however, to imitate the quaint pencil-writing so as to represent the blurs and corrections which the spirits had introduced. The Latin sentence at the foot is of particular interest, and we shall be glad if some of our scholastic readers will investigate the statement made respecting it:—

"Jerusalem next became apportioned for a time as one of the tetrarchies that replaced the unity of government under Herod; but the successive revolts of the Jews brought upon it capture and destruction by Titus, then afterwards by Hadrian, who drove the Jews entirely away from it, gave it the name of Ælia Capitalina, and desecrated the Christian shrines, and even the revered sepulchre of Christ, by introducing the filthy rites of the worst part of Eastern idolatry adapted into pagan

pantheism, under the title of Adonis. The once Holy City preserved its Roman name until the time of Constantine, whose mother, the Empress Helena, was the first to avail herself of her son's conversion to Christianity, and search for and restore the Christian monuments with a pious care. The subsequent capture by the Persian king, Chascoes, the release of the Holy Shrine by the Crusaders, and the final triumph of the Saracens, with the subsequent history of Palestine, you are no doubt familiar with. Every dynasty has left its stamp upon the city. The site is Melchisedec's, and all around speaks of the pastoral days—Zion tells us of David—the Temple platform, of Solomon—the towers, of Herod—the walls and bridges, of the Romans —the mosque, of Omar and the Turks—the holy sepulchre, of Constantine—the churches and monuments, of the Crusaders—the Mount of Olives, of the Saviour—the Valley of Hinnom, of the worship of Moloch—the Valley of Jehosaphat and its tombs, of the prophets and the kings, and of the wretched people who live in exile, and fear and trembling, beg to purchase permission to lay their bones there.

"There is a gate of the city on the eastern side of the Temple which is called the Golden, whence Joachim, the father of Mary, by the order of the angel of the Lord, met his wife Anne. By the same gate the Lord Jesus, coming from Bethany on the day of Olives sitting on an ass, also entered the city of Jerusalem, while the children sang Hosannas to the Son of David. By this gate the Emperor Herodius entered Jerusalem when he returned victorious from Persia with the cross of our Lord. Sir John Maundeville describes in his time (A.D. 1322) the marks of the ass's feet as being still seen in three places at the Golden Gate, the steps of which are of very hard stone; and Maundrell says below this gate, in the bottom of the valley, was a broad hard stone, discovering the prints made by our Saviour'sfeet, that was there to be a standing monument of the real existence and identity of the Lord Christ.

"This is another proof:—Sæwulf, 1102 and 1103.

"Jesum Nazarenum subversorem gentis contemptorem. . . . Cæsaris et falsum Messiam ut Majorum suæ gentis testimonio probatum est ducete ad communis supplicii locum ut eum ludibriis regiæ magistatis in medio duorum latronum cruci affigite I lictor expedi crucis.

"You will find this in the Ecclesiastical Books of the Jews."

After supper the room was again darkened, and the attempt was made to elicit from the spirits the means through which the writing was done in so short a space of time, with no one holding the pencil; as Mrs. Everitt was entirely passive during the whole of these proceedings, and the pencil and paper were lying in the dark on the table before her, she knew not exactly where. Nor was spirit-writing expected. Even if deception had been attempted, it would have been impracticable, as the second piece of writing was done on the other side of the paper on which the first was written, and was identified as the same paper after the second writing was produced. "John Watt"

explained that the spiritual elements of the paper and pencil alone were used by the spirits; that the writing was accomplished in the spirit-world, and the sounds heard were not produced mechanically, but were electrical phenomena resembling the spirit-rap caused by the ultimation of the writing into the physical sphere.

Thus we have before us some of the facts connected with a most unusual phenomenon, taking place under circumstances almost inconceivable; and a careful study of these statements will impress the thoughtful mind with the conviction that the means used in the evolution of these phenomena are in accordance with the invariable laws of Nature, yet laws that we are altogether unacquainted with, and belonging to a branch of science at present far transcending human experience.

The original writing may be seen at the Progressive Library.

J. BURNS.

LONDON, 22*nd April*, 1870.

A SEANCE WITH MR. CHILDS.

To the Editor.

SIR,—It is some time past since I addressed you. The spiritualistic experiences in Spain were scarcely worth recording; for, except at the house of Sr. Peron, in Madrid, I hardly had any opportunity of following up the inquiry in that country into these truly wonderful spiritual phenomena that are attracting the attention of the present age. I wrote you from Paris, giving an account of the interesting facts I had collected respecting clairvoyance, and further detailing that I had become acquainted with M. Dufayette, the patron of the Zouave Jacob, and had noted down numerous cases of cures that had been performed at the business place of M. Dufayette, at Rue de la Roquette. I have now to give you an account of an interesting séance I had the pleasure of attending at Mr. Childs', at the latter end of last month. I attended, by invitation, at the hour of eight P.M. at Offord Road. Some ten or twelve friends had collected, and among them Mrs. and Mr. Tebb. The former gave me a very interesting account of her *spirit-seeing*, and which only confirmed the fact that this faculty is becoming far more common than is ordinarily supposed. At about 8.15 we had all grouped together in the drawing-room of Mr. Childs, and after some few minutes of delay the gas was turned down, and the room darkened—at least to this extent, that I could not have discerned any moving object, though a faint ray of light stealthily found its way through the folds of the window-curtain, as if afraid to enter so dark a space. To guide the reader, it may be as well to outline the ground-plan of our relative positions. In the centre of the room was placed a large table; at its end was seated Mr. Childs, "the medium;" at the other end, and facing the fire-place, benches had been arranged—these were occupied by the company. On the first row of benches, all but facing Mr. Childs, I was seated; behind Mr. Childs were some instruments—a violoncello, violin, and a flute. After a short pause a husky,

Jerusalem next became associated for a time as one of the Tetrarchies that replaced the unity of government under Herod but the successive assaults of the years brought upon it captivity and destruction by Titus then afterwards by Hadrian who drove the Jews entirely away from it gave it the name of Aelia Capitolina and desecrated the Christian shrines and even the revered Sepulchre of Christ by introducing the filthy rites of the worst parts of Eastern Idolatry adapted into Pagan pantheism under the title of Adonis since then Holy City preserved its Roman name until the time of Constantine whose mother the Empress Helena was the first to avail herself of her Sons conversion to Christianity and search far and near for the Christian Sacraments with a pious care the subsequent capture by the Persian king Chosroes the release of the Holy shrine by the Crusaders and the final triumph of the Saracens with the subsequent history of Palestine you are no doubt familiar with

My dynasty has left its stamp upon the city the site is Melchisedeks and all around speaks of the pastural days Zion tells us of David the Temple platform of Solomon the Towers of Herod the walls and bridge of the Romans the Mosque of Omar and the Turks the Holy Sepulchre of Constantine the churches and Mausoleums of the Crusaders the Mount of Olives of the Samaritan the Valley of Kinnom of the worships of Moloch the valley of Jehoshaphat and its Tombs of the Prophets and the Kings and of the wretched people who live in exile and fear and trembling beg to purchase permission to lay their bones there

There is a gate of the city on the eastern side of the Temple which is called the Golden where Joachim the Father of Mary by the order of the Angel of the Lord met his wife Anne. By the same Gate the Lord Jesus coming from Bethany on the day of Olives Palm Sunday entered the city of Jerusalem while the children sang Hosannas to the Son of David By this gate the Emperor Heraclius entered Jerusalem when he returned victorious from Persia with the Cross of our Lord Sir John Mandeville describes in his time A.D 1322 the marks of the Cross feet as being still seen in three places at the Golden Gate the steps of which are of very hard stone and Fr Saewulf says between this gate in the bottom of the valley was a broad hard stone discovering the prints made by our Saviours feet that were there to be a standing memorial of the real existance and identity of the Lord Christ

This also is another proof

Saewulf 1102 & 1103

Jesum Nazarenum subversorem gentis contemptorem
Caesaris et falsum messiam ut majorum suae gentis testimonio probatum
est ducite ad communis supplicii locum ut cum latronibus regiae majestatis in
medio duorum latronum cruci affigite Victor expedi cruces

you will find this in the Ecclesiastical Books of the Jews

This piece of writing consisting of 501 words was written without human intervention. No hand held the pencil. Mrs Everitt, Medium. April 19th 1870. It was done in 14 Seconds.

The following persons were present and signed their names to this declaration:-

Joseph Freeman.
Annie Freeman
Thos R Bryant
Mary B. Bryant
S. Everitt

W A. Everitt
James Daas
A Burns
J M. Peebles
J Burns

Human Nature. May 2, 1870.

unpleasant voice was heard to the right of the medium. This voice then developed, and the name "*Amos*" was given as that borne by the invisible; then to the left of the medium a voice in a decidedly Irish brogue was heard. The voice said that *Dennis* of the Emerald Isle was there; then another voice was heard behind and above the medium; and finally a squeaky female voice, indulging in the name of *Penelope*. It would be fruitless to follow what happened in its chronological order. Suffice if I give you the salient features as they presented themselves that evening. First, then, after these voices—first one, then two, and at times three voices had spoken, all at one moment of time—some music was played, Mr. Childs holding a flute (as he afterwards informed me) at arm's length, and simultaneously a voice was heard such as would be produced by hard breathing upon the teeth of a comb. The voice *Dennis* now proposed to recite a part of the Ingolby's Legend, and certainly our unseen friend had his part well by heart, and appeared to enjoy the recital as much as any one of us. The unseen friend, who called himself *Amos*, then asked who I was, and on being told "Mr. Jencken," the reply came—"Yes, I know him, but he looks so worn." "You will be a medium—they are preparing you for it." On being questioned to explain, the voice said—"I see a white light that surrounds you—it emanates from the head. I can see also a light surrounding the lady who sits behind you." "This is all I can explain; I see the light and feel the influence that proceeds from you." I was then asked, "Are you inspired?" I replied, "Not that I am aware; my hand is moved at times to write, but I doubt my own powers." The conversation then varied, riddles were put, and solved on our failing to answer them. Our shortcomings appeared to excite much merriment with our unseen companions, who rather appeared to relish the idea that "learned counsel," as I was dubbed, should be puzzled with seeing the connection between the Prophet Jonas and the "water profit" of a milkman. The interest in the evening, as far as I was concerned, however, centred rather in the variety of voices, and their utterance at one moment of time. I counted four voices simultaneously heard; one soft voice was whispered, and appeared to be uttered close to my right hand; and my neighbours said they, too, heard it. The question then arises, Could any self-deception be possible? As regards Mr. Childs and his brother, no motive exists for any trick; guests are received gratuitously, and every opportunity offered for thorough investigation. I for one, then, am quite prepared to admit the *bona fides* of the manifestations; and taking this view, I may be allowed to add that the phenomena produced at the sèances at Mr. Childs' add to the material of experience every day is now bringing within reach of those who follow up the inquiry of spiritualistic facts; watching their progress, at times decadence, but establishing, with all their varying changes, and at times perplexities, the stupendous fact of the actual presence of an intro-existing material world, so related to the one we live in that every now and then, under given conditions, points of contact can be established, and the veil lifted that shrouds our future.

April, 1870. H. D. JENCKEN.

A CURIOUS VISION.

To the Editor.

SIR,—Kindly permit me to mention to you a circumstance, interesting in its mysterious nature, that occurred in my own life. In the spring of 1857, I became aware of the presence before me, mentally, of a word, singly, and alone, recurring at intervals day and night to me—unsought, apparently most unaccountable, was its presence; I heard it as if pronounced with distinct, earnest, yet quiet tone by myself. This is the word, "Lucknow." Often I thought it strange that nothing would drive it away. It came to me as the albatross comes to the ship at sea. The bird remains with the vessel, has nothing apparently in common with it or its crew, yet for an unaccountable reason it accompanies the ship for a period, goes as it came, no one knowing whence it comes or whither it goes, or for what reason it was there. Once I thought—Lucknow! what have *I* to do with Lucknow! I have no relatives there, at least I think not; it is a town in India—*if* I had a *son* there, and distress near him, I would not be surprised at this visitation; what *can* it mean? Again I reasoned with myself, "Suppose that I were to do (in this city) as the prophets of the Lord did in olden times, go forth into the streets and give utterance to the word Lucknow! with earnest quiet demeanour, I would be arrested as insane, and placed in custody. There has no message come with that word to me, the word alone is here with startling fixedness." After a period I ceased to wonder much more about "Lucknow," I forbore mentioning the circumstance to others than my husband and elder daughter, and though having an active bustling life, being rarely in solitude, surrounded greater part of every day by my children and servants, my strange visitor never left me long. I think a month passed with me thus, when gradually the name of that celebrated city faded away. Why did it please to come to me? Before the close of that year all Europe spoke and thought of "Lucknow."

"EUPHEMIA."

Edinburgh, 2nd April, 1870.

WHAT CURED HIM?

IN *Daybreak* for March a case of cure by will power was recorded, and a correspondent taking advantage of that means of relief, gives the following account of its operation upon himself. We may remark, that Andrew Jackson Davis gives in his "Harbinger of Health," full instructions for the cultivation and exercise of the will-power for the prevention and cure of disease. We take great pleasure in reprinting such facts, as also the thoughts and theories which may be promulgated concerning them. Our correspondent states:—"Since I have adopted the fruit diet, I have lost the frequent repetition of bilious attacks to which I was at one time a martyr; but on Wednesday afternoon last (I suppose from too close application to business and want of usual exercise), I found one of those attacks coming upon me. I began at once to try the wet bandages, but it still continued till the following afternoon, entirely unfitting me for business. It struck me when going in to sit by the fire awhile, that I would try the will-power cure, as instanced in March *Daybreak*.

Accordingly I fixed my mind, as well as the pain in my head would allow me, though with difficulty, desiring that Dr. Newton should this time be impressed to transmit his influence to me. To my utter astonishment, in from four to five minutes, I found all traces of the pain gone, and I sat down and ate a hearty tea, and have not found a trace of my distressing malady since. The cure has had such an effect on my mind that I cannot forget it. I am wondering all the day what it can be. I have had (unfortunately) too much experience in those attacks to know that they have *never left me like it before;* and, supposing it to be a coincidence, it is curious that the lapse of time between the appeal and cure was about the same in *this case* and the one I refer to in *Daybreak*. It has occurred to me since, that when Mr Young of Swindon, laid his hands on me whilst on a visit here, he might have established a connection between Dr. Newton and myself. At all events it is a fact, explain it as we may."

WILLIAM HOWITT AGAIN.

When I attended Greenhills School in my A-B-AB days, the boys, who came different roads, occasionally had dreadful feuds as they separated at the "school-road end" to go to their respective homes. Those who came from Lugtonridge felt it to be their bounden duty, as incipient men, to soundly pelt with mud, stones, snowballs, banter and nicknames, the boys who came from Nettlehirst; and these, again, could do no less than valiantly return the charge. As "the boy is the father of the man," we need not be astonished if such obstreperous phenomena are to be met with occasionally in "children of a larger growth"—even of an age on the wintry side of maturity. Dear reader, if you are a boy who has the misfortune to travel to school by the road from Nettlehirst, you may be certain to meet a message of tangible greetings from your compeers who come from Lugtonridge, especially if they are *bigger lads than yourself*, or more numerous than your companions. And what reason can the assailants offer for attacking you? Simply this—Fate has destined you to travel by a different road to school from that of some of your class-mates. But after the battle is fought, it turns out that there is no virtue in valour; for, if your opponent had not been convinced that he was stronger than you, he would not have dared to enter the contest. Hence, in cowardice we find the secret of conquest. Greater far is the victory of him who can drop the murderous stone from the sling of resentment, amidst the thickening storm of bitter feeling and painful thrusts.

This simple illustration must be borne in the reader's mind, as intended to cover a great many points in the paper, to which this is some reply.

It is now Sunday morning, the sunny seventeenth of April, and I have read for the first time William Howitt's say about me in this month's *Spiritual Magazine*. I had heard of it before, but I am not quite so hasty as my "venerated senior" seems to suppose; so I could afford to wait, and I find I have lost nothing by the delay. Now "my friend" (for Christians are the friends of all, especially those that

"revile" them) does not travel the same road to school as I do, yet I do not see that I can afford to throw stones on that account; and I do not write for the purpose of having a fling at W. H., but simply to expose a few principles and facts on public grounds. In the first place, I did not "taunt the Christian spiritualists," I merely stated a fact. A "spiritualist" is the subject of inspiration, and the product of inspiration is originality—a fresh revelation of truth into the general mind. The paragraph in which the "taunt" occurred was commenting on the *fact* that the American spiritualists were indeed the subjects of inspiration, had produced an inspirational literature which had made a respectable position for itself in a few years. But who ever heard of an inspirational "Christian" spiritualist? With such a person the inspiration of to-day is "the obscure babblings of unknown spirits." * To read old books and cobble new ones together, like a needle-woman making a patch quilt, is not a very exalted intellectual occupation, however useful it might be, or to write down in tedious platitudes the insignificant side-play of a stereotyped spirit-circle. But this is all that our "Christian" spiritualists have done, and the knowledge is painful to them, but their pride will not allow them to admit it. I am certain I did not mention names in my "taunt," not even W. H.'s, but see how eagerly he rushes to the defence. He thinks I made a mistake in assuming a personality from a sentence in which my name is coupled with such scenic expressions as "the vaporous abyss of Paganism," and other mild Christian similes; but he must have been much more deeply mistaken in feeling the hurt of a remark in which his name is not mentioned, nor his opinions cited. But the fact referred to in the "taunt" is patent to all who know anything of the literature of Spiritualism. There is no book of the Christian spiritualists that *has reached a second edition*, with one or two exceptions, that I know of, and the most of them have been bestowed on friends, or sold off at a reduced price. But look at the triumphant career of the inspirational spiritual literature. Andrew Jackson Davis' "Divine Revelations" has attained to nearly forty editions in America and other countries. J. M. Peebles' "Seers of the Ages," a work but of yesterday, has the fourth edition now in the press; and the works of Hudson Tuttle, Professor Denton, and others, enjoy a similar success. Here, then, is exploded one of the eggs in this mare's nest. Mr. Howitt should have been more prudent than to risk it, *the shell is so very thin*.

Mr. Howitt takes refuge behind apologies and excuses that are far from being ingenuous, and begs his positions in a manner that excites pity. He does not seem to see that warring against "Anti-Christian" Spiritualism is virtually warring against Spiritualism itself, and he takes it for granted, in the most complacent manner, that what he calls "Christian Spiritualism"—which is just another name for his own opinions—should be every man's rule of faith. What charming modesty, what profound logic, what a brilliant specimen of the "charity that vaunteth not itself!" William Howitt may be right, or I may be right, but he gives himself and the world no opportunity of settling that important and fundamental point. To doubt is to be

* W. Howitt in the *Spiritual Magazine*, April, 1870.

condemned to scurrilous invective by the "charity that thinketh no evil," and to prove a hostile point is to bring down the assaults of the meek ones, who are "not easily provoked." (By the way, my "taunt" must have been no small matter after all.) Denunciation is a pitiable mode of discovering truth; but let the Christian spiritualists come fairly forward in the love and spirit of truth, and it will prove advantageous to all parties that a division of opinion exists.

I did not say that *I* regarded the "charge of not being a Christian as a brand of the blackest dye." By no means, I merely said that it was the "blackest religious stigma that can be attached to any man in this age and amongst this people." It is not in *my own* estimation that the stigma is black, nor does it matter, for a man's private opinion of himself cannot hurt his reputation; but it is from the fact that the term Pagan is "a stigma" in the eyes of the people of this country that the kindness of W. H. in applying it is so manifest. It is, moreover, a well-known fact that since I first became acquainted with Spiritualism, I have most heartily identified myself with the American books, mediums, and modes of action, and as a people, I consider them quite as worthy of imitation as the Jews or British priesthood. In short, I am a thorough-going whole-souled spiritualist, without creed or bias of any kind, seeking truth on "Christian or on Pagan ground," and to this alone I attribute any success that I may have had in the cause of Spiritualism. Neither have I "asserted" myself a "Christian," though I could see no objection to the historical statement that Jesus had existed and that goodness was a possibility of humanity. God, religion, and spiritual life and truth are the dower of my soul in common with all mankind, and I don't choose to shut myself up into an obsolete chamber of thought with those of such blunt perceptions that they mistake a "brother spiritualist" for a "besotted navvy."* And further, I hereby declare myself ready, at all peril, to do what lies in my power to sever religion, Spiritualism, and humanity from the censorship of individuals, be they great or small, many or few, learned or ignorant, meek or conceited, who annex unto themselves every virtue, social, intellectual, and spiritual merely because they label themselves with a meaningless title.

William Howitt is "so long-suffering and kind" that he can see no good either in my motives or acquirements. He cannot dissever the demolition I gave to his written matter from an attack upon his person. The man William Howitt I have spoken of uniformly in terms of the highest respect, which he gracefully received as a sarcasm; but his magazine articles—ah! that is another matter. Nor did I accuse him as a writer of "tortuous logic" or "prevarication and gross misconception," but I did worse, I proved it, and I fear I am behaving no better in the present instance. I have made no accusation. I simply analysed his own words, by which alone he must be estimated.

How does W. H. know that I require "a great deal more reading before undertaking theological polemics?" This is a barren waste that I have never been foolish enough to enter upon, any more than "theologic criticism," which W. H. declares "might occupy him and an

* Mr. Howitt in *Spiritual Magazine* for April.

opponent for their whole lives, and leave them just where they were." Spiritualism entirely supersedes these old, dry water courses; and I would, with the best feeling possible, remind my censor of Burns's famous admonition to the "deil," to "tak' a thocht an' men'"—leave these old-fashioned paths, and take to Spiritualism pure and simple; at least refrain from adulterating the genuine article with the "old wine," and condemn every one who will not drink thereof and declare it the fruit of the "true vine."

With a charity that is not at all "puffed up" by pedantry, W. H. insinuates that I am a very ignorant man, and therefore "dangerous"—I hope only as the opponent of error and intolerance. But this point is of too grave a nature to be passed over in a humorous manner. What does it imply? That God cannot reveal himself to man except through so many hundredweight of books! Was there ever a more ridiculous assumption or ugly image of pedantic Atheism? If such a suggestion is not the very antithesis of Spiritualism, nay of religion itself, then I am worthy of all the intellectual derogation that W. H. can pile upon me from his ample resources. I am always ready to explain myself, and have much pleasure in giving my reasons for advertising *Human Nature* as the only organ in England devoted to the *scientific* and *philosophical* investigation of Spiritualism. The method followed in *Human Nature* is eminently scientific, as it seeks to base Spiritualism on the well attested human experiences of to-day instead of on the mythical Chrishna-Christian fables of the long ago. Its aims are philosophical, as it endeavours to attain to results in truth, uninfluenced by creeds, traditions, or sectarian prejudices, and I feel that I am honest in these claims. I am also certain that the editors of the *Spiritual Magazine* are not prepared to follow these definitions, and consequently my advertisement is just not only to myself, but to them.

I may be censured for introducing a business matter into this paper, but I must plead in extenuation that W. H. has alluded to a business which is no business of his. I refer to the sentence in which he states that my advertisement of *Human Nature* "is a gross injustice to the *Magazine* itself, which is entrusted to him for publication." I gave up no right in accepting the publication of the *Magazine*, which I advertise freely, and have done so since I took up this literature. I got together a subscription list of 150 copies monthly before I was publisher. I advertised on its wrapper, and paid for my advertisements. This was certainly something. The proprietors of the *Magazine* "entrusted" me because it suited themselves, and when it suits them to make a change they are welcome to take it away. By all means let them and myself be free, notwithstanding the insinuation that I should have my advertisements submitted to the censorship of W. H., because I am at present fated to be the publisher of the *Spiritual Magazine*. I may explain, that it is my interest to sell as many as possible. I get up the Magazine at my own expense and risk, taking the chance of getting paid from the sales; and I much regret that these have decreased by four or five dozen in last month, from what they were in January of this year. The Magazine has to suffer then from its contributor, not from its publisher, who has to pay for the indiscretion

of the Editor in publishing an article against the majority of spiritualists and spiritual ideas, and bringing into prominent notice the opinions, assertions, and declamations of one man, instead of sticking to Spiritualism and its legitimate inferences, as the title of the publication implies.

I have nothing to say against the *Spiritual Magazine*, "The Authenticity of the Bible History," or the "Stone of Moab." These agencies are our servants, not our masters. He who would shift the vital questions that underlie Spiritualism to these side issues, must be left in the rear. As a spiritualist my path is onward, in company hand in hand with all loving spiritualists; and William Howitt's epithets and assertions are cheap if they can purchase this. Every attack lessens his influence and strengthens mine. I never knew I had so many friends till this conflict. And yet, in harmony with many others of his statements, W. H. declares that his treatment has "given general satisfaction. But there is one exception," implying that I am the only objector. This disregard for accuracy of statement is so frequent in W. H.'s letters that a thorough reply to them would involve the disagreeable work of pointing out a fellow-creature's faults, which would be degrading both to him and myself. W. H. shall have to bear evidence on his own case, and I hereby offer to send gratis, on receipt of a stamp, a copy of the *Magazine* to any reader of *Human Nature* who may desire to read the mellifluous utterances of a distinguished "Christian" spiritualist. My ill health necessitated my silence for one month, which brought to me many letters of disappointment at my delay. All this will do good, however unpleasant it may be in the meantime. If Spiritualism is opposed there will be war. It is truth and must prevail. Spiritualism now, as in the days of Jesus, as at the Reformation, and amidst Christian persecution and intolerance in all ages, has stood its ground and conquered. It is science, it is the revelation of the Divine mind pourtrayed in human experience. How impotent the arm of flesh which would substitute its opinions in place of this mighty power. How poor the exchange that can be had in place of this light from heaven. Mr. Howitt is doing real service to truth, in allowing it to be shown side by side with his opinions. The antagonism must be even more unpleasant to him than to me, who am only full of thankfulness and gratitude, that it is allowed me to bear this testimony to truth and liberty.

J. BURNS.

BABOO KESHUB CHUNDER SEN.

A MISSION of an extraordinary nature has just been undertaken by a gentleman of Bengal in the East Indies, who has renounced the religious faith of his country and adopted a creed of pure Theism and practical philanthropy as his religious belief. This body was instituted many years ago by Rammohun Roy, and an educationalist, who laid the foundation of a church or association, known by the name of the Brahmo Somaj, to which we have made reference on previous occasions.

On a recent Sunday we attended the Rev. J. Martineau's chapel, in Portland Street, to hear this Hindoo preach, and we took the oppor-

tunity to make the following observations upon his phrenological developments:—

The coronal brain is remarkably full, culminating in firmness and conscientiousness, which are immensely large, and dominate the whole character. Self-esteem is well developed, and so is approbativeness, giving a high ambition and a desire for moral excellence and duty. Veneration is full, and benevolence but little inferior, if any, to the developments of firmness and conscientiousness. The spiritual and inspirational faculties are very prominent, and so are the reasoning faculties. The chief defect observable is in the perceptive region, and the sentiments and opinions of the Baboo indicate a predominance of the meditative over the scientific departments of the mind. He is dark and swarthy, with a short upper lip covered with a dark brushy moustache, the cheek bones prominent, and the lower jaw round and powerful. He is a small, compact, dignified, self-reliant, positive looking man, but manifesting great gentleness of manner and suavity, and respect and regard for the feelings and good will of others. He possesses a good voice, and speaks excellent English. He makes a few grammatical slips—faults which are amply compensated by his pure style and freedom from slang. His address was preceded by the ordinary Unitarian service, conducted by Mr. Martineau. This part of the proceedings was cold, formal, and wearisome,—a showy, intellectual flattery of "the Lord," which seemed to be pointedly rebuked by many of the remarks of the preacher who spoke afterwards. There is more salvation in the elastic voice of the lady who leads the choir than in a millennium of such cut-and-dried prayers. The Baboo used no Bible or sacred book; he uttered the sentence, "In Him we live and move and have our being;" and his discourse was a pious expression of the advantages of Theism as a practical living religion. He cherished the idea of God as a father, friend, teacher, and counsellor in all the affairs of life. He recognised God as a person in reference to himself and mankind. His conceptions were remarkably spiritual and loving; he did not touch upon any philosophical argument.

On Tuesday evening, April 12, a grand reception was given to the distinguished visitor in the Queen's Concert Rooms, Hanover Square. The spacious room was crammed, and excellent speeches were given by the Rev. Mr. Martineau, a Jewish Rabbi, several missionaries who had been in India, and others. Mr. Sen, as some preferred to call him, gave a long speech, complimenting England on the benefits which Eastern civilisation has received from intercourse with the West. He then referred to religious matters, the advent, the rise and progress of the religious movement with which he is connected. It was not, he said, merely theological, but radical, educational, and redemptive in many respects, by doing away with caste, elevating the position of woman, and introducing a regard for improvement and progress. He dealt some heavy rebukes to Christian England for sending out such bad specimens of Christians—missionaries, traders, and sailors, who devastate his great country and bring reproach upon their own. He saw in Christ a beautiful ideal of life. He could read in the Bible many very good things. He thought India would be the better for

reading the Bible and for studying the character of Christ, but he considered that this could be done far better without the dogmas and doctrines inculcated by Christian sects. Though appreciating in the most liberal manner possible the beautiful teachings and examples of Christ and other good characters portrayed in the Bible, no trace of sectarian prejudice could be discovered in his sentiments. He broadly stated the principles of Theism—upon which all religionists might agree —from which spring those principles of liberty and amelioration which bless all and compromise none. He had come to this country to study Christian civilisation. Our impression was, that he had come to this country to teach Christians rather than learn of them. We heartily hope that such may be the case, which would be a generous return for the presents of an equivocal nature made to his countrymen by Europeans who have planted themselves amongst them in the East.

THE YEAR BOOK OF SPIRITUALISM, 1871.

A WORK of considerable importance is in active preparation under the immediate co-operation of eminent spiritualists in Europe and America. It is to constitute the first of a series of yearly publications giving an epitome of Spiritualism throughout the world as far as information may be obtainable. A vast supply of material from all parts is already flowing in, and short but pithy articles from leading spiritualists of all countries and of all shades of opinion. This new annual will not be in any respect a sectarian work. The opinion of contributors will not be "doctored" to a certain tint of theological or philosophical opinion, but each writer will appear in his or her true colours,—all the editing necessary being the condensation of papers that exceed the limits of space at disposal.

This, then, will be a book for all, and a step towards the consolidation of the movements of Spiritualism all over the planet. Spiritualists everywhere are respectfully solicited to reply to Mr. Peebles' circular published in last number of *Human Nature;* but that the work may be done more effectively, a form is issued with this month's number which spiritualists are cordially invited to fill to the best of their knowledge, and return as soon as convenient. It may be mentioned that no names will be published except by *the special permission of the persons bearing them*—the sole object of this work being to get some approximate and authentic idea of the *status* of Spiritualism which may be compared with the results of future years for the encouragement and direction of all spiritualists.

AMERICAN SPIRITUALISM.—This important department will be entrusted to Hudson Tuttle, an author, clairvoyant, and spiritualist, of great attainments, earnestness, and experience.

ASIATIC AND EUROPEAN SPIRITUALISM, by J. M. Peebles, who has made a tour of Europe and the East to ascertain suitable facts.

BRITISH SPIRITUALISM AND LITERATURE is in the hands of J. Burns, whose connection with the movement enables him to give some useful information.

SPIRITUALISM IN CALIFORNIA by Mrs. H. F. M. Brown.

SPIRITUALISM IN THE NORTH-WEST, by Col. D. M. Fox, with articles from Emma Hardinge, Prof. Denton, Epes Sargent; poems by Lizzie Doten, Emma Tuttle, &c.; an original inspired musical composition—a song by the wonderful Felix Schelling, only eleven years old, and an original Progressive song by J. G. Clark.

THE CHILDREN'S PROGRESSIVE LYCEUM, by Andrew Jackson Davis and Mary F. Davis.

On "HEALING," by Dr. Newton.

"SPIRITISM," by Miss Anna Blackwell.

A specimen of music after the performance of Jesse B. H. Sheppard, the musical medium, &c., &c.

Added to the above information, will be a complete list of Progressive Literature, forming a goodly volume, for which it is hoped not more than 1s. 6d. or 2s. will be charged, but it will be issued at 1s. if possible.

Now, friends of Spiritualism, do your best to make this noble effort successful. Take a few minutes of your precious time, to supply information, and see that every spiritualist of your acquaintance subscribes for a copy. Orders for the Annual should be sent in at once, that arrangements may be made to print a suitable supply. The publisher for the Eastern Hemisphere, including Australia and New Zealand, is J. Burns, 15 Southampton Row, W.C. London.

REVIEWS.

THE LIFE OF JESUS: RE-WRITTEN FOR YOUNG DISCIPLES. By John Page Hopps. London: Trübner, 1s.

THIS is the most liberal theological exposition of Jesus' life we have ever read. We are inclined to think that the true history of the Nazarene has yet to be written. His life is too often fashioned as a mould wherein to bend the young mind into easy compliance with the prevailing form of priestcraft. He was not a mere pious religionist, but protested in the most positive manner against the religion, politics, customs, and observances of his time and country. In short he was a marked original, an unmanageable individualist, and inspired iconoclast—none of which essential features appear in the treatise before us. The portrait of Jesus is too often drawn before a background of popular churchianism, the very thing which his whole life was an unyielding protest against. Jesus had just about as much place in the mummeries and hypocrisies of the Jewish Temple as in the Pharisaical morality, mawkish piety, and prostrated individuality of those who fill the churches and pulpits of the present day, Unitarian or Trinitarian. These are all in the chains of tradition and phrases of which they know not the meaning, and try to see divine things through the eyes of Jesus and church-makers. Let them follow the example of Jesus—throw aside theological spectacles, and see with their own eyes.

SUBSTITUTION, IS IT SCRIPTURAL AND REASONABLE? *A Letter to the Rev. C. H. Spurgeon.* By T. R. London: Stevenson. Price 4d.

THE above question involves a matter of fact and a matter of morals.

Are men saved from their sins by the offering up of a substitute, and is it in accordance with justice, goodness, and truth that such a substitution should be made? Those who are desirous of seeing this important question logically and agreeably discussed should procure this little pamphlet.

EXTRACTS FROM "MENTAL CURE."

(Just Published—see Advertisement.)

HUNGRY SOULS.

If the human mind was left more to itself, and to a freer development of its individuality, the world would be better, and happier. Every healthy soul is the supreme judge of its own needs. There are many in the present advanced age of society, who have outgrown the infantile state that can draw nutriment from books, sermons, essays, and the mouldy Gibeonitish crusts of cant phrases used in the current religious instruction, so called. The mental stomach loathes the innutritious and unsavoury cookery of the church, which has only the power to sharpen men's appetites for something better. We rise from its table with our inward hunger unsatiated, our thirst unquenched. We crave the vital essence of truth itself, and not the external husk. Such minds turn with instinctive longing to the opening heavens, and seek, in communion with the angel-world, the living bread. This they do as intuitively as the new-born infant seeks the maternal breast. We ask our appointed teachers for bread, and get a stone; for fish, and a serpent is served up for us; for an egg—for a living germ of truth,—and are turned off with a scorpion. We run over their ancient bill of fare, worn and defaced, and find nothing which our mental instincts crave. We go through their round of outward ceremonies, their genuflections, washings, prayers, and psalm-singing, rehearse an unintelligible creed, and like a hungry man, dream we are filled, but awake and behold, we are empty.

ANGELIC INSTRUCTION.

No miracle, no departure from the ordinary laws of the spirit is required to open a living intercourse with the heavens. It is a fact, as well established as any principle of chemistry, that one mind can impress its thoughts and feelings upon another, without the intervention of spoken words. Thousands of successful experiments have confirmed its truth and reality. We accept it as a settled principle. Angelic spirits may impress our delicately sensitive inner organism, as easily as they are supposed to play upon a golden harp, and thus give us an intuitive knowledge of the truths we need. A larger proportion of our highest and best thoughts owe their origin to this source, and come to us from the upper realms, than we are aware of. We should receive vastly more from those in the inner world who love us and long to share their celestial treasure with us, if we had not been educated to fear them, and even to believe that intercourse with them is wicked, notwithstanding Jesus set us the example of communion with the ever-present heavens. Such teachers take away the key of knowledge. They will neither enter the temple of wisdom themselves, nor suffer others, whom they can prevent to do so. In consequence of this unnatural education, there is many a one who would be as much afraid of the spirit of his mother, as he ought to be of the mediæval devil. But the desire to communicate good and truth to man on earth is as natural for good spirits, as it is for water to descend from a higher to a lower level. It is the delight of their life. It is something like what we observe in ourselves here. If your loved and loving friend is removed from you, how he longs to see you and speak to you. If there was anything you needed to make you well and happy, if it were possible for him to speak to your inner ear, how gladly would he inform you

where to find it. This longing, this pang and chasm of separation, which we feel when we are absent from loved ones, is but an expression of the same feeling that leads those above to desire to communicate their better thoughts and feelings to those below. It would be painful for us to visit one we loved, and fail in our attempts to cause him to recollect us, and to have him fly from us as from one who would do him injury. These are natural feelings, belonging to the very essence of the soul, and are carried over with us to the other life. When we outgrow our unnatural fear of our best friends, and do not fly from their love as if it were infernal hate, welcome their return to us, and recognise them in their true character, converse with the upper sphere of being will be more frequent and elevating. We have reason to believe, that in consequence of this unnatural feeling which we owe to our want of proper education, and our dismal doubts of their real existence, our friends who have migrated to the celestial plains, feel our loss as much as we do theirs. It must be unpleasant for a child who returns home from a journey to a foreign clime, to the parents he loves, and to whom he longs to impart the rich stores of information he has gained, to have them to be frightened at his approach, refuse his offered treasures, and close the door in his face.

A BEAUTIFUL LETTER.

(From a Young Married Lady to a Female Friend.)

"My dear Friend,—Thousands and thousands of times I have thought of you since I last saw or heard from you. I did not think then how long it would be before I wrote to you, or how much would happen in the meantime. Last week my little baby was born, a daughter, and I am not sure whether you, my best friend, ever knew she was expected. I determined that no one should tell you but myself. You will be glad to know that I suffered very little. I have been uncommonly well all the time I was carrying baby, appetite and strength were just as usual, both mind and body well fitted to meet the strain. I am very, very happy. George suits me perfectly, and we have grown together. We both earnestly longed for a child, and love it with all our hearts.

"To you, under God, I owe more than any one that I am so happy a mother. You taught me what I could never have learned elsewhere, and I shall always feel towards you a quite peculiar friendship. Dear baby is well-formed and healthy, remarkably strong and lively for her age, not at all fretful, and will, I trust, be all that we could wish. Her little head is compact and well-formed, covered with brown hair, and her eyes very large and bright, a fine broad chest, and symmetrical limbs. George is in transports of joy over his first-born; he wished for a little girl. I have such a good nurse, a sensible woman, who believes in cleanliness, and actually lets me wash myself and have clean linen as often as possible."

This is a virtuous, healthy letter; something to cheer the hearts and strengthen the hands of the "lover" of humanity who strives to spread light and knowledge on the every-day problems of existence. A knowledge of hygienic, sexual, and phrenological science is a blessing, the fruits of which are seen in the above letter. The pure love of offspring is the keystone to goodness and human progress, and contrasts most powerfully with the hideous vices that seek protection in Contagious Diseases Acts. How much better it would be to spread a knowledge of sexual science and a knowledge of man generally, teaching people how to live and propagate in accordance with law and liberty. Then there would be no need for the legalised enormities and deep-suffering that at present bloat the face of society and make millions of lives wretched. To spread such knowledge is the noblest service of God, and the practice of the highest religion.

A TRUE HEALER.

FROM a biographical sketch of the late Edward Nixon, Esq., Surgeon, Barnard Castle, and formerly of "The Coldstream Guards," we make the following extracts:—

"While a surgeon to the army in Spain fever prostrated the troops, and there was nothing but wine to give to the sick. The wine was tried out of very desperation—it rallied; it was persevered in—it cured! It was, too, with no niggard hand poured out, and the prostrate soldiers rapidly recovered, and answered, before long, to the call of the bugle. Many years passed—an extraordinary number—before private practitioners availed themselves of this mode of treatment. . . . [A mode of treatment which is happily being superseded. In native wines many elements of the fruit remain unchanged by the process of fermentation. May it not be the undecomposed fruit and not the alcohol which restores?—*Ed. H. N.*] . . . We think, too, that it is given to few practitioners to approach the sick with better effect. His quick perception of disease, his confident and joyful manner, his faith in nature's laws, rather than in medicine, we have often known to refresh as a sunbeam the drooping spirits of men and women. The writer of this article will be candid, and admit his belief with St. Paul, that 'some have the gift of healing.' . . . As the singularly uniform good health and spirits enjoyed by the deceased gentleman have frequently been a matter of observation in the district where he was so well known, a remark or two on his mode of life will not be without interest. Nature had blessed him with a sound and well-balanced constitution, and this valuable inheritance he never wilfully abused. His enjoyment and love of life were kept fresh by observance of the golden rule, 'Be temperate in all things.' Deceased was an early riser. He had cultivated, partly from necessity, the habit of sleeping at will. For upwards of sixty years he was an ablutionist—long before this practice became common—from the crown of the head to the sole of the foot, washing, with a bountiful use of soap and cold water, each morning. To his habit of carefully washing, before quitting the homes of infectious patients, he attributed, in some degree, his perfect exemption from disease. The deceased gentleman attained 82 years."

REFORM IN LIFE ASSURANCE.

THE manager of the British Imperial Life Insurance Corporation, the prospectus of which will be found in our advertising pages, thus refers to the principle and progress of that unique office:—

"If public testimony of increasing confidence in, and appreciation of, our system of Banking Life Insurance on Government Security (and Government Security *alone*), were requisite, the foregoing figures would simply suffice. But beyond this, we have daily, and it may be truly said *hourly*, the evidence of all classes of the community, including members of Her Majesty's Government, eminent statesmen, our most influential commercial firms, &c., that the plan of Dr. Farr is a remedy for the defects which have been, and specially of late, so painfully associated with the old form of life insurance, that it is sound in theory and successful in practice, that it confers great and important advantages on insurants over *all* other life companies, and that wherever it is introduced and explained, it must be approved of and adopted. Further, the bill now before the House of Commons, and which is so closely identified in its leading clauses (though it does not contain all the advantages we give,) with our system of business is another proof that our plan is the correct one, and is certain to procure universal adoption."

These statements should secure for this office the countenance of all

who would make life assurance a blessing, and we desire that our readers should be made acquainted with the principles of this corporation, and that they may be convinced of its superior advantages of security, equity, and convenience.

REPORTS OF PROGRESS.

A LETTER FROM MRS. SPEAR.

SACRAMENTO, CALIFORNIA, *March* 17, 1870.

THE last few months I have had no spare time whatever from daily work—have been very active in the Woman Suffrage movement, helping to form societies, &c. We held a large convention in San Francisco to form a state suffrage society, which involved a great deal of labour, and repaid us in the attendance and interest manifested. We have circulated a petition to amend the state constitution, granting the ballot to women, and I was selected to superintend its presentation to the legislature, which necessitated my stay here for a few weeks, and so my date is as above. The 2nd of March it was presented to the senate by a republican member, and after considerable opposition, was referred to a select committee, which gave a public hearing the following week, when two ladies and myself addressed them in the presence of a crowded audience. To-morrow night an assembly committee will be addressed, and the reports will be rendered to both houses by each committee to vote upon. We expect majority reports, but not a majority vote of either house. We thought it the best way to get the subject fairly before the public mind, and this done, intend to hammer away until our wish is granted.

Mr. Spear is still engaged in his special duties. Letters addressed, San Francisco, California, will find him.

SCIENTIFIC MUTUAL IMPROVEMENT SOCIETY, SHEFFIELD.—The members of the above society sat down to tea on Tuesday, the 19th April, being the termination of the winter meetings, which concluded with experiments, &c. This society was formed (October last) of parties, male and female, who took great interest in the study of man and his welfare. The meetings were held at Hayllar's Rooms, New Church Street, every Monday evening. Four subjects were treated upon last month—viz., Phrenology, Physiology, Electro-Biology and Mesmerism, and Astral Philosophy, the science of the stars. Twenty-two papers and readings have been given (with experiments), besides miscellaneous meetings, which have, on the whole, been very successful. We hope that we may be more so next winter, and that we may further increase our knowledge in those things that tend to our elevation and happiness.—T. HOBSON, *Sec.*

BIRMINGHAM—GYMNASTICS AND PHONETICS.—On Tuesday evening, April 5th, an entertainment in connection with Miss Beauclerc's phonetic and gymnastic classes was given at the Hockley New Church School Room. B. Hawkes, Esq., presided. A number of pianoforte performances, songs, recitations, &c., were given by ladies and gentlemen, and were encored by an appreciative audience. Miss Beauclerc read a short paper on "light gymnastics," which she afterwards practically illustrated by conducting a few of her pupils through various gymnastic exercises, the different evolutions being performed to music. Miss B. also read a short essay on "phonography, or writing by sound," after which some of her pupils who had received a course of ten lessons in phonetic shorthand, were publicly examined by her upon the work of the course. Numerous questions were asked, which were promptly and correctly answered. The pupils were then

tested as to their ability to read at sight from phonographic characters. They acquitted themselves very creditably, and were much applauded. At the conclusion of the examination, Mr. John Smith stepped forward and stated that he had been requested by the class, of which he was a member, to read a testimonial which had lately been presented by them to Miss Beauclerc, testifying to her ability, courtesy, and pains-taking effort to impart to them a knowledge of the phonetic art; also testifying to the beautiful simplicity, truthfulness, and usefulness of Mr. Pitman's system of shorthand, and their sense of gratitude to him, the inventor, for so invaluable a boon. Miss Beauclerc, in very feeling terms, thanked them for their kind expression of confidence and good-will. Specimens of the pupils' writing were exhibited upon the walls of the room. At the conclusion of the entertainment a vote of thanks and high eulogiums were passed upon Miss Beauclerc for her courage in coming forward to advocate, explain, and demonstrate the important subjects of physical and mental culture. A vote of thanks was also passed to the chairman, and to the ladies and gentlemen who so kindly assisted in the evening's entertainment.

Dr. Willis passed through London on his way to New York *via* Liverpool, on Good Friday. He came direct from Italy where he has spent the winter much to the benefit of his health. We may expect him back in London in a few months, as he has earnest invitations to give lectures and hold séances in this country.

Lyceum Pic-Nic.—Nottingham, April 11th.—I am requested by the leaders and officers of the Lyceum to inform you of the arrangements being made for the annual pic-nic, so that you will have an opportunity to give early notice of the same. We have agreed to hold the anniversary on Monday, 27th June, in or near the town. Full particulars will be given in June number of *Human Nature*.—Thomas S. Stretton, *Guardian*.

MISCELLANEA.

A Regular American Argument.—Mr. Elihu Burritt has made a curious calculation as to the waste of time and money by the use of the single letter "u" in words from the Latin, where it is not required, such as "labor, honor, vigor, favor, &c. He estimates the waste of pens, ink, paper, type-setting and printing over the world at £10,000 a year.

The Coming Man and the Velocipede.—The Rev. Henry Ward Beecher recently said in a lecture that one of the great questions of the day was in relation to the coming man, and how he was to come. He thought he was coming on a velocipede—(laughter)—a new machine that was bound to play a prominent part in the category of amusements—a toy to some, an instrument of pleasure and great use to others. He had purchased two for his own boys, and there was every probability of his riding on one himself. (Laughter.) He was not too old to learn, but he hoped it would not be said that the velocipede was his hobby. (Laughter.) His auditors were not too old to learn, and he should not at all be surprised to see in a short time hence a thousand velocipedists wheeling their machines to Plymouth Church. (Applause and laughter.)

A French Meg Merrilees.—When Don Enrique de Bourbon was on his way to the duel which proved fatal to him, he turned to one of the attendants and related the following story:—There was an old woman to whom he had been in the habit of giving alms. One day, when he was passing out of church, this person met him, and, falling on her knees, begged him to hear her. Touched by the emotion she exhibited, he invited her to speak, never doubting that she had some request to make. She at once rose, and with the air of an inspired prophetess, said:—"Monseigneur, never fight a duel! if you do, you will instantly be killed." "Till this day," added the Prince, "I had quite forgotten the prediction of the sorceress. I know not what now brings it to my mind."

APPROXIMATE CENSUS OF SPIRITUALISTS IN GREAT BRITAIN.

A Year-Book of Spiritualism is in preparation, giving the status of Spiritualism all over the world. The collection of statistics relating to this country is entrusted to my care; and, to fulfil my task, I must rely on the kind co-operation of spiritualists to supply me with information, which will be a matter of gratification to us all. I shall be glad to furnish any quantity of this Form, to be sent to friends at a distance, to be filled up. No names will be published on any account, except with the express permission of the parties bearing them. Yet names and addresses are necessary, that no one may be counted more than once from different reports.

1. Give the names and addresses of all advanced spiritualists in your district.
2. Give names and addresses of those who sympathise with the movement, but do not avow Spiritualism.
3. Give names and addresses of spiritualists at a distance.
4. Give names and addresses of the mediums you know, and their form of mediumship.
5. Give particulars of any circles you know of; the place where they are held; how often; with what results; and the addresses of the conductors.
6. If spiritualists in your district combine in any form, describe it.
7. What meetings have you held, or now hold, and with what results?
8. Have any Lecturers visited you, and with what results?
9. What attention is devoted to Literature—books and periodicals—and with what results?
10. Give instances of remarkable phenomena, especially *Healing Mediumship*.
11. Notify the leading spiritualists who take an active and prominent part in the movement.
12. Get up a list of subscribers for the Year-Book of Spiritualism, for 1871. The price will be between one and two shillings.

If possible, make a return of these particulars by the middle of May. Give your attention to this important matter without hesitation, and continue to bestow your best interests on the cause of Human Progress.

15 Southampton Row, London, W.C. J. Burns.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

JUNE, 1870.

THE PHILOSOPHY OF RE-INCARNATION.

No. VIII.

It is in order that spirits, on attaining to individualisation, may find themselves in the state of equilibrium which we have seen to be necessary to the autonomic development of their moral character, that the Psychic element whose latent possibilities have been sufficiently developed by its experiences in the lower reigns, and which is about to be individualised into distinct personalities, is subjected to the purifying processes of the long lapse of ages already alluded to (and which, as constituting for that element a period of stagnation, or pause, in its educational progression, is designated, by our spirit-friends, as "the stagnatory period"), by which it is freed from the instincts of animality; so that each of the individualised portions of that element, on awaking from the state of lethargy, or catalepsy, into which it has been thrown by its Guides during its magnetically-effected accretion of the permanent périspirit whose formation constitutes its personality, finds itself in a state of moral and mental neutrality, of innocence and ignorance, analogous to that of infancy. It has no knowledge either of facts or of principles, but only the mental faculties which give it the capacity of learning; it has no vice and no virtue, but only the moral possibilities that may become either the one or the other. For, though freed, by the processes of the stagnatory period, from the unreasoning and unbalanced directness which constitutes the instinctiveness of the animal impulses, *the impulses themselves remain, latent, in the temperament of each individualised spirit,* and constitute, in conjunction with the reason which it has acquired in virtue of its perisprital organisation, the dual possibilities and springs of action the contest between which will furnish the conditions of its next phase of progress, in which the

struggle between Good and Evil will be waged by each spirit for itself, and in which its moral improvement, and its consequent attainment of happiness, will be retarded or advanced as it follows the promptings of the selfish impulses derived from its animal experiences, or the counsels of reason enlightened by the teachings of its Guides.

As all Psychic Substance begins the work of self-elaboration at the same initial point, and continues that elaboration through the same processes, so all the spirits eventually individualised out of that Substance into distinct personalities begin their new life of Relation on an equal footing. All contain the same elements, *i.e.*, the same latent faculties; but these faculties are diversely combined in each, thus ensuring the spontaneous development of the variety whose harmonious diversities constitute, in the characterial department as in all the other departments of Nature, the Unity of the Creation. The necessary inherance of the opposition of Good and Evil in the nature of things, viewed in connexion with the freedom of choice which is secured to each spirit by the state of equilibrium in which it is placed between the promptings of impulse and those of reason, presupposes the following, more or less habitually and constantly, of one set of motives by some spirits, and of another set of motives by other spirits; for, if all spirits went continuously right from the beginning, such a result would imply a Providential weighting of the scales on the side of Good, while, if all went wrong, such a result would equally imply a corresponding weighting of the scales on the side of Evil. But, the Divine Plan including the free, spontaneous, voluntary preference of Good to Evil on the part of the intelligences called into existence by the Creative Fiat, no such weighting is permitted to occur, and the scales are maintained, for each spirit, in a position of absolute equilibrium. The Divine Justice excluding the possibility of partiality or favouritism, the passional and intellectual combinations which constitute the individual temperament of each spirit, though diverse in each, are equivalent for all spirits, who consequently start on their career of ulterior advancement with equivalent possibilities of making direct and speedy progress, of lingering on the way, or of taking a wrong road and having to retrace their steps, according to the wise or unwise use they voluntarily make of the splendid, but most dangerous possession of free-will, upon the essay of whose tremendous possibilities they have now entered.*

* Do you admit the Divine Prescience, or do you suppose the Supreme Intelligence to be at the level of your own? The Divine Prescience is a faculty which it is not possible for you to analyse. If any directing action were exerted on the free-will of a spirit, its free-will would cease to be free. When a machine is organised, the results of its working are foreknown, and all that it will do is

Contact with Matter in its ponderable state, as undergone through the reactions of the magnetically-accreted forms of the mineral, vegetable, and animal reigns, is declared by our spirit-friends, as previously stated, to be the indispensable, universal condition of the initial stage of Psychic development; but they say that, when this first, necessary course of the mental and affectional development of the Psychic element has thus been

---

foreseen as going to take place. If an inexperienced or careless workman ventures too near the machinery, or if some one out of curiosity comes within reach of its wheels, he is drawn in by its movement, and is mutilated or crushed. The maker of the machine has done nothing, directly or indirectly, to bring about the catastrophe; and yet he knew that, if any one should come thus into contact with its machinery, such would be the result. On seeing the imprudent approach of the person who was going too near the wheels, he cried out, "Take care! you are running into danger!" but his warning was unheeded. In this comparison (necessarily imperfect) where is there anything of fatality in the relation between the orderly working of the machine and the movements of those who bring themselves into contact with its wheels? Man, in his ignorance and his pride, would fain suppose that the Supreme Power mixes Itself up in his doings; each of you, poor earth-worms! would fain have the Supreme Intelligence to direct your movements, abasing Itself to the level of your little needs. Try to form to yourselves a truer idea of the grandeur of your Creator. Reigning over and irradiating all the Universes of Infinity, the Sovereign Ruler exerts the higher, controlling influence which guides and governs, leaving your free-will at liberty to act and to work amidst the physical and spiritual influences that are in action around you, under the conditions imposed by, and subject to the overruling of, the general, natural, immutable laws by IT established from all Eternity; that higher influence which guides and governs by means of the universally-disseminated Spirit-action, instrument of ITS Providential sway, and acting incessantly under the conditions imposed by, within the limits and subject to the overruling of, those laws, according to ITS Omnipotent and Immutable Will; that higher influence which incessantly attracts you onwards, amidst the free, independent play of your own docile or rebellious will, upon the path of Progress. The totality of existence is present from all Eternity to the Divine Eye. Past, Present, Future—words invented by the Creature—have no existence for the Creator, Who is HE THAT IS from all Eternity. Can you not understand that leaving to Man the free disposal of his will, of his thoughts, and of his actions, that all-piercing Eye can see, meanwhile, the use which Man will make of his freedom? The human machinist who sees the approach of the imprudent, inexperienced, or inquisitive person, knows beforehand what will be the consequences of his approaching too close to the machine; but, possessing only a limited intelligence, he cannot know beforehand whether the imprudent person will consummate his imprudence by approaching too close, or whether he will stop short of actual contact; for he can neither read the thought of the one who is approaching, nor trace the working of his will. For him there is, necessarily, solution of continuity—a past, a present, and a future, in the succession of actions, however small may be the interval of time which separates them to his perceptions—in the use which his fellow-mortal may make of his free-will. But GOD, for Whom past, present, and future are nothing, Who, without solution of continuity, reads in the thought of Man, sees the play of his will, and thus sees, without solution of continuity, the succession and consequences of all things, knows beforehand the use that Man will make of his freedom; for, to GOD, the totality of existence is eternally and continually instantaneous. No comparison can be established between the luminous SUN that shines with ITS own fires, and the faint sparkle upon the ripple of the wave that reflects ITS splendours; between the incomprehensible Being Who radiates life and existence upon all that is, and your feeble intelligences. We repeat it:—the Divine Prescience is a faculty which it is not possible for you to analyse.—ROUSTAING. *Les Quatre Evangiles*, vol. 1, pp. 245, 246.

accomplished, that element—having acquired all that the contact with ponderable Matter is intended to impart, viz., the rudiments of all the faculties which the experiences of the life of Relation are now to develope—has no need of any further conjunction with Matter in its grosser state; but that each individualised soul, enshrined in its *périsprit*, should pass through the phases of spirit-growth analogous to those of infancy, childhood, and adolescence, in the fluidic spheres appropriated to the early training of individualised intelligences, and pursue its career of endless and indefinite progress in the progressive spheres of the fluidic world, to whose glories it is now introduced, and where, under the loving tutelage of its Guides, it is taught to "try its 'prentice hand" at the simpler branches of the Cosmic labours which constitute, for the inhabitants of that world, an inexhaustible field of activity, usefulness, amusement, admiration, and delight.

The Divine Being "inhabiting Eternity"—*i. e.*, not being in Space and Time—though constantly present with all spirits, only becomes perceptible to each spirit as, through progressive changes in its own state, it gradually approaches that Being. For the "Vision of GOD," to which each spirit will eventually attain, is simply the result of the unfolding of its own powers of seeing; its growth in science rendering visible to it more and more of the Divine Power and Operation, and its growth in purity bringing it into more and more intimate sympathy with the Divine Perfections. To employ a rough comparison:—The capacity of "seeing GOD" may be conceived of as something like the capacity, in material bodies, of receiving and reflecting an image. The lump of ore can neither form nor reflect an image of the sun which is shining upon it; but, through the processes of refining, it gradually developes a metallic surface, which, purified from earthly dross, and duly polished, is susceptible of imaging and reflecting the solar rays. If we go a step farther, and suppose the image to be formed in, and reflected from, a plane of consciousness, we see how the possibility of this perception and reflection, on the part of a spirit, must depend solely on its own preparedness, arrived at through the purifying processes to which it has been subjected, and the friction of its various experiences. There has been no change on the part of the Sun, which was shining as brightly on the ore as on the metal; but the dull surface of the ore was insensible to the splendour of the rays so vividly imaged by the purified and polished metal.

The perception of the Divine Being as the sole life of the Universe, and of the Divine Law as the sole rule of action and sole condition of happiness, being the all-embracing aim of the creation of Derived Existences, the instructions given, by their Guides, to spirits who are thus pursuing their career of educa-

tion in the fluidic spheres, all tend to the elucidation of the problems involved in our relations to that Being, and of those Laws as the key to the infinite complexities of Universal life, and the condition of our attainment of the Sidereal Degree; Religion—*i. e.*, the science and sentiment of the relations of all the forms of Derived Existence to one another, and to the Self-existent Creator, from Whom they all proceed, in Whom they have their being, and to Whom they tend—not being regarded as a matter of long-faced sanctimoniousness, a mystical abstraction, a something ascetically distinct and apart from life, but simply as the essence and meaning of all science, the vital, all-pervading reality of every department of existence and manifestation. The action of their Guides, which was direct, constant, irresistible, during the preparatory education of the Psychic element, is now only exercised indirectly, as that of affectionate counsellors, desirous to see them take the right path, but yet more desirous that the taking of that path should be the result of their own free choice, and consequently refraining from the exertion of any pressure on the minds and wills whose earliest steps in the path of spontaneous effort they now assist with their advice. Immeasurably happier and easier as are the conditions of progress in the fluidic world than in the material world, the work of learning and of progressing, even in the former, is declared to demand laborious application on the part of the newly-individualised spirits, and to give constant occasion for the exercise, by them, of docility and teachableness towards their Guides; of humility, in the sense of hierarchical subordination; of abnegation, in regard to the selfish impulses whose opposition to the counsels of reason and of conscience constitute the necessary condition of a voluntary adoption of Right, in preference to Wrong, as the rule of conduct; of patient perseverance, as the slow and toilsome road to the attainment of the power and glory of the higher spirit-ranks; and of charity in its largest sense, as self-forgetfulness and universal serviceableness. They therefore endeavour to prepare their pupils for passing safely through the inevitable ordeal of temptation and trial by awakening in their minds the sentiment of reverent and loving devotion towards the Great Unseen Creator Who has called them into being in order to render them supremely happy, and of affectionate good-will towards all Creatures as united in the brotherhood of a common origin and a common destiny; and to impress them with the conviction that—being endowed with the reason which is the apanage of personality, and also with the impulses which will furnish them with the occasions for choosing between Good and Evil, between conformity with, and opposition to, the instructions they receive—they have now the power of judging, and consequently of directing their action, and of choosing their

path. They encourage them to persevere in the path of duty by assurances of the happiness to which they will thus attain; and dissuade them from wandering out of that path by showing them the consequences which such dereliction from duty will necessarily and correspondentially entail upon them; the terrible penalty of wrong-doing—*i.e.*, of forsaking the guidance of reason and conscience which would lead the spirit progressively upwards to the perfection and glory of the Sidereal Degree, and following the leadings of the selfish impulses which, by assimilating the spirit's state to that of the animal, constitutes on its part a voluntary return (as far as such a return is possible, to a fully-formed spirit) towards the level of animality—being to find itself exiled from the glorious fluidic world (whose harmony would be compromised by the presence of disorderly or malevolent spirits), and compelled to re-commence the work of its education, through contact with the grosser state of Matter, in the nearest approach to animality which is possible in the case of a spirit furnished with its permanent *périsprit*, viz., that of incarnation in a human body, on the surface of a planet corresponding, in point of moral backwardness and of consequent hardship of physical conditions, to the degree of its culpability; and where, in conjunction with the gross, stultifying, pain-creating material envelope which is at once the livery, the punishment, and the cure of Sin (*i.e.*, of selfish disobedience to the inner law of conscience and reason), and surrounded by spirits who, misled by the same selfishness, have incurred the same penalty, it will learn the practical import of wrong-doing (*i.e.*, of making Selfishness its guide instead of Conscience, and thus, by attempting to sever its interests from the well-being of the Universe, placing itself in opposition to the Creative Plan) through bitter experience of the horrors and tribulations of human existence, intensified—until it has worked its way up to a point of amendment at which it is permitted to acquire the knowledge of the meaning and uses of the hard conditions of life in the flesh—by what necessarily appears to it, until its real nature is explained, as the most appalling of mysteries, viz., the law of Death under which it has brought itself through its conjunction with the material body whose accretion is the correspondential result of its voluntary return towards the conditions of animality.

The causes of the declension which entails the stern, but, in the end, beneficent and regenerative necessity of incarnation in fleshly bodies, the process by which that incarnation is accomplished, and the steps by which the spirit, thus self-exiled from the happy fluidic spheres, is enabled—through gradual growth in science and in virtue,—progressively to overcome the impulses of materiality, and thus to accomplish progressively higher and more fluidic incorporations, until it has again reached the point

of fluidicity from which it has fallen, and whence it will resume the course of its interrupted ascension towards the Sidereal Degree, will form the subject of the following paper.

ANNA BLACKWELL.

Paris, May 7, 1870.

CREATION.

THE SYMBOLISM OF NATURE.

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

FORM is simply thought ultimated into shape on the sensuous plane, just as function is force in manifestation through the sphere of effects. This stated in other terms implies that the universe is a divine idea, and its phenomena the result of the Divine will. Hence, then, the profound significance of form and function.

The primordial bodies on the cosmic plane—suns, planets, and their satellites—are spherical, because the sphere or universal circle represents the perfection of a unitary totality, whereof they are the primal reflection and reproduction. The circle in process of formation represents creation in evolution. When closed, by the movement of the radius vector over the entire cyclical circuit, it equally represents creation finished, and so ready for reabsorption into the Divine unity. We thus see that the centre symbolises Deity and the circumference creation, the radius vector being a projection of the Divine, from the eternal sphere of the Infinite ONE to the temporal plane of the finite many, or as the mystics would say, God in manifestation as the Demiurgus, or Logos Creator.

As the sphere or universal circle represents completeness and perfection, so the cube or universal square represents equipoise and strength, and thus morally symbolises justice and power. It is in every direction equilateral, and thus all its angles are right angles. It is the symbol of being as based on truth and rectitude. As the sphere, or universal circle, is representative of the unity, so the cube, or universal square, is symbolical of the trinity of form—that is, of height, length, and breadth, equal in dimension, yet diverse in direction; that is again, as the mystics would say, co-ordinate in rank, equal in power, yet different in function. The sphere represents those divine integers, eternity and infinity, having neither beginning nor end; while the cube or universal square, on the contrary, symbolises time and space, each susceptible of the most rigid limitation—the sequences of the former implying definite periods of duration;

and the expanses of the latter limited areas of extension, like the lines and sides of a cube. Perhaps the reader begins now to understand something of the Pythagorean reverence for numbers, and the belief once prevalent, as to the magical power of mathematical diagrams.

The circle—and with it, of course, the sphere—is masculine because it is unitary, being formed on one centre, and generated by the movement of one radius vector. An ellipse, on the contrary, is feminine, being formed on two foci, whose distance is the test of its feminity, the intervening area being the sphere of multiplicity. So a square, or cube, is masculine, while a parallelogram, or parallelopiped, is feminine, the continent lines of length transcending those of breadth or height, so that it is no longer the symbol of absolute rectitude, strength, or stability. It may, perhaps, also be observed, that both in the ellipse and the parallelogram, the containing lines are longer in proportion to the area enclosed than in the circle and the square. Now circumference and superficies represent the external sphere of creation, where interior thought is ultimated into exterior form, and the architypal ideas within the Divine mind are projected into visibility on the plane of effects.

We have spoken of length, breadth, and height. The first symbolises action; the second, power; the third, aspiration. These principles are as applicable to architectural styles as to special types, but from the nature of our present paper, we cannot just now go into the details of this branch of the subject. Suffice it, then, that Classic architecture is the outcome of the intellect, while Gothic is more especially the product of the moral sentiments. Thus, a Greek temple may be defined as a poem, and a Gothic cathedral as a prayer, in stone. Grace and beauty are the distinctive features of the former, grandeur and sublimity of the latter. There is no surer sign of the essentially analytical and fundamentally negative character of these latter ages than the fact, that modern civilisation has hitherto failed to develop an architecture of its own. We have knowledge, but not inspiration. We are great on the plane of fact, but pitiably weak on that of ideas. It would seem that every distinctly characterised style of architecture has been the product of a faith, whose spirit, embodied in its doctrines and institutions, was vestured in its ritual and its temples. We need, then, have no fear. The faith of the future, whose resurrection trump has already awakened the long slumbering lore of Egypt and Babylon and India, and whose elements are the theosophy of the past, and the science of the present, will doubtless prevail to clothe itself in befitting garments, the appropriate and symbolic vesture of its Titanic spirit.

But the greatest of all symbols is the universe itself, for it is

the thought of God, ultimated on the material plane, and thus whether in the cosmic, telluric, or organic sphere, everywhere abounds with emblems, which, without any especial figure of speech, may be termed divine. Having already spoken of solar and organic cellules, and having also treated of the properties of the sphere, we need not here say any more as to the individual form of the great bodies of the cosmos. The light with which they are vestured, and the motion by which they are affected, are both indications of the Divine life by which they are pervaded. To the eye of a sufficiently susceptible clairvoyante, our own blood circulation is equally "firewinged," and our organism as a whole, similarly vestured in "light from heaven." The truth is, that darkness and opacity are relative, not absolute; they exist in us, and not in the objects we contemplate. Every work of God is divine; and so, had we but eyes to see it, ineffably radiant with the splendour, and glorious with the beauty of his faultless handiwork.

We hear much in our day of democracy and equality, and we and our more immediate forefathers have seen many terrible revolutions produced in the attempted establishment of conditions of government and society, based on the principles supposed to be implied in these celebrated war-cries. But these phenomena are simply the gleam of the axe, as it is laid unto the root of the tree of our effete and corrupt political and social institutions. Nature knows nothing of equality. The solar system, the only cosmic arrangement with whose order and disposition we are intimately acquainted, is eminently hierarchical, with its central sun, circumambient planets, and dependent satellites, the material reflection of moral conditions, that rule from the throne of God to the outermost limits of his ultimated creation.

Let us now, as in some previous sections of our inquiry, descend from the cosmic to the telluric sphere, where we find that a marked characteristic of our Earth, as a planet, is its diurnal rotation, whereby it is distinguished from a satellite, and through which we have the expanding and diversified experiences of day and night. Now, what is day, with its roseate dawn and golden eve? and we reply, that more immediately it is the analogue of the year, and yet more truly, though perchance, in a sense, more remotely, of an eonic period of creation. It is a direct revelation to the sensuous eye of the material sphere, in all its details of form, and all its splendour of colour—a revelation primarily, be it observed, from the sun, whose reflected light is really all that we see of any prospect, just as the glory of God is all that can be truly revealed to us by the sublimest expanses of creation. But what shall we say of night, that shrouds the nearer beauties, and yet unveils the remoter grandeur of the universe, which, but for its friendly mantle of transparent gloom, would

be for ever hidden from our gaze in excess of light? Symbol of death, it shows that his pall of darkness shuts us in from the perishing things of time, that it may open to us the fadeless glories of eternity. With what beautiful propriety have the constellations been used by the Oriental seers, as emblems of "the many mansions" of the spirit land. They are the illuminated charter of our inheritance, the star-gemmed pages of God's everlasting testament, whereon his divine promises of final redemption and crowning mercy are inscribed in words of fire for the guidance and consolation of all generations.

But we have not yet decyphered and interpreted—what finite mind, indeed, can fully interpret, much less exhaust?—even the surface meaning of that sublime page of Divine symbolism, so gloriously embodied in the starry host of heaven, amidst whose radiant legions our own sun, so vast in volume, so magnificent in vesture, and so regal in power and position, when contemplated from a merely planetary standpoint, marches but as an undistinguished unit; for, while thus unveiling the fiery splendour of this great army of the sky, night also reveals another most significant fact—we allude to the vast interstices of space, by which not only its grander divisions, but its individual members are separated from another. Space, *empty* space, the barren expanses of the universe, the mere parade ground over which suns and systems, sweep in their stupendous evolutions! Oh! my friends, let us rise above this gross materialism of thought. Space is not empty, on the contrary, it is pervaded in every direction by imponderable elements of the most refined, subtle, penetrating, and potent character. Across its azure fields fly "the swift-winged arrows of light;" or, perhaps, more correctly, through its oceanic extenses roll those never-ceasing billows—"vibrations," as we call them—that, breaking on the shores of worlds, foam up into light and splendour before the eyes of men. While through its vast expanses operate those mighty forces, which hold the Earths in their orbits, and on whose pivotal and subpivotal centres suns and planets revolve with an accuracy in which the waxing and waning centuries can detect no error, such is the undeviating regularity of their movement to the Orphic music of the spheres. Space, empty, barren! yes, doubtless of the ponderable forms of being, but who shall say what force and fulness there is here of the imponderable phases of power and action, the apt and more immediate analogues of mind and spirit.

And what say the meteoric phenomena with which we are so familiar? Do not the clouds tell us that sorrow and misfortune are not all an evil, seeing that they are the vehicle of the fertilizing rain, without which, did we enjoy perpetual sunshine, the now green and fruitful earth would be dry and adust as a

parching desert. And not only has every cloud a silver lining, but we know that it has also a sunny side, that which is heavenwards, showing that God's apparent frowns are but the masks of his brightest smiles. Yes, there is always sunshine above and beyond the cloud-shadow, just as there is perpetual day beyond the earth-shadow. Death and sorrow are for time, not for eternity. And what is the rainbow, that most beautiful arch that will ever meet the eye of man in this tearful timesphere? As was said long since by a primæval poet, the bow of hope, belting the blackness of the storm-cloud with the bright and cheering promises of God, that the souls of men shall not be finally overwhelmed beneath the terrible deluge of their misfortunes. And what do we learn by the alternation of sunshine and shade —of storm and calm, to which earth and sky are so continually subjected? Why, that joy and sorrow, in ever-recurring change, are very properly and appropriately the lot of man in this material sphere, above and beyond which are the shadowless light and everlasting calm of that supernal realm, where "the wicked cease from troubling, and the weary are at rest."

It is doubtful if we have yet interpreted aright, the magnificent chemistry of the heavens, and the repeating cycle of purifying transformations, to which it is continually giving birth. We read in our sacred books that, at the call of the resurrection trump, the sea shall give up his dead; but we forget that this sublime event is being even now transacted every day, when from sunrise to sunset exhalations of stainless purity are rising from their graves in the azure plain, and ascending fire-winged to the cerulean altitudes, thence in due season, and after long journeyings, to descend once more, richly laden with a thousand blessings, to the performance of their beneficent duties on earth. "Sown in corruption, and raised in glory," may be said of these simple earth-powers, how much more, then, of those forms of conscious existence, whereof they are but the weak and inadequate emblems.

Let us clearly understand that every province of creation is a page in the great evangel of God, whose living thought is breathed into every sentence, and beams from every letter of this gorgeously illuminated volume of everlasting and exhaustless truth, whose real significance is limitless as the infinite mind of its Divine author. Hence it is that Nature is always fresh and fair to the poet and the artist, sublime and beautiful to the sage, sacred and mysterious to the seer, each man bringing with him his own modicum of power for the apprehension and solution of this arch-mystery of manifestation. Here, as in all else, it is *suum cuique*. To the aligator his environment is a universe of ooze and mud; to the eagle, of mountain peak and vast extending plain; to the demon, it is a hell; to the angel, a heaven—

"every eye seeing only what it brings with it the power to see." How sweetly and easily his beautiful parables fell from the lips of the pure and high-souled Nazarene, distilling thence like evening dew upon the fevered souls of suffering men through all succeeding generations! And why? because he brought a stainless soul, open as in the innocence and simplicity of childhood, to the contemplation of God's great universe, whose divinity thus responded freely to his own.

All things indicate that we live in a transitional, and therefore a comparatively weak age. At the dawn of civilisation religion was science, and a day must come when science will be religion. The Vedic hymns demonstrate that the early patriarchs of the Aryan race saw a divine life beneath all physical phenomena; and a time must again come when it will be equally recognised, though, perchance, in a somewhat different form; for the cycle is but the promise whereof the epicycle is the fulfilment. But we, devoid alike of exalted inspiration or profound knowledge, have neither the insight of the vates nor the sage, and so content our shallow souls with the comparatively barren spectacle of a dead mechanism in place of a living and absolutely divine organism. We don't any longer believe that wind is the breath, and thunder the voice of God—having exorcised this debasing superstition by duly repeating the formulæ of a shallow science, that measuring the ultimate, fancies it has plumbed the depths of being. "The laws of nature," as commonly interpreted, simply eventuate in litanies of death, which the spiritually blind have been chanting to their own infinite satisfaction for the last two centuries, but which must, as we have said, at no remote period, be superseded by a true psalm of life, in which the significance of form and function, cosmic, telluric, and organic, will be duly recognised, and thus the great hieroglyphics of creation, the tables of the Divine law, written by the very finger of God, be restored to their former place in the holy of holies of that living temple, the soul of man.

The transforming power of death and resurrection has been often aptly illustrated by the change of the Grub into the Papilio, but such evolutions of the beautiful out of the unsightly are by no means confined to the sentient plane of being. The so-called inorganic sphere is equally rich in similar emblems. What, for example, can transcend the change of Earth's venous blood, as it pours through her swollen and turbid rivers, into that aerial drapery which decks the glowing portals of the dawn, or falls in ever-changing folds of opaline around the golden gates of eve? These, however, are instances of splendour and beauty to which the transforming power of resurrection may give birth. While in Earth's newly-fallen mantle of spotless snow, at once the shroud ofthe old, and "the wedding garment" of the new year,

we may see in what robes of stainless purity the spirit may hereafter be clothed, when purged of its earthly dress, by adequate translations under the refining and exalting influence of the celestial Sun of infinite perfection.

The Peace question has been much agitated of late, and many eloquent addresses have been delivered on the evils of war, which its opponents seem almost to regard as something demonstrably abnormal, notwithstanding the evidence of history and tradition, that, from time immemorial, it has been a recurrent phenomenon in human affairs. Now, what is the voice of Nature on this subject? And she replies, The war of elements, the conflict of forces, eventuating in action and reaction, is everywhere, and notably in the thunder-storm. Here, too, the crisis is only the disease in manifestation under its acute form, although in this, as in much else, the superficial mistake effect for cause, and do battle with symptoms, when they should rather endeavour to amend or remove the conditions which produce it. The reverberating thunder and the roll of musketry, are only war in ultimates. If we would see it in first principles, we must look much deeper. In truth these are only the processes by which Nature re-attunes her harpstrings, which otherwise would, perchance, slacken into the sources of perpetual discord. Ah! my peace friends, greatly do I respect your notions; profound is my reverence for your aspirations, but I fear the roots of this matter lie altogether beyond your ken in those depths, wherefrom war and controversy, as known to us, are transmitted results, at removes, not yet to be precisely enumerated.

A preacher on the instability of temporal greatness will never lack a text while the earthquake is recurrent. Solidity and fluidity are obviously but relative terms. With adequate force, the granitic foundations and superincumbent strata of the mightiest continents may be tossed into rolling billows, like the waters of the ocean beneath the breath of the tempest. In contemplating volcanic action, we must remember that cosmic vitality, at certain stages of intensity, implies actual combustion. Our great lava beds are, in all probability, merely telluric excreta, whose expulsion was absolutely necessary to the health and well-being of the globe as a planetary organism. And what are the tides but a species of telluric pulsation, a part of the systole and dyastole of the great heart of universal being, repeated, doubtless, on a much grander scale in the aerial and magnetic oceans, amidst whose comparatively stilly depths, we live through our cabined, cribbed and confined existence, but feebly conscious of the floods and ebbs through which the cosmos maintains its vitality and discharges its functions

We have spoken of the Aurora as the promise, if not the actual commencement, of that magnetic vesture of light and glory,

wherewith the earth, as a matured cosmic cellule, will hereafter be robed for her solar march through the more distant expanses of the empyreum. And what is this aurora but that nimbus wherewith traditional art has encircled the heads of saints and saviours from time immemorial, the aura of vital force, the crown of spiritual splendour, always perceptible to the sensitives of Reichenbach, even in the case of ordinary men, but sometimes manifested in such force and intensity through archecstatics, as to become more or less visible even to common beholders. And what is that royal robe of fadeless splendour wherein our solar father even now sits on his fiery throne, a celestial potentate, whose provinces are worlds. And we reply that it finds its analogue in the Odic light which beams so mildly from all vital forms, and wherewith God's holy prophets and Messianic messengers have, according to the legends of many faiths, been seen occasionally glorified and transfigured in their more favoured moments of prayerful adoration and rapt exaltation.

Let us here again remember that it is one divine life which pervades alike the animalcule and the man, the world and the universe, and that all phenomena are but this life in manifestation through the discharge of its various functions. The phosphorescence of the summer sea, the glowworm's mildly beaming lamp of love, the starry brightness of the midnight sky, and the dazzling splendour of the mid-day sun, are alike the effects of this omnipresent vitality, the evidence of its existence, and the test of its intensity.

We talk in our baby tongues of the glory of the universe, and sometimes speak as if it had been almost duly reflected in poetry and art. Alas! the simplest revelations of a good clairvoyante may suffice to show us that our sublimest prospects are shrouded in wintry gloom, and that the brightest splendours we can ever witness with the bodily eye are but as the shadows of some dun eclipse. Nevertheless, these dim reflections of the glories of the spirit-land have their significance, as a part of the Divine symbolism of the universe, which, if wise, we shall not wholly neglect. Who that has watched the glorious galaxy of heaven, slowly fading in the light of dawn, can doubt that at our advent in time, through the process of birth, we leave the grandeur of eternity behind, its everlasting splendours being gradually dimned in the increasing brightness of that solar radiance which reveals the nearer and more contracted scenery of earth. And who that has seen the shadows of evening steadily flooding the valleys, and ultimately submerging the mountains as with a rapidly rising tide of darkness, and has observed that, while terrestial objects waned, stellar splendours were restored, can doubt that death unveils the sublimities of antenatal experience to the liberated spirit of the returning exile, wending home-

ward to our Father's mansion in the skies. Even the simple fact that, by descending into a sufficiently deep pit, you may see the stars by daylight, is not without its significance in reference to sorrow and suffering, as gateways through which we may at least approach, if not enter, the heaven-land of everlasting rest. While the radiant beauty of sunrise and the solemn grandeur of sunset, may suffice to show us that birth and death are alike matter for jubilation on the plane of Nature, each being, in truth, a process of renewal and restoration, when contemplated from the standpoint of advent rather than departure.

(*To be continued.*)

THE IDEAL AND THE REAL:

A REMINISCENCE.

BORNE on the wandering wing of memory,
I visit oft, at midnight's pensive hour,
The home to which my heart turns as the leaf
Towards the light—or rather, I might say,
As spirit parted from its fleshly form—
Heedless of space, condition, circumstance—
Deserts the fair abodes of blessedness
To linger round the loved ones left below.
Even so, my soul doth cleave to thee, old home!
And linger fondly o'er thee, loth to leave.

Thou wer't a cosy bield, though reckon'd but
A shepherd's shieling on a Highland moor;
I see before me yet thy lowly roof
With humble rushes thatch'd, and here and there
A verdant patch where moss and vagrant weeds,
Tenacious squatters, blossom'd all the year;
The white-plumed groundsel, and the tender green
Of chickweed, dear to little haunting birds
In winter, and for which they chirp'd and sang
Right merrily at dawn or day's decline.
Here, too, the swallows, when the west winds blew
Sweet odours from the firs, shot swiftly past,
And as they flew scann'd wistfully the eaves
And windows' sheltered nooks for last year's nests.

Crowning its sloping roof, a ridge of turf
Lifted its sky-line, crooked as our hills,
Or dromedary's back, at its far end—
All brown and bare of grass—it grew into
A sod-built chimney, from whose ebon throat
Arose in playful wreaths with upward curl,
The peaty incense of our cottage fire.
That pungent smoke whose memory haunts us still,
Recalls to us the joys of other years,
Nor less affects the healthy appetite
Of humble wayfarer upon the moor.

And when the air was calm and skies were blue,
It hung about the eaves so dream-like, till

It blended with the welkin's bluer blue.
Well I remember yet how when a child
I used to watch in fancy its blue spire
Ascending 'gainst the back-ground of the hill,
Close followed by my thought, till it became
No longer visible; yet still with it
I clamb from rock to rock, and steep to steep;
For from my earliest years that mountain wall
Had been to me a standing mystery.
And oft I longed with eager feet to scale
Its boulder'd sides that steeply, sternly rose
Behind our cottage, blending with the sky
Its far-off summit, dim, and seldom seen;
For there, like anchoring ships, the passing clouds
Would muster and unfurl their ghostly sails,
That drooping heavily come rolling down
In wreathing vapour like our chimney smoke,
But whiter and more dense, which then awoke
Imagination in my youthful soul,
And wizard-like from the invisible,
Rose at my call shapes weird and wonderful,
That stalked along the dim hill-side, or clomb
The mist-clad crags in which I lay concealed;
Or perch'd on some high peak, methought I gazed
On sunny islands, such as Mirza saw,
Bloom out of mist-hid hollows and dim seas,
Revealing pictur'd landscape, tower, and tree,
With silver lake and frith spread gloriously
'Mid fadeless fields where white-robed angels glide,
And gleesome children sport the whole day long.

'Twas thus my boyish fancy far outgrew
All sense of danger, such as being lost,
Or left alone with Nature on the hills,
Till I resolved undaunted to attempt
The path my father took at early morn,
As was his wont, to view his little flock
Of sheep and lambs wide-scatter'd on the hills.
One day when far away upon his rounds,
My mother busy at her spinning-wheel,
And thinking that I played—and so I did,
The truant though—I quietly sped along
The grey-stone fence that girt our garden round,
Save where it yields a passage for the burn,
The which I crossed, and on its farther side
Began the steep ascent to scenes unknown.
With toddling step, and slow up, up, I toil'd
Admiring as I went the fair wild flowers
That met my gaze, a beauteous sisterhood,
Nodding as if to greet me, one by one,
At my approach; but more than all the rest,
One bonnie wee blue flower—loved even yet—
Spoke to my heart as if to cheer me on.
At length I sat me down, partly to rest,
And partly to collect the bright-hued flowers;
For there the cannach sported its white plumes,
Like fairy banners waving in the wind;
These with the orchis and the pale blue cups

Of butterwort I gathered, while the heath
Shone with a yellow splendour not its own,
The golden tint of tormentilla blooms.
There, too, beside the rill, the saxafrage
Draped the grey boulder with its fringe of gold;
And there the snowy-hued parnassia,
The poet's flower, whose veinèd chalice burns
With that rare zone of gleaming emeralds.

Thus occupied, my limbs regained new strength.
And then within my soul I felt once more
The eager spur of curiosity.
Above me, dizzy height surmounting height,
Dark hill succeeding hill; meanwhile the path,
Though visible perhaps to trainèd eye,
No trace afforded me, yet I held on
Past boulders hoary with the flatten'd fronds,
Of stony lichens—grey, but not with years,
Till, faint with toil, and limbs that sorely ached,
I quite lost heart. To add to my distress,
On looking back I could no longer see
My cottage home, nor yet its cultured croft.
A sense of utter loneliness comes o'er
My venturous spirit, while along the heath
All desolate, a nameless terror crept.
Whether to turn my steps, or brave anew
The steep ascent, or downhill make for home,
I knew not, it seem'd all so like a dream;
But, while I pondered, suddenly there came
Down from the hill-top, veil'd in heavy clouds,
A wall of mist, rolling majestically
Sheer down the mountain side, swift blotting out
Rock, bush, and brake, flower, heath, and rushing stream,
Leaving to me no more of mother Earth
Than a few yards of sterile-stunted heath.
Stunn'd and bewilder'd, there I sat me down,
And breathless waited, till methought I heard
A muffled growl that made my blood run cold
And as I gaz'd with straining eye, there grew
Out of the mist a shadowy giant form,
Leaning upon a staff that might have been
Mast for a ship, or stem of some fair tree;
While in advance of him, foot poised to strike,
Glared a huge lion with up-rising mane.
Ere I could move my hand, one sudden spring
He made—I fell, and then I knew no more,
For I had swoon'd; but when I woke, what joy!
To find me cradled in my father's arms,
While Rover round me leapt and wagg'd his tail,
And barked, beside himself, to find me there.

My father chid me in his kindly way;
But when I told him of my long desire
To scale the hill and see what lay beyond,
He looked well-pleased, and mounting me upon
His manly shoulder, strode right up the hill:
To him a task how easy, knowing well
Each crag and scaur, and boulder-bedded stream;

Nor darkness, driving storm, or mountain mist
Could damp his manly heart, or turn his steps
When love or sterner duty led the way.
I'll ne'er forget that novel mountain ride
Under the archway of the melting mist,
Whose lifted skirt began to trail along
The neighbouring heights, revealing their dim forms;
While on the mountain top, high overhead,
One calm blue patch of sky shone window-like.
And when at length the summit we had gain'd,
We paused and watched the mist-sea down beneath
Its ghostly waters 'gainst the mountains dash,
Then hurry towards the pass as if pursued;
For from the west had sprung the light-heel'd breeze,
While through the parted clouds the summer sun,
With living radiance flooded all the vale.

Charm'd with the bright'ning prospect, now I turned
To feast my fancy on the world beyond,
No longer hid by intervening hills,
But spread in boundless prospect, and—woe's me!
Instead of sleeping lakes and sunny isles,
A dreary waste of treeless, houseless heath,
Bounded by hills more dismal than our own,
With rushy swamps of wide extent between,
That scarce grew herbage for a few poor sheep.
Thus face to face with stern reality,
My boyish dream melted as did the mist,
Away into the vast invisible.
Disgusted, disappointed, wearily,
I laid me down and with vexation wept,
Wept bitter tears, the which I strove to hide
With hands firm clasp'd upon my tear-wet face.
In vain, for well I knew my father guess'd
As with provoking smile he lifted me
Upon his knee, the while with cheerful look,
He drew my attention to our native vale,
From which the mist had sailed away and left
It basking in the sunlight's golden glow;
While, far below, my father pointed out
Our own lov'd cottage in its nestling nook
Of greenery—a perfect oasis.
Then from his breast he drew mysteriously
A shining tube, which, lengthening in his hands,
He to his eye adjusted, then to mine,
Grown wonder-wide the while—he bade me look,
And lo! our little cot seem'd close at hand,
While like a vision from its rustic porch
Out came my mother, looking wistfully,
With hand held o'er her eyes, as if to shade
Them from the light, while eagerly they scann'd
The dim hill-side in quest of her lost boy.
Deeply impress'd by that which I had seen,
I threw myself into my father's arms;
My mother's grief was tugging at my heart,
And like a magnet her affection drew
Me from myself, while in my secret soul
It made me feel how foolish I had been.

Rising in haste, I took my father's hand,
And drew him quickly down the dizzy steep,
But not for long, for soon my failing limbs
Began to flag, and I was fain once more
To accept his stalwart shoulder for a steed.
And thus we made swift progress down the hill,
Rover delighted, bounding far a-head,
To give the warning-note of our approach.
But still, the great event was yet to come;
Rounding the corner of a jutting crag,
I saw, and with a frantic shout of joy,
Leapt like a bird into my mother's arms.

Thus have I found—perchance shall ever find—
That hope's bright heav'n lies not beyond the hills,
Seas, continents, suns, systems, starry zones,
But in the home where loving human hearts
Beat loyally in tune, and in the soul
That rests in child-like confidence in Him,
Who is at once its Father, Friend, and God!

JAMES NICHOLSON.

"DIVINUM HUMANUM IN CREATION."

REMARKS ON A REVIEW *in* "THE RECIPIENT" *for January*, 1870, *of a Book entitled* "DIVINUM HUMANUM IN CREATION."*

IF an enquirer wishes to find a good book on a religious or metaphysical question, let him look in the "Index Expurgatorius," and take any one of the many books condemned in that limbo of heretical authors on the subject required. A book of manifest evil tendency, or a feebly written treatise, can safely be left to the judgment of the world. Books in the "Index" are such as the "faithful" might be tempted to peruse, to the danger, if not of their own souls, of the prosperity of the Romish Church—a much more serious matter. The condemnation of books among Protestants is somewhat different. The censor is an individual only. He is backed by no conclave whose dictum shall be taken as the voice of the Church, and as he has an instinctive knowledge that his power is small and his time short, he usually endeavours to compensate for lack of authority by a virulence of expression that never is used against a really bad book, and has never yet hurt a good one. Such a notice of a book, entitled "Divinum Humanum in Creation," called my attention to it. I had not seen the book before I read a notice of it in a small publication, entitled "*The Recipient:* a Quarterly Medium of Greeting and Friendly Communications between Christians in all parts of the World where the English Language is spoken, who espouse the Doctrines and Principles, and yearn for the Life of the New Jerusalem Dispensation."

This publication is, as the initiated will perceive from the title, a zealous advocate of New Church doctrine, and of the spiritual sense of the Scriptures as expounded by Emanuel Swedenborg, but differs from other organs of that sect by its warm advocacy of the revelations of T.

* London: J. Burns. 3s. 6d.

L. Harris respecting "internal respiration," and the "celestial sense of the Word." A simple-minded person might be apt to think that as the natural sense of Scripture tends to make, and has made pre-eminently good men, much more ought a knowledge of the spiritual sense affect for good the minds of its receivers, and still more the reception of the celestial sense. To be sure, there must in these latter senses, as there is even in the natural, be knowledge transcending our capacities, and none the less useful on that account; for the lilies of the field have unspeakable influences for good over us, notwithstanding our ignorance of much wisdom taught through them to higher intelligences. One thing, however, we have a right to expect even from a Christian—

"Who knows, and knows no more, his Bible true,"

—and that is, common courtesy to his brethren and sisters of the same Father, whether their home be in the natural or the spiritual world, for even the good heathens render as much as that to their brethren; and when we find the editor of the only publication in the world which vindicates the claims of new knowledge respecting heavenly breathing and the celestial sense of Scripture, deficient in ordinary courtesy to whom or to what does not accord with his knowledge or judgment, we need not be surprised at people saying, "Talk no more to us of a spiritual or of a celestial sense; what we desiderate in religious literature is a little more common sense, leading to common courtesy, such as we expect and can find among men without any superior pretence to religious knowledge." "But, friend," we may rejoin, "don't rashly come to the conclusion, because some one who professes to have received celestial knowledge manifests very uncelestial tendencies, that there is either no such knowledge, or that it is powerless for good." You may in your haste, when walking down a muddy lane, quarrel with the rain from heaven, because it enables the dust to become mud, which splashes you from head to heel, only remember that the same rain is falling on many cultured fields and gardens, and increasing sustenance and beauty. The rain must fall on the dusty road, and make it thereby worse than before, if only to induce you to aid in making the path better, and though the unmended way shows the effects of the heavenly gift only in muddy pools, so that there is—

"Water, water everywhere,
And not a drop to drink,"

you shall receive the benefits elsewhere in a better form.

As the people of Israel were enjoined to deal kindly with strangers, because they themselves had been strangers in Egypt, so it may reasonably be expected of "recipients" of new truth, that they should be more than others slow to deal coldly or unkindly with any strange truth sincerely professing to come in the name of the Lord, however new the form of its appearance; but there ever has been in sects the representative of the "rough" in mining districts, who, when a new face appears in the village, cries, "There goes a stranger, heave half a brick at him."

To any one who has read the book and has not seen the review in the *Recipient*, the author's expectation of strong censure, as expressed in pages 145 and 171, must seem very unlikely to be realised—

"It is our privilege to bear this witness to earth. Freely we offer our back to the smiter; for we are encased in an armour of strength invulnerable to any malice of earth; we are well aware that it will be expended upon us. . . . . Every human being is his own revelator; he interprets his own nature as that nature requires and suggests; he sees the Divine Being with the eye that Being has given him. His brother man delineates his conception of God and says, 'This is my God.' The other replies, 'Yes, that is a good representation of God, but I never saw Him like that before.' . . . . But we exhibit our portraiture to another observer, and tell him 'That is God.' He is alarmed, and turneth away, saying, 'This is Beelzebub.'"

Though there is not a little that may appear new and strange, even to those acquainted with spiritualistic writings, there is really nothing in the book that seems calculated to arouse indignation and wrath on the part of a reviewer, and certainly it will arouse no such feelings in any man who reads it as the author rightly desires it should be read: "We desire only that our record be perused with holy feeling, and with a calm understanding." No book ought to be perused with an unholy feeling and perturbed mind. Well, the editor of the *Recipient* has read the book from beginning to end, and he has found no good thing in it. Nothing but evil, and evil of such a kind that he requires such epithets as the following to fitly characterise it, its author, and medium:—

"A lying spirit—Incongruous spirit make-believes—Wily falsehoods uttered for evil purposes—This spirit's purpose of making out a clear (or muddy) path for men and women to go on sinning at the suggestion, and by the impulse of their lusts, while the conscience is quieted by a spirit's authority, self-called 'an angel's,' for laying all the blame on God—The tendency of this book is to give license to all kinds of evil—The real author is in hell, from whence these 'infallible' instructions reach the subject-dictator by the line of the infernal magnetic telegraph—Blasphemous statements and crooked perversions of divine and sacred things, are so flagrant and revolting, &c.—Deluded and enslaved medium."

With much more of the same kind of rhetoric. Well, the disciple is not above his Lord—

"They called him 'fellow,' and 'this man,'
'Deceiver,' and 'a devil,'
I'm sorry you have learn'd their plan,
And fallen to their level."

Surely there is nothing that has ever been written, or can be written, that will justify a Christian man to publish such expressions, any more than anything that can be said or done will justify profane swearing. Indeed, no such virulence of expression has ever been written except against what has afterwards come to be acknowledged as good and true; for whatsoever is more than yea and nay cometh of evil, and brings with it its own qualities of blindness to, and enmity against, the truth. We aid the evil one most effectually when we go to his armoury in the name of the Lord for weapons, rather than to the armoury of the Holy Spirit, whose emblem is the dove. Angels, who are greater in power and might, dare not bring a railing accusation against the embodied power of evil himself. Nevertheless, let us see what show of justification the reviewer adduces from the book itself illustrative of its "dense falsehoods;" for, perhaps, a little light thrown on passages quoted may

show them not so harmful as they appear when viewed in dense darkness.

As regards many of the passages quoted, it is difficult to see what he regards as the objectionable statement, even when he quotes fairly, which is not always the case, as, for instance, the following extract from page 98 of the book:—

"The doctrines we enunciate are eminently practical, for they embody the Deity in every existing form. God is in the world. God as our Father, Mother, Brother, Sister. Shall it be said, in this belief there is no incentive to virtue, and no discouragement to vice? Be it so; there is none (!)"

Here the quotation ends, with the reviewer's note of exclamation, followed by his remarks about the "exceedingly hurtful" and unpractical nature of the book. As my object is different from the reviewer's, I continue the paragraph—

"Be it so, there is none. Do we need one or the other? Recompense is an abomination, to be shunned by every just one of the earth. Take the bribe if it be good to thee; but ask not God to take it for thee. God works in godliness, and what is that principle working in ungodliness? The answer is obvious. The evil do not possess God, because they do not possess good; and nothing that is not good can possess continuous life. It is good alone which lives; and even the earth-life of an evil person is chequered with the rudiments of undeveloped virtue."

It may be admitted that this is not the kind of "incentive to virtue and discouragement to vice" which appeals to many minds, but it is one very likely to be set forth by an angelic spirit.

The spirit-author propounds a theory of the nature of man and woman, and their relation to each other, which, though not opposed to anything written by Swedenborg, is most in harmony with the teaching of Jacob Böhme. The reviewer refers us for sound doctrine on this subject to a paper by himself in the same number. Thanks, but I had rather not read it. I believe with the Apostle James that a fountain cannot, "at the same place, send forth sweet water and bitter;" and I am not desirous of receiving knowledge of the spiritual relation of men and women from one who can treat the writings of one woman in such a manner.

In "Divinum Humanum," the relation of evil to good and its providential uses, are freely and philosophically treated. I have no idea that an intelligent receiver of Swedenborg's writings will find anything in this volume contrary to what Swedenborg says regarding evil and its uses. Thus, in the treatise on "Divine Providence," paragraph 19, he says—

"That which is good and, at the same time, in truth is something; and that which is evil and, at the same time, in falsity is nothing. . . . . As the wicked have no power, the universal hell before the Lord is not only as nothing, but it is really nothing as to power. That it is so, I have seen confirmed by much experience. It is wonderful, however, that all the wicked think themselves powerful." (234) "That evils are permitted for a certain end, which is salvation." (285) "That the Divine Providence is equally with the wicked and the good." (308) "That the Divine Providence neither appropriates evil nor good to any one, but that self-derived prudence appropriates both."

Thus, as the reviewer for once truly remarks, "this laying of the blame

of all evil upon God is not by any means confined to this series of books (those by the author of 'Divinum Humanum') among the productions of the press of late years; others have also tried to show that 'whatever is, is right,' in the sense of being as God has designed it to be." Quite right, only we should hardly have expected to hear this objection from a professed receiver of Swedenborg's writings. If one who simply believed in his Bible had urged the objection, we could easily have replied—No, the doctrine is not new, for have you not read what the patriarch Joseph said respecting the unbrotherly and wicked act of selling him as a slave?—"Now, therefore, be not grieved nor angry with yourselves that ye sold me, for God did send me before you to preserve life. . . . So, now, it was not you that sent me hither but God." Then the hardening of Pharaoh's heart, David's numbering the people, the lying spirit in the mouths of the prophets, the trials of Job, and many other things relatively evil, and meant by the immediate actors to work evil, are all said to be of the Lord, because he made them subservient to good. "Is there evil in a city, and the Lord hath not done it?" "I form the light, and create darkness; I make peace, and create evil: I, the Lord, do all these things." Is it not more in accordance with a true faith in God's providence, as well as in the teaching of Scripture to believe that, in relation to the whole, and thus in relation to God, "Whatever is, is right, in the sense of being as God has designed it to be," than to believe in something right and something wrong—some events as God would have them, and others as He would not have them? It seems to me that Atheism and devil-worship lies in the direction of the latter faith. It is a relative truth that our Lord by wicked hands was crucified and slain; but it is an absolute truth that no man took his life from him; that by his own will and power he laid it down and took it up, and that the wicked hands had no power at all, except the power given from above.

As regards the uses of evil in the work of regeneration, the spirit-author says (page 203):—

"Mortality is strife with evil. Remove the source of contention, of trial, of temptation, the stimulus to exertion, the necessity for watchfulness and prayer—what would life be, what could it be? What manner of man is that who hath committed no sin—who is not conscious of the possibility of sinning? That man is Jesus Christ; that Man is within us, and is the interior constituent of our being; we feed upon him, otherwise we have no life."

We need not wonder at strong objections being urged, even by sincere admirers of Swedenborg's writings generally, against what he says, are "legitimate, just, and truly excusatory" licenses to concubinage, for as his latest biographer, and warm, though discriminate admirer, justly observes, "It would be hard to say who might not (on such grounds) find an excuse for concubinage; but we may well be astonished that one who has written a pamphlet wholly defending Swedenborg's teaching on that subject, should assert that the book before us contains "teeming profusion of all kinds of licenses to evils of life," when there is not from the first page to the last, either directly or indirectly, the slightest word of encouragement to evil, whether in general or in particular.

The reviewer quotes the following sentences from pages 24 and 26 :—

"Natural life is in natural breath, spiritual life in spiritual breath, and in the celestial mode of existence there is breath likewise; for celestial men —'angels of the Lord'—breathe in nature, in Eden, and in their heavenly paradises. They draw their breath in all states—simultaneously inhale God's holy atmosphere as men, spirits, and as angels. *They are as God, having no finite limitation* (!)"

"Be not alarmed to hear that 'angels of the Lord,' as witnessed to in ancient writ, are with you *now*, as intimately as ever they were with your scriptural ancestry. The consequence of your not beholding them with your natural vision is, that you do not believe in their present existence. But you do not see Christ, yet you believe in his existence in and within you (!)"

It is difficult, even aided by the reviewer's italics and notes of exclamation, to see in the above sentences an illustration of the "evil tendencies," or the "dense falsehoods," of the book. So far as an angel is in God and God in him, he has no finite limitations, for he knows and acknowledges that his life is from the Infinite. Swedenborg tells us that the angels whose appearances are recorded in the Old Testament, being filled with Deity, believed themselves to be God, and received Divine honour from those to whom they came. As to the second extract, does not the reviewer believe that angels are with us now?

"Again," he says, "on pages 28 and 29, we have the slimy insinuation, 'Ye shall be as gods,' in all its subtilty." I do not find any such insinuation in these pages, or in any other page of the book. The serpent's promise, like all others from the same source, is so very mean and poor that it is utterly unworthy of being offered to any man in God's image even as a bribe. "*As* gods!" why, even of the Jews, who received but partially the words of Jehovah, it is said by the inspired Psalmist, "Ye *are* gods," and our Lord, in the New Testament, confirms the Psalmist's words. But those who receive and keep His Word of Life can confidently look forward to a higher destiny. "I in them, and thou in me, that they may be one in us, even as thou, Father, art in me and I thee"—"Members of his flesh and of his bones." To us there is but one God, one real humanity—the Divine Humanity—in whom we shall, when regenerated, find ourselves living intelligent members, branches of the True Vine. To prove his charge the reviewer quotes from page 28 as follows:—

"The natural mind is shocked at this implied proximity to God—this union with Him. It would fain contemplate Him as a wholly Divine Being, as far removed from its own debased condition as it is possible to be. Yet it desires to live in God; but to *be* God is awful—degrading to the God of its accustomed contemplation. Nevertheless it is a truth that God is in us. Language is at variance in this matter; for by what power do we live, move, and have our being, save in God? Is there any place where He is not—any power that He does not possess—any vitality extraneous to Deity? How vain, then, are our mortal fears of approaching too nigh unto the Most High God; for we find there is and can be but one only Being in existence —God infinite, *also finite* (!)"

Yes, as the spirit-writer goes on to explain, finited in man as he was finited, and yet infinite in Christ. The "Divine Esse" is infinite;

the "Divine Existere" is finited on every plane of life. "'In the view of creation depicted in this book, God is all in all; there is nothing that is not God'(!)" Well, can the reviewer tell us what is not God? Everything apart from Him, it may be said; but there is nothing really apart from Him; evil, as Swedenborg says, is nothing. It is true that there is nothing singly and considered as separate from Deity that is to be called God, for "God is all in all," as the Apostle Paul teaches. Speaking of our realisation of this truth, the apostle uses the future tense; but God is unchangeable, consequently He can be nothing in the future that He is not now and has not been from eternity.

"God is in the work of this page; the hand that traces these letters is the hand of God." It may frankly be admitted that such a sentence must appear rather startling to religious people generally, who regard themselves as their own and God as a Being wholly apart from them in some distant locality called "Heaven." Possibly none but an angel or angel-spirit would have dared to put the truth in that form, at least, in our day. For we must remember that substantially the same truth is taught by Paul in words quite as bold, only we have got accustomed to read these as well as many other words of Christ and his apostles without attaching much meaning to them. It is well, then, that old truths should come up before us for our acceptance or rejection, according as we have or have not the life of the truth within us. "It is not ye that speak," says our Lord to his disciples, "but the spirit of your Father that speaketh in you." "What!" says St. Paul, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body, and in your spirit which are God's." "Know ye not that your bodies are the members of Christ?" "He that is joined unto the Lord is one spirit." Alas! we may say, alas! Paul we do not know it; we think our bodies are our own, and we defile them; we think our hands are our own, and we work evil works, and write uncharitable words against our brethren and against the truth. We even attribute blasphemy to one who confirms thy sayings. But is there not, it may be objected, danger of such a truth leading to fanaticism? Yes, if exclusively appropriated. The fanatic is one who says not merely "the Holy Ghost speaks through me," for to that claim he may have a right, but "the Holy Ghost speaks through me *only*, and not through you who hear me." George Fox claimed to speak from the indwelling Spirit—the Holy Spirit—but he made no exclusive claim, and the works of his followers showed that he and they made no false claim.

"God is nature, and He is spirit, and HE IS. Without Him—independent of Him is vacuity, and what—where that is, may be answered by every man in existence—Nothing—Nowhere. 'Leave all and follow Me.' Whom else can we follow, seeing that He who gave utterance to these words is our Creator, Saviour—our inner Being, in whom is life, and out of whom is—not death, but nonentity, non-existence?"

Of this passage the reviewer says, "Here we see Pantheism taught under the cover of pretended Christianity." Possibly, but there are two kinds of Pantheism—a higher and a lower. The lower is Atheism

under another name, as it denies the existence of a personal Supreme Spirit; the higher Pantheism regards God as a personal deity, and as "all in all"—the only substance, the only real existence in the universe, for He *is* the Universe of Being, yet Man, the only Man, the visible universe being merely a faint shadow of his attributes. Perhaps the reviewer does not know that some of the most intelligent receivers of Swedenborg's writings, among whom are C. A. Tulk, and Henry James, advocate the higher Pantheism as the real teaching of Swedenborg. It is certainly the Pantheism of the volume before us, the Pantheism of one of the latest utterances of England's most popular living poet:—

"The sun, the moon, the stars, the seas, the hills and the plains—
Are not these, O Soul, the vision of Him who reigns?
Is not the vision He? tho' He be not that which He seems?
Dreams are true while they last, and do we not live in dreams?

. . . . . .

Speak to Him thou, for He hears, and spirit with spirit can meet—
Closer is He than breathing, and nearer than hands or feet.

. . . . . .

And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this Vision—were it not He?"

The reviewer complains, not that there is nothing about "discreet degrees" and "correspondence" in the volume, but that they are not set forth in the way he thinks right, which is very likely. These doctrines, as "Old School" Swedenborgians have been accustomed to hear them from the pulpit, have become a wearing to flesh and spirit, but, no doubt, there are some receivers so accustomed to get truths about degrees and correspondence in such a crude form, that they are not able to recognise them when dissolved and diffused as sweetness among other truths.

In the preceding number of the *Recipient*, the reviewer tells us, "For several years past we have been again and again asked our opinion about them"—(the writings of the author of "Divinum Humanum")—"but a special indication given in a dream, under somewhat peculiar circumstances, about eight years ago, has precluded this up to the present time." One is naturally curious to know whether the restriction, as it seems to have been, was removed before the writer began to break his reserve of eight years. Was the dream like unto Laban's respecting Jacob, "See that thou speak not to Jacob either good or bad"? or like the dream of Pilate's wife?

But leaving conjecture and the reviewer, it may not be amiss to say a few words concerning the book reviewed. No Swedenborgian, and no one who believes in the phenomena of modern Spiritualism ever, I suppose, doubted for a moment that this and previous volumes by the same writer were written in the manner stated. Indeed, one may go further and say it is utterly impossible, considering the style and tenor of those writings, that they could have been written in any ordinary way. The thought is essentially masculine, and above the sphere of feminine thought, while the style is essentially feminine, such as no man would be likely to adopt and continue. The style is not attractive,

judged by a literary standard. What book of germinal truth ever was written in an attractive style? It is as if the author cared not so much for the form in which he expresses his thought, as for the truths which he communicates. So far as the subjects treated of are within the sphere of the reader's comprehension, the thought is clearly enough expressed. I have read the works * previously published by the writer, and though I regard "Divinum Humanum," &c., as the best, yet there is more originality and coherence of thought in the books as a whole than in any other professedly mediumistic books I have yet read.

The next question is, Who, or what is the author? The easiest reply that I think can be given is, that the author is just what he claims to be. Not an angel; for the reviewer's "self-styled 'an angel'" is entirely *his* mistake—so far, at least, as this volume is concerned. The spirit-author says expressly (page 199), "I am a spirit, not an angel." According to his teaching, an angel is two in one—the masculine and feminine united for ever in the heavens. The author claims to be the spirit's counterpart of the writer dwelling in her life-sphere, and that at her decease they twain will form one angel. This may or may not be the fact; on due consideration I think it is most likely. At all events, the author must be an angelic-spirit. For any one to read through the volume without prejudice, and to conclude that "the real author is in hell" is simply absurd. I wish most heartily that—the teaching of the book being as it is—such a conclusion could be substantiated, for then hell itself must have been cast into the fire of the Divine love, and come forth seven times purified—"a little heaven below." The author is not a diabolous—a slanderer or accuser of the brethren; for there is no word of accusation against any person or party; not a Satan-adversary or opposer, for he opposes no one.

Suppose the origin of the book to be what it claims, how are we to regard its teaching? Just as you would regard the teaching of any other book written by a good man on earth. The spirit-author claims nothing more. "I am not," he says, in the preface, "exclusive in my function, neither is she in hers, for all spirits and all mortals are similarly constituted. There is but one created rule of life for every living soul. The outward manifestation is exceptional, and is the only speciality in our case." And on the last page, "The sayings may alarm the timid; but the strong in faith will not fear to ponder on their deep significance, and, if not true to them, they will be justified in their rejection." Swedenborg says that he received nothing of his doctrines from any spirit or angel, but from the Lord alone, and it is just as incumbent on every Christian to receive nothing on the mere authority of any man, spirit, or angel, but from the Lord alone. Indeed, there can be no other true reception of goodness and truth. Our Lord says of his disciples, "They shall be all taught of God; whosoever, therefore, hath learned of the Father cometh unto me." What an apostle, a spirit, or an angel teaches may be true for him—and I hear him with all reverence speak what has been revealed to him—but it is not true for me until the Lord has revealed it in my interiors. Much truth,

* Primeval Man: the Origin, Declension, and Restoration of the Human Race, 5s.; Ecce Homo: a Discourse on the Personality of God, 2s. London: J. Burns.

doubtless, lies in a man's spirit waiting for the confirming word of the teacher, whether man or spirit, which, like rain or sunshine, develops the living gem sown in the heart, and he becomes outwardly conscious of the inner truth. God's truth, then, is known by him—"as in heaven, so upon the earth," as God's will is done by him when the truth is established by action. It may be doubted whether any truth comes to us pure and undiluted, or whether we could receive it in such a state. If it did, it would be contrary to all analogy. The children of this world are wiser in their generation than the children of light. There is a rumour of gold in a country, and men endure much privation, and make many sacrifices to get a chance of finding a portion. They do not, because they find none lying on the surface of the ground, or unmixed with vastly more than its weight of mud and stones, throw away their implements in disgust. They know gold when they see it in spite of the crude earth and stones in which it appears. But when a book appears in the religious world, especially if it claims anything of a supernatural origin, the professed truth-seeker, in most cases, feels called upon wholly to reject and denounce it as utterly evil, if he finds some startling assertion or some truth imperfectly expressed in it. We ought not to make a spirit or an angel any more than a man, "an offender for a word," nor will we, if we possess enough of that charity "which believeth all things" and "thinketh no evil." The truth comes in various forms to test whether we have a real or only a superficial acquaintance with him. He who cannot identify truth in a crowd or in a new garment, confesses that truth and he are far from being intimate. That faith is fullest and best which affirms most, and therefore comprehends most; for there is no sect that has not a basis of truth—no religion that has not a justification in the needs—relatively poor and imperfect sometimes—of its adherents. A man is more likely to be right in what he affirms than in what he denies, for truth is varied and has many sides. No heresy in a book or from a preacher can hurt a man, any more than truth can save a man, unless he has an answering heresy or truth within him; for it is with spiritual as with material food—not that which is taken into the mouth defileth a man, but that which cometh out from the heart, that defileth the man.

CATHOLICUS.

CHRIST THE HIGHEST MEDIUM.

IT may be conceded, and I say it with regret, that history warrants the declaration: "Wherever Papal influences and Bibles have gone, there has followed in the wake war, persecution, bigotry, and oppression." As a set-off against the above, we have had, at the same time, a law for the inner life of the *individual*—a *moral law*, which has fostered, in its highest sense, the better life, owing to the knowledge that the soul is immortal, and must give an account of itself; both these being essential doctrines of the Christian religion under every form.

Another advantage of the Christian religion has accrued by its sanctifying the married life in a way that no other religion has done; and by that and other Christian laws has raised woman to her present position—a position she had never before attained by any other religion.

For this very cause, Christianity has been termed in mockery, "The religion of woman;" but let all remember who are upholding woman's rights, that it is to the Christian religion she owes the rights she already possesses. If we add new steps, do not let us attempt hastily to kick down the steps that raised her.

The elevation of woman by Christianity has raised the standard of morals among men. Mrs. Farnham, author of "The Ideal Attained," has shown us what men are without the society of honest women raised in Christian lands. Mr. Hepworth Dixon has proved that among spiritualists, those societies where women have due influence are reticent and moral; but where men have undue influence some of these societies have issued in free love. Mr. Stearns, on "The Moral Precedence of Woman in her Higher Phases," has shown how all this comes to pass. He says that "man in his highest phase is of himself a rational but immoral being; that woman, in the order of birth and growth, is in her higher phase, a would-be moral being, but wanting in rational endowments." He adds, "There can be no sound morality without reason, and reason without righteousness is naught. The rationalised man and the moralised woman have attained each their natural perfection standing alone. Beyond this they must help each other to become positive in that wherein they are by nature negative."

What many would be if the common amount given us of reason were not kept in check by the moral law, Mrs. Hardinge has sketched out in the following words:—"So long as the restraints of law are about us we act as if the restraint proceeded from within. We do not know ourselves, or realise what we would be in the large liberty which is void of all restraint, but we know what we have been when such restraints are removed." She was speaking of the French Revolution, and of those who had cast away the restraints of religion. That children and many men have not sufficient reason to guide them without teachers is evident. Every one who stands up to teach confesses this; and we should be very careful of whom we accept as our teachers, before we give up that great teacher who may have hitherto kept us personally straight. Impulse is too often mistaken for reason.

It would be folly to speak of dreams to any but spiritualists, but here I make no apology. This very morning I had a dream which seemed to have been sent me in order to give me help in my present argument. I was, during sleep, wandering in the regions of imagination on a wooded hill in a lovely country. A spirit, pleasing in manner and appearance, met me, and urged me to follow him down a new path which seemed very agreeable, but which I knew to be dangerous. I refused without hesitation or after-thought. A short time seemed to elapse, when suddenly I felt an earnest desire to follow that path. I called to the spirit, who had been some time out of sight. He immediately returned. I consented to go down that path, adding as a reason, "At any rate, this is a free country;" when I was suddenly stopped by hearing my Christian name called loudly by a new voice in a tone of reproach. I awoke with a start, my ears tingling.

We know how much misery sectarian disputes have brought into the world, but they are common to every religion. The Bhuddists

separated from the Brahmins; the Mahommedans have always had their disputes. And disputes have their advantages. Among Christians each sect desires to excel the others; this can never be done but by the excelling of the individuals of the sect. There is perhaps no sect, let them talk of "dead works" as they will, which does not regard morality as an essential of Christianity, for they all know that a life of good works is the great Christian test. Men are known by their fruits. Each sect attempts to prove by its mode of living that it is not deficient in this great test; more, that it exceeds the others by this test. What caused the hatred of the then Pope towards that great Christian medium and reformer, Savonarola, but that he set up a lofty standard of morals against the existing iniquities of the Roman Church—the more immoral because at that time there was no war to speak of of the sects? That Rome is very different now to what it was then, since the wars of the sects, is, I believe, allowed by all candid men who have studied its history.

I had fondly hoped that one great advantage of modern Spiritualism would be demonstrated by its power of setting Christian people right on many points where they are all left in some doubt; and also in healing our differences. I thought that the glorious doctrine of Progress, future progress—for which all hail to Spiritualism! in this, on this point, benighted age—was to be our panacea. I thought that at least Spiritualism had settled this great question, whether God was inimical to all but a few who personally thought well of themselves, or whether He was the great Father of all, "not willing that any should perish;" and I had come to the conclusion that Spiritualism had, by incontrovertible facts, proved the latter, and that its law was Progress. I saw, therefore, that the chief texts which have divided men into sects, with the selfish view of maintaining a place among the chosen few—as, on the other hand, those Roman assumptions which confine salvation to one church—have a new meaning when read by the eyes of the spiritualist; nay, that these very texts are actually in accord with Spiritualism itself. I found that Spiritualism teaches that few, very few, go straight from this life to the higher realms of heaven, just because they are unfit for them; and that if, in consequence, "many are called, but few chosen," Spiritualism is right in showing that, nevertheless, God never calls in vain, and that therefore progress is sure, though it should be impeded by time and tribulation.

Reformers have acted unfairly, unworthily, untruthfully; they have, in their insane hatred against Rome, blotted out the word Hades from the Protestant Bibles, in order to quench the doctrine of Purgatory, which is in fact the key-note of the success of the Roman Church. Luther and Calvin knew that well; hence their stooping to the fraud, hence their setting up Christian Phariseeism as its only substitute, while utterly ignoring the doctrine of Progress contained in that of "the few and many stripes." For many stripes must have an end, and "paying the uttermost farthing," for they are both spoken concerning our future life; and in all this we English have followed in the wake of the German and French Reformers.

Another wrong committed by these first Reformers in their sectarian

bitterness—although they were spiritualists themselves—has been the utterly ignoring all Spiritualism that has existed for the last fifteen hundred years, just because it was assumed by Rome. Hence have we and the Germans become the most material nations that the world has ever seen; or else, as Bunsen says in our case, "In England everything except the moral principle, in the form of the *fear* of God, is death life,"—a fear induced by a belief in eternal hell for the many, heaven for the few, and by the suppression of Hades from our Bibles.

For the above reasons, I am in accord with one of your late correspondents, and I think that Protestant tracts and teachers can have little effect in Catholic countries; because I believe that few who have tasted the comforts of the doctrine of Purgatory are likely to give it up, even though it may come through a polluted stream; or rather, should I not say that I know they are not likely to give it up, for is it not the especial privilege of the spiritualist to say *I know?* And what a blessed affirmative it is! Blot out then though we may, and have done, Hades from our Bibles, or Christian purgatory (*i.e.*, cleansing, for that is the true meaning of the word), or progress, for they are all, I believe, synonymous, we cannot blot out the words of the Great Medium who taught them.

On the other hand, let a fallible man, under the presumptuous assumption of infallibility, mete out eternal condemnation to any—mete out the "times and seasons" of the cleansing process, or even remit them on insufficient or any plea whatever, we cannot blot out the dicta of the Great Medium, who declared that "the times and seasons the Father keeps in his own power," and that they are hidden from the angels of heaven, and from the Son himself—that Son who knew and acknowledges men to be his brothers and to be the children of the same Father, verifying the words of the Psalmist and logician, who said, "It is God who hath made us, and not we ourselves," consequently "we are his people and the sheep of his pasture," a privilege that the very worm which creeps beneath our feet might claim also, if it but knew reason and the glorious doctrine of mighty Progress.

Against the hatreds of the sects I thought Spiritualism came to protest, and against that system of ignoring Christian doctrines by one sect, because they were held by another, however hopeful those doctrines were for humanity at large. We must judge Christ by his fruits, not by religious wars; for if we did we could never come to a right judgment while wars concerning religion remain, and they are rife still. Christ, judged by his fruits, presents himself at the present day as having captivated the most intellectual nations of the earth, and they will not let him go, if only because they cannot let him go, because he is now, as ever, a great reality, a great Power. More, it is under Christianity that we have become, what we are, the most intelligent nations.

Is it true that the great divisions which have caused such misery among Christians have begun among spiritualists? Is it true that the two inimical signals on our future banners are to be Christ and Antichrist? Can spiritualists, who have themselves to undergo so many crosses, give up the cross? I doubt it, for I still find that the noblest argu-

ments on both sides are still borrowed from the same noble source; and the climax of high sentiment on both sides is still conveyed in the very words, or at least the ideas of our Great Medium? Why is this? Because there is something within us that is above and beyond us—the greater light which constrains us; and the greater medium overcomes the lesser by the law of natural selection.

What great medium has ever been stamped out except by a greater medium? Chrishna, Buddha, Confucius, Mahommed! who says that any of these powers are yet stamped out? Not they; they are as living now as ever, and still influencing large races of men. Spiritualists know this well. The spirits of these men are, all of them, far more powerful than when they lived in the flesh. Their followers are all now a hundred to one to what they were when these men were teachers upon earth, great mediums all! When their power here is annihilated, it will be only by a greater power than their own. Why, "Imperial Jove himself," though he was but one of many, is still a lesser power; and men who swear at all are as likely to swear by him as by a greater; with the intuitive perception, that to swear by him is the lesser presumption. If, then, great mediums of former days are Powers still, still great Powers, what are we to say of the Greatest? The power of Christ influenced men for thousands of years before he was sent on earth in the flesh, at the time and season appointed by his Father and our Father. He influenced men, I say, before his earthly birth, because he was then a living power, a great reality; if he did not, then all the old seers were myths, and prophecies plainly fulfilled are no longer facts. And when he came on earth, what then? Why, according to the suppressed histories of his early life as a little child, his electric and medium powers were the most wonderful upon record. When twelve years old, he electrified the wise doctors by his speech and power. When a peasant man, he entered the great temple with an electric power that no peasant has dared or has had the force to apply before or since; and what that peasant did by that electric power we all know, and the object we all know; men had made God's temple a den of thieves. His power of language and doctrine we all know also; what is more, we all make use of them when we are at our best. Did he not teach us to love one another? Whose fault is it that we have not? Did he not say, "Lo I am with you, even to the end of the world"? He certainly has been with us hitherto. What other peasant man ever made such a prophecy of himself? How daring, how ridiculous it would be in common cases; but in this case the prophecy has been fulfilled; but if this was said as a spirit, what other spirit has ever said the same? That the spirit is in existence before it is clothed with a body, is believed by many, if not by most spiritualists of the present day. That this doctrine was taught by Christ, as well as by the prophet Malachi concerning Elias or Elijah and John the Baptist, seems plain, if plain words express anything. I know it is explained away by most Christian teachers, but the words remain. M. Roustaing, whose *nom de plume* was Allan Kardec, was taught by spirits that this was no exceptional case, but a law of nature. M. Roustaing also tells us, through the teaching- o

spirits, that re-incarnation is ordained as a general law for men and women, either as a mission or a retribution. Who knows whether it might not have been, in the beheaded Baptist's case, a mission and a retribution both? for great seer and medium as Elijah was, he had not learned the great truth from the greater power—a truth which is known to the mediums of the present day—that "the divine principle of love alone subdues;" that "mercy is better than sacrifice;" that "love is the fulfilling of the law." I am not a convert to the late M. Roustaing's views, but this much I must say, that if the words of the prophet Malachi, combined with the words of Christ concerning Elijah and John the Baptist, cannot be explained away—that is, if Elias and John the Baptist *were* the same spirit, and if also the laws of nature are general and irreversible—then that law which applied to Elijah and John the Baptist must be a general law; and I rejoice in seeing Miss Anna Blackwell's papers in your periodical, because they keep us to a moral law; they teach us that, "as a man sows so shall he reap;" they do not set up Antichrist, and they do not put impulse for reason; and I hold these latter views, not from any especial feeling of my own, but because I believe them to be true and just, and according to the will of God.

It seems to me that if any men of the present day may be shocking the Christian world—and it is composed of many, very many men of superior attainments, and almost every woman of the most advanced races—and I must add also, impeding, I think, Spiritualism by setting up other teachers as equal or superior to Christ, it may be, and is, I hope, but a reaction permitted only for a time; a reaction provoked possibly by even a greater evil still, by some Christians themselves, who hold the Eternal Father as an angry God, and give all the elements of mercy and love to the essentially "beloved Son." But I am quite unable to believe that Mr. A. J. Davis is one of those who would set up on his banner Antichrist; he who speaks of the Bible as "the sacred pages"—pages, indeed, which manifest Christ most fully. But in some respects, is he wrong in saying, "The *cause* and the *effect*, the *why* and the *wherefore*, do not appear on the sacred pages"? It is certainly as a moral law for which we must chiefly look, and certainly find in those sacred pages; and no man who believes that the world goes round the sun has any right to complain of science for guiding us when we are in ignorance or doubt. He who believes in this greater light—the movement of the heavenly bodies, for which we are alone indebted to science—cannot in any justice find fault with any lesser new light which science may afford; and to cut through the mists and mysteries by which we are surrounded with the two-edged sword of Science and Spiritualism, is given to few as to Mr. Andrew Jackson Davis; but even in this he is, I believe, the last man to deem himself infallible.

Further, I feel convinced that this powerful seer can never forget an extraordinary passage of his youth, when, rapt away soul and body, he was permitted to meet a great and good Shepherd, and received the high and dignified mission to give *help* in keeping the sheep in one flock, and not to let them get scattered. Such a commission, from

such an one, is surely honour enough. This, I am fain to believe, Mr. A. J. Davis knows better than any of us, and that in this point he will, "under all circumstances, keep an even mind." PATIENTIA.

LOCATION OF THE SUMMER LAND.

IN an article by Mrs. De Morgan, which appears as an extract in the *Spiritual Magazine* of February last, it is stated that "Mr. A. J. Davis has fixed the locality of the spirit-world in the Milky Way," &c. It then refers to observations of Sir William Herschel on the "resolvability" of the milky way, a fact patent to all at the present state of science, and continues, apparently with a view to impress the reader with the nature and extent of this "immense nebulæ," with various comments, which indicate to the writer that Mrs. De Morgan, in common with many other interesting writers, greatly misunderstands the American Seer in this branch of philosophy.

Having read Mr. Davis, somewhat critically, and having had the privilege of frequent conversation with him on this and various cosmological subjects, I should be pleased to submit the following remarks, and to correct, if possible, misapprehensions apparently so prevalent, not only in England, but in this country also. As the article referred to, though very short, touches upon two or three distinct or widely different topics, you will pardon me, Mr. Editor, if mine appears to wander somewhat to meet them.

By reference to a diagram in the "Magic Staff," page 340, and to illustrations and descriptive scales in "the Stellar Key," page 65 *et seq*, we can, it seems to me, easily comprehend the principles, order, and system of the UNIVERCŒLUM, and its concentric zones as disclosed and taught by this American writer. In the references it is clearly shown that the Milky Way, sweeping grandly through space, and which the respected Herschel deemed *so vast*, which he conjectured to be stars massed to a cloud by virtue of distance only, and which his telescope finally resolving, proved this bold conjecture to be true, is but *one* among *countless billions* of similar milky ways (or universes, as Mr. Davis more truthfully terms them), disposed through the vast circuit of a belt of galaxies, and which, in its unimaginable sweep around the Divine Centre, constitutes what he terms the "Sixth Circle of Suns." This Sixth Circle is the outermost of the concentric star-belt formations—the only one old enough or ripe enough to evolve humanity-producing planets. This circle or belt is formed of countless Island-universes like our milky way tract, disposed in the comparatively narrow periphery of this circle, at right angles to its inconceivably long radius. This belt is ring-form, if star-strewn space can be so designated—not sphere-form, as many misunderstand it. It is composed, I repeat, of isolated milky way tracts, or better, universes, which again are composed of solar systems like our own.

Now it will be seen by the mind's eye that this ring-form belt is so vast, its radius gives such an immeasurable sweep that the inconceivable circumference affords ample area in this infinite belt to harbour with its broad sea-room the *countless billions* of universes, each as large

and often vastly larger than our own, with measureless and more than "interstellar" spaces between them. This Sixth Circle (to make it plainer), in form an equatorial ring-section, as if it were cut from a vast sphere, is about forty degrees in breadth, and its component milky way tracts of stars are disposed successively around the belt, with their areas or concave sides facing the grand Centre of Formation, each universe revolving in its own plane around a centre within itself.

Now let us return to our own universe. Looking from our position here toward the grand Sensorium or Parental Centre of these concentric belts, the line of Sight would intersect four other star-belts similar to the Sixth, but concentrically within it, each succeeding star-belt inwardly being younger and less perfected in sun and planet development than ours, for they were evolved later. Now in the almost infinite space between the fifth and sixth concentric star-belts lies like a golden and infinite glory, the undisturbed, divine, and ever-blooming Summer Land of the ascended—the "Aurelian Zone," invisible at present to the external eye—the broad home-land of *all* liberated human beings.

Now this is all *within* the Milky-way belt, is it not? interior to it as the portals of the just opening bud are within the green covering. And this is the sense in which the seer-author wished to be understood. The *infinite* Summer Land cannot lie *in* the finite or limited "milky way," which is only *one* of the countless wreaths of suns that environ it. But it lies a tranquil, divine, unchangeable zone far within, and nearer to, the Parental Centre than the Sixth Circle of Universes. This last is a material-fraught, constellated space. The other is a continuous coherent zone, interior, and sublimated from the countless planets of the manifold universes. "Like a zone on the inside of the Milky-way belt is unfolded the Second Sphere" (*Penetralia*).

The Summer Land is as broad as the immeasurable star-belt above it, and is a consolidated land-zone, as real to the ascended spirit as the Earth is to man. It is an aggregation of refined atoms, eliminated from all the infinite mazes of suns and planets of the Sixth Circle. And behold how these remote suns and wreaths of galaxies tinge with white star-dust the unimaginable spaces where universes have birth and wheel eternally through the unmapped bournes of immensity! Yet the golden mantled Summer Land is infinitely sublimer than these, and is equal in unbroken extent to all the inter-stellar and inter-universe spaces combined!

When compared with each other, the interior Summer Land zone, and the exterior universe belt, which are parallel circles, we perceive that they are *very near together*. It is only when measured by our familiar standards that the apparent vastness of distance which separates them becomes a matter of amazement.

Another and distinctly different subject referred to in the same article and equally misapprehended, is that of the "spirit world." This is entirely different from the Summer Land which, as before stated, is a locality, while the spirit world, according to recent definitions in the Harmonial Philosophy, is an attenuated condition of matter, invisible, but everywhere present. It is the essence world that lies immediately about us, permeating all things, touching them and us, analogously, as

magnetism touches the plate of glass when the magnet moves the needle just beyond it. It extends indefinitely through space. Each thing has its own peculiar emanation, and this makes what is properly termed the "spirit world." Near at hand, it is the aura of each external object, and fully represents it. It is the external's refined totality. It is the essence of things in contradistinction to the coarse external itself. In other words, it is the unorganised ether-realm, the *essence-world*. It is not world-form. It has no surface, no limitations, no locality, but is all-pervading. We are never out of the spirit-world. We breathe its atoms as an element of the common air. Evidently the term "spirit-*world*" should never be substituted for the term Summer Land or Spirit *Land*, for it has really no significance in this connection.

"The subject of mediumship, with its powers and limitations so very obscure at present," is also referred to in the same article, and were it not for the error largely prevalent in the minds of writers the world over, it would pass unnoticed in this connection. But a foregone conclusion appears to have taken possession of those at all familiar with modern manifestations, that Mr. Davis is a ready, "strong," and remarkable medium.

Now once for all, and with deliberate emphasis, knowing his methods intimately, I wish to say that this is not the case. Mr. Davis is an independent clairvoyant. His experience as a medium has been rare and exceptional. He is a hard-working, devoted student of laws, truths, principles, and ideas when in the "superior condition," as he more properly terms the state beyond that of mere clear-*seeing*. It would be quite as reasonable, I should think, to call Professor Tyndall, or Emerson, or Horace Greeley "mediums" as to apply this term to Mr. Davis. True, in his youth he incidentally experienced many of its phases on his way to a development of the Superior Condition. But his methods since then have been through the well-earned powers of this riper development. His clairvoyance, it is well to note, is no mere sight-seeing, no mental play-ground. He never, under any circumstances, enters Nature's divine arcanum out of mere curiosity, but always has a broad significant humanitary purpose as a motive for his investigations.

A medium, on the other hand, is plastic, circumscribed, and subject to influences of others, is a conveyor of opinions and theories, it may be, of blessed self-evident truths. A medium gives everything indiscriminately as received, and, as an individual, has no choice in the matter. The clairvoyant enters calmly the penetralia of principles. He perceives and comprehends, then returns and explains Nature's hidden but multiform treasures. Each has an important place in the field of humanity and progress, and it is well that we study the mission and methods of both.

If the remarks submitted aid in explaining the "discrepancies and contradictions" mentioned in the article referred to, and which indeed are often discouraging to investigators, these pages will not have been occupied in vain.

J. B. Loomis.

New York, March, 1870.

PSYCHOLOGICAL PHENOMENA.

MORE DIRECT SPIRIT WRITING.

THE lithographed *fac simile* of direct writing which we gave last month has excited a deep interest, and many of our readers are curious to know more about it. There was so little time to prepare it properly at the end of last month, that a few errors crept into the *fac-simile*, and also into the printed copy. The following letter from a scholarly critic points out the chief of these defects, and also throws some welcome light on the truthfulness of the historical facts conveyed in the spirit-writing, which will be read with much satisfaction:—

SIR,—In the transcript of the first of the direct spirit writings published in your last number, for "Logides," read "Lagidæ," for "Seloncides" read "Seleucidæ," and for "Hyrconus" read "Hyrcanus." A reference to the original would probably support these corrections. The Lagidæ were the kings of Egypt descended from Ptolemy Lagus; and the Seleucidæ, the kings of Syria descended from Seleucus.

In the transcript of the second spirit writing, of which a lithographed fac-simile is also given, a reference to the original clearly shows that the name of the Persian king is "Chosroes" not "Chascoes," and that of the Emperor mentioned further on is "Heraclius" not "Herodius." Chosroes II., King of Persia, actually took Jerusalem by assault in A. D. 614, when he carried away the so-called true cross, which the Emperor Heraclius, after his victorious campaign against Chosroes, brought back to Jerusalem, A. D. 629. These facts will be found in the 46th chapter of Gibbon's History of the Decline and Fall of the Roman Empire. The other historical facts referred to appear to be correct. The whole reads like a series of extracts from a popular lecture on Jerusalem.

In the fac-simile and printed transcript of the Latin sentence, there are some errors which do not exist in the original, viz., "ducete" for "ducite" "eum" for "cum," "magistatis" for "majestatis," and "cruses" ("crucis" in transcript) for "cruces." There is however one important error in the original, the word "ut" being distinctly written in the third line, where, to make sense and grammar it should be "et," or if "ut" is retained, the word "affigite" must be altered to "affigatur." The latter word, however, as written, is unmistakeably "affigite." J. S. L.

A translation of the Latin message has been given by the spirits. On May 1, at the house of Mr. Freeman, Mrs. Everitt, while in the trance, wrote out the following translation of the Latin paragraph given in last month's *Human Nature*:—

"Jesus of Nazareth, a disturber of the peace, a despiser of Cæsar, and a false Messiah, as witnesses of his own nation testify: him take ye to the place of common punishment, and there, with kingly emblems, mock, in the middle, between two thieves, nail to a cross. Hasten officers, provide the cross."

"This was uttered by Pontius Pilate at the time of the condemnation."

Again, while Mrs. Everitt was in the trance at a séance at her own house on May 3rd, the following translation was given in direct spirit-writing in six seconds:—

"Jesus of Nazareth, a disturber of the peace of this people, a

despiser of Cæsar, and a false Messiah, as proved by the majority of witnesses of his own nation, take ye to the place of common punishment, and there him with emblems mock of kingly state, in the middle, between 2 thieves, nail to a cross. Hasten officers, provide the crosses."

Mr. E. D. Rogers, who was present at this séance, has kindly written the following letter, with a translation of the Latin words:—

May 13, 1870.—Old Palace Road, Norwich.

DEAR MR. BURNS,—In reply to yours enquiring about the Latin message given at a séance at Mrs. Everitt's, and a copy of which appeared in the last issue of *Human Nature*, permit me to say that a few slight errors have manifestly crept into the transcript; and I venture to offer a few suggestions by way of correction

The points after the word "contemptorem," as printed on page 223 (contemptorem . . . . Cæsaris) should not have been there, and on looking to the original message or the lithograph copy, you will find that they are simply the dots to the i's in the next line. The word "ducete" should be "ducite." The words "ut eum ludibriis" should read "et cum ludibriis." "Magistatis" should be "majestatis." There should be a full point after "affigite." And the last word should be, not "crucis" (nor "cruses" as it appears in the lithograph), but "cruces."

The translation is:—"Lead to the place of common punishment and affix to a cross in the midst of (or between) two robbers, with the mockeries of regal majesty,* Jesus the Nazarene, a subverter of the nation,† a despiser of Cæsar, and a false Messiah, as has been established by the testimony of the Elders‡ of his own nation. Go, officer, get ready the crosses."

I was present at the séance at Mrs. Everitt's when the spirit friend who had given the Latin communication, gave also, by direct writing, his own translation of it. I have not a copy of it by me, but I remember that on reading it, my impression was that it was not in every particular quite correct. Our "friend" certainly erred in translating the word "majorum" as "majority"; the correct translation is as I have given it, "elders."—Yours, very truly,

E. D. ROGERS.

On the same evening another piece of direct writing was given, the purport of which is of a totally different nature from those given previously. The conditions were the same as described in our last number. The room was dark, and the paper and pencil lay on the table, round which the circle sat quite close. The hand-writing is similar to that lithographed in our last number. This was given in eight seconds:—

"You all possess Understanding and Will. Your Understanding is the receiver of truth, and is formed from that truth. Your Will is the receiver of good, and therefore is formed from that good. Hence, whatever a man understands and thinks he calls true, and what you will and think, you call good. You are capable of thinking from your Understanding and perceiving what is true and good, but you do not think from your Will unless you will and do what your Understanding

* And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!—Matt. xxvii. 29.

† Ye have brought this man unto me, as one that perverteth the people.—Luke xxiii. 14.

‡ Now the chief priests, and elders, and all the council, sought false witness against Jesus to put him to death.—Matt. xxvi. 59.

approves. When you thus will and do, truth is both in the Understanding and the Will, and, therefore, in the man, because the Understanding does not constitute the man, nor the Will alone, but both together. If it is in the Understanding only it is *with* you, not *in* you, for that would be only a thing of memory, a science in the memory. The Power is going—gd. nt."

These sentences contain deep truths, and the question arises, Where do these thoughts and historical facts come from? Who are the spirits? Where do they get the knowledge? And how do they communicate it? These are mighty problems for the science of the future; questions which will no doubt be satisfactorily expounded in due time. Direct spirit-writing is not a new phenomenon. It has occurred repeatedly at various circles, and Mrs. Guppy's spirit-drawings, now at the Progressive Library, are an instance of the same kind of manifestation. Mr. Coleman has in his possession drawings and writings done in America in the same rapid manner as Mrs. Everitt's communications, but we have now instances in this country of similar matter being given in such an incredibly short space of time. At a later séance more spirit-writing was given, and the light of the spirit world was infused into the dark room, so as to be seen by all with the natural sight. This is the first instance we have heard of this phenomenon. Mrs. Everitt has made great progress with her mediumship of late. The spirit voice, "John Watt," intimated that Dr. Newton was connected with, and influenced from, the sphere of Love, presided over by the Apostle John.

DR. NEWTON, THE AMERICAN HEALER.

This gentleman arrived in England on May 7th, and was entertained at a reception in London, on May 12th, B. Coleman, Esq., in the chair. He healed the sick poor gratuitously in Cambridge Hall, Newman Street, Oxford Street, daily from May 16th to 21st, and many which he met with privately. He does not cure all cases, nor even attempt them, but his success exceeds the most sanguine expectations of his friends. The blind are made to see, the lame to walk, and the afflicted and depressed in spirit are restored to happiness by some peculiar psychological power, a subject of immense interest to all students of man. The good doctor can impart a sanative love essence which has a most wonderful influence on the mind, health, and disposition of those who are in a state to receive it. He has been attacked in the most disgraceful manner by the *Daily Telegraph*, and the smaller fry of scribblers have echoed its impudent and ignorant declamations. In spite of these drawbacks the doctor has established himself firmly in the hearts of thousands already. He has attended at the Cavendish Rooms on two Sunday evenings, spoken to the people in his peculiar style, and sent out his healing power: many are cured whom he never touches at all. He is under spirit influence much of the time, and claims that he is controlled by Jesus, Socrates, Pythagoras, Plato, and other bright spirits of the past. Jesus, he states, has told him, that he, Jesus, is a human creature like unto ourselves, "a good brother" and no more, and those who worship him as a God place an immeasurable gulph between him and them, and thus interrupt his influence for good. There are thousands

of bright spirits as good as him. Dr. Newton finds it difficult to get a house to receive company in, on account of the prejudice against him. He cannot have the Cambridge Hall any longer, but we hope before this meets the eye of the reader, that he will have surmounted all difficulties and be again at his good work.* We have had in type some account of his cures in America, which we now give, though they are a little stale after what has been accomplished in London:—

Mr. E. W. Watson, of M'Lean, Tomkins County, N.Y., gives the following account, in the *Banner of Light*, of remarkable cures by Dr. Newton:—"On the 6th of the present month (September, 1869) I was an eye-witness to some very remarkable cures by the laying on of hands, performed by Dr. J. R. Newton, at his rooms in the Bloomer House, Buffalo, N Y. Two of these cures I wish to report, as a tribute of respect to the Doctor, and also for the benefit of the readers of the *Banner*. First, I will mention the case of the wife of Elijah Bliss, of Hume, Alleghany County, N.Y. She is forty-eight years old, but in consequence of much suffering appeared to be sixty. She had spinal disease and female weakness. Had not walked in nine years. Had not been dressed in six years, nor had on shoes, and had not been able to sit in a chair during that time. Her limbs were entirely paralysed. In ten minutes after she was brought into the Doctor's room she was completely restored, and walked through the house from room to room shouting and praising God, while tears of joy were streaming down her cheeks. Her husband and two daughters accompanied her. One daughter, nearly eleven years of age, had never seen her mother walk before, and only knew her as an invalid, unable to leave her bed; and as her mother now walked across the floor and grasped the hands of her children, all present were affected to tears; many were witnesses of the scene. The facts concerning the patient's past condition for nine years were given me by herself and eldest daughter. The other case which I wish to relate is that of a deaf and dumb girl, about eighteen years old, who had not spoken since three years of age, and was totally deaf for the same time. She was fully restored to speech and hearing in ten minutes, and all present heard her speak and saw the Doctor test her hearing, by standing on one side and partly back of her, so that she could not see his lips move, and at the distance of three feet from her, when she could hear him whisper, and would answer questions and repeat names, &c., after him. The facts concerning her past condition were given me by her sister, who was with her. I made the journey to Buffalo, a distance of near two hundred miles, mainly to visit Dr. Newton, who is truly my benefactor in an especial manner, for which I am truly grateful. I became acquainted with Dr. N. two years ago, at which time he restored my sight from total blindness, an account of which I purpose to give to the *Banner* ere long."

THE INNER LANGUAGE.

Sometimes a person attains to a state, where the thoughts of men, which are the vernacular language of the spirit, become distinctly cognisable. Jesus perfectly understood this inner language. There are those now who will answer a question put to them in thought, as readily as if it were addressed to them by the external organs of speech. We have often told what a person's thoughts and feelings were, many miles away. Madam Guyon relates, in her autobiography, that she was accustomed to enter into protracted conversations with her confessor, without the use of spoken words, employing only the *cogitatio loquens*, the inner language. At length

* All who desire to know the facts of Dr. Newton's progress and remarkable cures must consult the *Medium*, 1d. weekly. London: J. Burns.

they could thus converse when they were at a distance of miles from each other. This was no miracle. It was only the unfoldment of an unused power of our nature. There is in every man the innate faculty of conversing with spirits in the flesh or those who have put off their outward envelope. Speech similar to that of the spiritual world is implanted in every man, but our sensual educational systems do not unfold the hidden germ, but oftener suppress it. As soon as any one comes into the other life, he finds himself in the same speech with the inhabitants of that hitherto mysterious realm, and is able to converse with them without instruction. We could do it here and now, if we would possess ourselves of a knowledge of the laws of the human spirit, and take advantage of them. In ancient times, and all along the stream of human history, there have been those who made use of this inner language, and had communication by means of it with the spiritual world. What human nature has ever done, is practicable to-day; for in no epoch of the world have all the hidden powers and capabilities of our being been unfolded. But we are not to suppose that this privilege would be accorded to us for our amusement or that of others, but only for the accomplishment of some important use. For God always gives to every man the light he needs for the performance of the work assigned him in the plan of Providence. Guided by these hints and suggestions, we may educate ourselves to this high and holy converse, and in advanced years as well or easier than in youth. There are many persons who are dissatisfied with the mere shell of knowledge, the rind of the fruit, the cortex of the tree of life, and long for something to nourish and allay the cravings of their spirit. In harmony with the laws of their being, they may find what they need. The tree of knowledge is beginning to be looked upon as no forbidden fruit, but an enlightened science is giving us access to it, and we may eat and live. Our highest conceptions we do not get from books, but they are flashes of a purer light, undulations of the abyss of light that communicate a concordant vibratory movement to our minds, and come to us as the whisperings of a still, small voice within. Such communicated thoughts have been appropriately called impressions. If men were less sensuous, and their inner life was adjusted in harmony with the celestial realms, they would not be an unreliable source of knowledge. They are an effort of the heavens to impart to us their living ideas, and share with us their intellectual and affectional treasures. For such is the nature of the divine and angelic love, that there is in it a perpetual conatus to impart its own life to all the lower degrees of existence. All that we need is a spirit admissive of it, and the light of the higher realms will spontaneously flow in. The needed receptivity consists in the love of truth for its own sake, and a desire and purpose to apply it to a benevolent use.—*The Mental Cure.*

THE GIFT OF EUPHONIOUS WORD-MAKING.—The mysteries of Christian godliness have puzzled the wisest heads for many ages. We are glad to be able to shed a streak of light of the "celestial degree" on the knotty problem, through the "use" of the Rev. T. L. Harris. Writing in the *Spiritual Harbinger*, he lucidly says:—"In the twelfth hour of the glory of God, the life of God, the Lord in God, the Holy Procedure shall crown the Triune Creator with the perfect disclosive illumination. Then shall the creation, in its effulgence, above the divine seraphine, arise into the dome of the disclosure in one comprehensive revolving galaxy of supreme created beatitude." To which the *Cayuga Chief* learnedly responds:—"Then shall blockheadism, the jackassical dome of disclosive procedure, above the all-fired great leather fungus of Peter Nipninneygo, the great gooseberry-grinder, rise into the dome disclosive until coequal, coextensive, and conglomerated lumaxes, in one grand comprehensive mux, shall assimilate into nothing, and revolve like a bob-tailed pussy-cat after the space where the tail was."

REVIEW.

POSITIVE PNEUMATOLOGIE: *Die Realität der Geisterwelt, sowie das Phänomen der directen Schrift der Geister: Historische Uebersicht des Spiritualismus aller Zeiten und Völker.* [POSITIVE PNEUMATOLOGY: The Reality of the Spirit World, as well as the Phenomenon of Direct Spirit-Writing; Historical Review of Spiritualism in all Ages and among all Peoples.] By BARON LUDWIG VON GULDENSTUBBE, Author of "Moralle Universelle," the "Pneumatologie Positive et Experimentale," &c. Leipsic: Kasprowicz, 1870.*

THIS work is an edition in German of the *Pneumatologie Positive et Experimentale*, which was published in Paris in 1857, enriched and extended, as the author says in his preface, by twelve years' experience. The worthy Baron states, as the leading principle of this work, that "a direct manifestation of the spiritual (or supersensuous) world" is the first element of knowledge. In his first chapter he shows that Spiritualism is no new idea. "The germ," says he, "of the spiritual faculty is rooted in the very nature of man, and so is as old as humanity itself." He goes on to prove that in the traditions of all peoples from the earliest times are found the traces of Spiritualism, and, in his second chapter, shows how, after the time of Christ, the same idea continually manifests itself, only in a different form. In the third chapter the author states that the religious traditions of all people attribute their most sacred writings not to inspiration, but to a direct manifestation, that is, to writings given by the hand of God himself, or through His messengers; and in proof of this position he gives the tables of the law given to Moses. The author adduces the handwriting on the wall of Belshazzar's palace as a striking instance of direct spiriting writing; and the speaking statue of Memnon as another form of the same direct manifestation of spirits. The sixth chapter is taken up with the question where spirits prefer to manifest themselves, and speaks of the notions of different people as to where disembodied spirits dwell. In the seventh chapter we have a long list of wonderful spiritual phenomena, and especially of direct spirit writings, given in the presence of witnesses, between the years 1856 and 1868. The following three chapters are devoted to descriptions of the spiritualistic mythologies of antiquity, and must be extremely interesting to one who loves to trace the affinities in belief, and tradition between one people and another. The fifteenth chapter treats of inspiration and the prophetic faculty, and shows that the Pythian priestesses gave their oracles in a somnambulistic state, similar to the mediums of the present day. Two chapters are taken up with the deep metaphysical questions, the human soul, immortality, eternity, and pre-existence of the soul. These are all viewed from the spiritual standpoint, and are treated in a large and interesting manner. He shows that a belief in immortality is one of the strongest opinions held by all people, even the lowest in the grade of civilisation as well as the highest. The

* The French edition is in the Progressive Library, illustrated by many specimens of direct spirit-writing.

twentieth chapter contains the strongest arguments in support of the belief that the soul possesses an ethereal body apart and separate from the earthly or material form. It is this which is seen by the clairvoyant, and by this, disembodied souls are enabled to make themselves visible. The following chapter speaks of the earthly body. The soul is unchanged by birth. The five subtle elements of the ethereal body image the five senses of the material body, and death is only the separating of the soul from earthly form; in fact, no more death than the bursting of the butterfly from the chrysalis is death. The two last chapters examine the question as to the state of the soul after death. "The development of the soul is eternal; its progress has no boundaries, but is continually rising from one sphere of perfection to another." Such is the principle held by the author, and supported by a great array of religious tradition from all people.

This work throughout shows that the greatest research has been brought to bear upon the subject under discussion. No one could read it without interest and instruction. Even one who did not grant the first proposition—namely, that "a 'direct manifestation of the spiritual world' is the first element of knowledge," could not help finding much pleasure in the perusal of this work, since, apart from its Spiritualism, it is an historical compendium of the religious traditions of antiquity. Twenty pages are full of "thoughts" given to the author and his sister by the spirits of departed ones. We quote a few—

"The love of God is the heavenly flame, which lighteth each man that cometh into the world."

"Enthusiasm for goodness is the holy fire of the soul."

"The union of two noble hearts is a diamond which has fallen from the crown of God."

"Justice and love are the weapons of God."

"Truth is the language of the angels. Eternity is the central sun that attracts every noble spirit."

A NEW SYSTEM OF EDUCATION WANTED.

To the Editor.

DEAR SIR,—For five years I have taken considerable interest in Spiritualism, and have watched its progress and development with keen interest, I have attended a great number of séances, and held many in my own home with several members of my family.

Those lately held by me, have been of an entirely scientific character, and point very certainly to my mind, that a rapid change is coming upon the human race, particularly with regard to scientific knowledge. From the information I have gained, I am convinced that the foundation on which our present system of teaching is based will have to be changed, and principles will have to be developed in a simple form that will entirely supersede the complicated system now in vogue. Any system adopted that does not embrace the practical business of life involves a serious waste of time and money. It appears to me the struggle of the future will be in the difficulties presented by theoretical persons who are constantly dealing with opinions instead of principles. If it were possible that the Spiritualists could find a few live men among their fraternity, who would erect an Institution constructed in exact

harmony with the general laws that govern celestial and terrestial bodies, we might then arrive at a condition of knowledge superior to anything we at present possess. The institution should represent as nearly as possible, an epitome of the earth on which we live, and the internal arrangements should illustrate the general laws that govern the mineral, vegetable and animal kingdoms. All the arrangements should be of a simple order based on first principles. The corridors through the institution should represent a section of the earth from south to north, and east to west. The geology, geography, climatology, ethnology and sociology should all be classified, and the various longitudes, latitudes, and altitudes should be illustrated on a grand scale. The institution should be heated, drained, watered, ventilated and lighted on the best possible system. The whole institution should be built fire proof, and the carbonic acid and nitrogen, generated in combustion, combined with the vapours of the sewers should be converted into vegetable life in the top of the building. The gallery should be capable of educating 1000 children, which may be classified in four divisions. The drop scenery on the various stages of the galleries should represent every description of knowledge that may be useful to mankind. Very little attention should be paid to history, as the past only represents a dark cloud of transition. All the practical business of life should be carried out on a scale that would awaken within the mind of mankind a deep interest in the enormous powers placed at his disposal. The productive powers should be capable of sustaining the children and their teachers, and ought to manufacture and produce a very large proportion of everything they require. All orphan children should be provided for, and sufficient land should be secured round the institution for the erection of a model city. The workshops should be adapted in every respect to build institutions of a similar character. The fragments of every branch of science should be gathered up and brought to a focus for practical utility, and the whole elements of practical and civil engineering should be brought to bear on every point of the institution. Political palaver should be shelved, and positive science substituted in its place. Preaching should go with working, and "he that knoweth *and* doeth" should be our disciple. This institution would supersede table rapping to a great extent, as I feel confident the assistance rendered from the other side would be immense. I may state before closing this letter, that I know a party who has made provision for erecting an institution of this character. A model of the institution has been constructed, and many thousand feet of canvas prepared to illustrate a portion of this work. Thousands of pounds have been expended in collecting information from every known source, and many important discoveries and inventions have been recently communicated from friends in the Spirit world. It therefore becomes a question whether Spiritualists are prepared to get to business and endeavour to solve the problem of our time, viz., that of erecting institutions capable of encouraging the free and spontaneous development of genius, intellect, capital and labour, and of utilising the hidden treasures of the earth, and dividing the products amongst the industrial producers.—I remain, dear Sir, yours faithfully, POSITIVE.

ANOTHER DEATH FROM VACCINATION.

To the Editor.

SIR,—Amongst the many thousands of Petitions presented to Parliament this session, I doubt if there is one more deserving of publicity than the following, which records a case of conscientious objection to vaccination, and the consequent death of the child (or, as Professor Newman justly designates it—a "brutal and foul murder," though done "according to law,") by the enforcement of the hateful Compulsory Vaccination Act.

Manchester. HENRY PITMAN.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The humble Petition of John and Ann Sigsworth, of Webster Street, Stockton-on-Tees.

Sheweth,—That your Petitioner, John Sigsworth, was recently summoned before the Borough Magistrates, and was fined, for having neglected to cause his child, Walter Albert, to be examined after vaccination.

That your Petitioners entertained sanitary objections to having the operation performed, but, owing to pecuniary circumstances and to fear of repeated penalties, the child, being then in perfect health, was vaccinated by the Assistant Public Vaccinator on the seventh day of March, 1870.

That the child was not taken to be examined because from the time of the vaccination it continued unwell. An eruption first appeared on the head and neck, which gradually spread until the whole body was such a mass of sores that it could only be lifted to the breast by raising the pillow on which it was laid. The child was in great agony the whole time until it died on the evening of the third of May, 1870.

That the child was attended during this only and fatal illness by Dr. Oliver, who certified the cause of death as bronchitis or inflammation of the lungs.

That your Petitioners considering these events, are solemnly of opinion their child was murdered according to law.

Your Petitioners therefore humbly pray your honourable House to make such inquiry as may be deemed necessary into the facts above stated, and being satisfied of their accuracy, to cause the repeal of the law which operates in a manner so oppressive and so murderous.

And your Petitioners will ever pray, &c.

REPORTS OF PROGRESS.

THE SEANCES AT THE PROGRESSIVE LIBRARY are being sustained with great vigour. Mr. Morse's controls on Friday evenings are very instructive indeed. Mr. Shepard attracts good companies to hear him sing and perform on the piano under spirit influence; he has commenced a developing circle on Monday evenings which promises well. Mr. Cogman has also taken charge of a circle for investigation on Thursday evenings; so that all have an opportunity of witnessing something of the interesting phenomena of Spiritualism.

Mr. Peebles is about to return to America after a most prosperous career as a teacher of Spiritualism in London and the Provinces. His ministrations at the Cavendish Rooms, London, have been a marked success. A well-disciplined congregation without a creed, and a full house with no toll at the door is the result. Mr. Peebles returns to his countrymen with bright laurels on his brow, intertwined with other well-earned honours; we hope to see him amongst us soon again.

The Census of Spiritualists.—We are receiving important information and encouraging reports from various parts, but we have to complain somewhat of the laxity of our friends in this matter. We give a form with this month's *Human Nature*, which we hope our readers will at once use, and take some little trouble in sending to their friends in distant places. By applying at our office any number can be obtained of these forms. We shall expect to hear from you all within the next few days.

Dr. Willis arrived in New York after a very turbulent passage. His goods are all scattered; and, homeless, he had retreated to the hospitable abode of a friend at Glenora, Senaca Lake, Yates Co., New York. He says "Will you have the kindness to inform my numerous friends in London—those who gave me so cordial a welcome when I arrived there last fall—how deeply I regret the necessity that compelled me to hurry through London on my return from Italy without meeting any of them. I had looked forward with many pleasant anticipations to a visit in London this spring of at least six weeks' duration, instead of which I had barely as many hours. But I trust this pleasure is only deferred for a time—perchance for a few months only. I cannot but feel that I shall return to London, that there is some special work there for me. Be that as it may, I feel that I shall never again be a stranger to the many kind hearts that opened so cordially to receive me in October last."

MR. PEEBLES AT BRADFORD.

On Thursday, the 28th April, Mr. J. M. Peebles gave the first of a series of lectures at the Mechanics' Hall, Bradford, on Spiritualism. There was a very fair audience, and the lecturer handled his subject in a thoroughly masterly manner, informing the Christian portion of his audience that while they "walk by faith" we "walk by light," while they "believe" we "know" At the close of the lecture, a little dumpy woman mounted the rostrum, and delivered herself of a very clever, but bitterly sarcastic speech, denouncing in regular wholesale fashion, the style, arguments, and ideas of the lecturer; but when she was announced as Mrs. Law, the lecturer did not throw away mercy on her, but gave her justice; and as Law and Justice don't quite agree justice (as it ought to be) overcame, and I don't think Mrs. Law will seek it again at the hands of Mr. Peebles. I confess I had no idea that a man with so much kindness in his character, could hit so hard.

On the night following, Mr. Peebles discoursed eloquently on the "Bible Proofs of Spiritualism;" on Saturday, on the "Judgment Day;" and on Sunday, in Pullan's New Music Hall, there were three meetings held, which were largely taken advantage of by the public. In the morning, Mr. Peebles lectured on "Salvation and Punishment;" and in the evening, on "Heaven and Hell;" the afternoon meeting having been devoted to trance speeches; whilst on Monday night the hall at Bowling was crammed to excess, to hear Mr. Peebles deliver his last lecture.

There is a Society of Phrenologists in Bradford, who had a meeting on Tuesday night, at which Mr. Peebles attended, when as a result of his visit, a committee was appointed, consisting of Messrs. Spencer, Brown, Jarvis, and Cross, to organise a psychological society, which I doubt not will prove successful.

On the whole, Bradford has had a refreshing time of it, and Mr. Peebles is leaving just as he is beginning to become popular.

As an instance of the general feeling in the town, there is a spectroscopic exhibition here just now, and when they were playing the haunted house, the actor declared that his house had always been haunted, but since that man Peebles had come to town, it seems ten times worse. This sally was received with roars of laughter.

Mr. Peebles has left Bradford with the best wishes of every one, and many hope for another visit before his final departure for America.—Yours, &c., CLARA SHERWOOD.

PROGRESS AT NOTTINGHAM.

To the Editor.

DEAR SIR,—By the desire of the members of the Progressive Spiritualists' Mutual Improvement Class, and with your kind permission, I will place before your readers the third half-yearly report of the above class. In this month's *Human Nature* you make this remark, "The Lyceum *lives*, nay *thrives*," and I am very glad to say the same is equally true of this class. Since my last communication (which may be seen in *Human Nature* for December, 1869, and also our mode of using the contributions, &c.,) our numbers have just been doubled. I am very glad to say that several of our less bigoted friends of the *other camp* have joined, and appear to be much interested in our class. On Good Friday we had a social tea-party at the Lyceum. About nine o'clock the secretary was called upon to give his report. He said there were two things in the report which gave him much pleasure—first, that the women had taken so much interest in the subjects which had been discussed, and to see them defend themselves and claim their rights so enthusiastically; second, that their numbers had so much increased, which would cause a greater variety of opinions and subjects to be brought before the class, which he believed would tend to make the class more interesting than ever, for "variety" appeared to him to be conspicuous on every page of the "Book of Nature." The total amount of contributions for the half-year had been £1 7s. 5d., and the total amount of expenditure for books was £1 5s., leaving a balance of 2s. 5d in hand. It will be seen from this that we have received almost as much this last six months as we did the twelvemonths previous. I might say that the whole, or nearly so, of the books have been purchased from the Progressive Library, as we felt it our duty to support as far as possible our much respected friend Mr. J. Burns. I think classes of this kind might be made of great use amongst spiritualists, where friends might be able to discuss various subjects. I will now give you a list of the various subjects which have been discussed:—Oct. 29, 1869, "Compulsory Education is against the liberty of the Working Classes, therefore unjust"—introduced by Mr. Ashworth; Nov. 5, "A Working Man is not a competent Representative for a Member of Parliament"—Mr. Herrod; Nov 12, "The Republican form of Government superior to Monarchial"—Mr. Moreton; Nov. 19, "The Variety of Nations: that all Nations sprang from one common stock, and were originally white"—Mr. Swain (the above subject, though rather speculative, was very interesting, it having occupied three consecutive Friday nights); Dec. 10, "Vegetarianism, the ultimate Food of Man—Mr. Hitchcock; Dec. 17, the same subject, continued by Mrs. Hitchcock; Dec. 24 to Feb. 11, 1870 (these nights were occupied in revising the rules which were then on the book,

and adding such others as were deemed necessary; Feb. 25, "Womans Position"—by Mrs. Hitchcock; March 4, same subject continued by Mrs. Hitchcock; March 11, the same continued by Mr. Ashworth; March 18, the same by Mrs. Stretton; March 25, the same continued by Miss Gamble.

There has been no question discussed in the class that has been so deeply interesting, and called forth such warm enthusiasm as the one last named. Nearly all the women had sufficient courage to claim their rights, and in a creditable manner too. Mrs. Hitchcock thought the education and training of woman's intellectual faculties was of the greatest importance, as it had a most powerful influence over the child, both before and after it was born. She maintained that all great and good men, had good and noble mothers. She appeared to think that justice would never be done woman until they had their representatives in the House of Commons. Mrs. Stretton was of opinion that there was much room for the better education of women. She contended that there would be very little need for compulsory education if woman was educated as she ought to be.—Hoping to have the pleasure of your company, and such other friends as could make it convenient to attend our pic-nic, I remain, yours for progression and truth,

JAMES ASHWORTH, *Secy.*

April 28, 1870.

CHILDREN'S PROGRESSIVE LYCEUM

209 ST. ANN'S WELL ROAD, NOTTINGHAM,
May 9th, 1870.

DEAR SIR,—According to my promise in last *Human Nature*, I forward you a short programme for our fourth annual pic-nic, to be held on June 27th, at the Black's Head Pleasure Grounds, Mansfield Road, near Nottingham. It is likely some of our friends will recollect that two years since we held our pic-nic at the above-named place, and we believe all were highly delighted with the day's proceedings It is our intention to assemble on the grounds at two o'clock in the afternoon, so as to allow the members of the Lyceum as much time as possible to enjoy themselves in the various games—swinging, gymnastics, football, dancing, &c., &c. Tea to be on the table at four o'clock, after which the members of the Lyceum will take up their banners, and perform some of their Lyceum marches to singing and music. Towards the close of the day, it is arranged for the leaders, officers, and friends of the Lyceum to address the meeting, and at convenient times, the choir will display their vocal abilities. We hope to see as many of our friends from the distant localities, as can make it convenient to attend.—Yours, &c.,

THOMAS S. STRETTON.

MISCELLANEA.

UNAVAILING REGRETS.—At a very successful *séance* in Cincinnati the other night a man burst into tears when the medium described very accurately a tall blue-eyed spirit standing by him with light side whiskers and his hair parted in the middle. "Do you know him?" inquired a man at his side, in a sympathetic whisper. "Know him? I guess I do," replied the unhappy man, wiping his eyes. "He was engaged to my wife. If he hadn't a died he would have been her husband instead of me." "Oh, George, George," he muttered in a voice choked with emotion, "why, why did you peg out?"—*American Paper.*

A Strange Tale of the Sea.—The *Boston Traveller*, of March 22 says—About a year ago last month the schooner Andy Johnson, Maclellan, master, of Salem, started for George's Banks on a fishing cruise, and has not been heard from since. About that time the schooner Haskell came in collision with a vessel in the night-time on the banks, and sunk her, leaving a large piece of the rail of the unknown vessel on her bows. This piece corresponded with the Andy Johnson, and is supposed to be the last relic of her. The Haskell started last month for the banks, and the first night on the fishing grounds had bad weather. Four of the men were on deck, when suddenly there appeared to them four of the missing men of the crew of the Johnson, who ordered them home. They were frightened and called the captain and the rest of the crew, told them what they had seen, and prevailed upon them to give up the voyage and return home, which they did, leaving the schooner on her arrival. The owners then shipped a new captain and crew, as not one of the former crew would go in her, and she again left for the Banks, where she arrived in good time, and they again tried their luck. Bad weather again met the schooner, and when all hands were on deck, eleven men appeared to them and took their lines from them, ordering them to return at once, which they did the next morning. Arriving off the harbour of Gloucester, they anchored the schooner and took the small boats to land, giving as a reason that they were afraid to take the vessel to Gloucester as they were ordered to Salem. The owners sent a tug-boat and towed the Haskell to their wharf, and now she is reported as returning the third time empty. This is a strange and curious tale, but it is vouched for by reliable parties as true. It has created a great deal of excitement in the ports of Salem and Gloucester.

The Dog a Temperance Orator.—The following, which we clip from the *Boston Daily Herald*, is about the best temperance lecture we ever perused. "The Dumb Orator" is evidently a moral suasionist :—

The Dumb Orator.—"Good Heavens, what does that dog mean?" was the ejaculatory expression of the writer on witnessing one of the most remarkable demonstrations of intelligence and affection ever displayed by a dumb animal. On Thursday night last, only a few minutes before midnight, when the avenues of the city were almost deserted, there might have been seen passing along Cambridge Street, just below the Revere House a well-dressed, and evidently well-to-do gentleman, somewhat past the meridian of life, but who at that hour was certainly not himself. He had been drinking immoderately, and required all the latitude that the side walk afforded to direct his staggering steps. But he moved along slowly and carefully from one block to another, closely followed by his faithful and most affectionate coach dog. Directly he came opposite the doorway and briliantly lighted windows of a drinking saloon. Here he halted for a moment, when with stumbling footsteps he seeks to enter the saloon. Just as he reaches the doorway, his faithful dog seizes hold of the skirts of his overcoat, pulls him back, and with a determined air of opposition endeavours to prevent his master from entering. With pleading whine and demonstrations of great anxiety and affection he tried to stop his master. Still holding on to the skirts of his coat, the dumb but faithful creature said with all the eloquence he could command, "Don't go in, master, let us go home," and then he rubbed his head softly against his master's legs, raised his soliciting feet as if to seek the patting hand, and while thus pleading his cause he whined and trembled in such a manner that his mute eloquence did not and could not escape the

attention of his master. A sight such as the unaccustomed solicitude of this loving dog presented, was perhaps never seen before. The anxiety he manifested—the unabating perseverance of that devoted dog to accomplish his purpose, and the eloquence he then and there addressed to his intoxicated and unheeding master, can never be expressed in the speech of England. But it was all to no purpose. After speaking roughly to his more than faithful dog, he entered the saloon and called for drink, and even there his four-footed friend stood by him, and as he raised the glass to his lips tried to push him away from the counter. After drinking, the poor dog used every art of affectionate persuasion in his power to call his master to the door, and when they were again upon the street he bounded up and kissed his master's hand with all the endearing affection of the little child Men, with minds, what call you this? Is it instinct or reason?

GHOSTS.—There are a great variety of these visible and invisible, holy and unholy beings, which of late seem to enter largely into every department of human life. Our literature has been recently filled with stories about them—from the plays of the stage, to the sermons of the pulpit; from the jingle of rhyme, to the homespun narrative of family correspondence. The next generation is likely to be largely educated in ghost literature, as well as in seeing, hearing, and feeling the reality of their existence. As the holy and unholy ghosts come nearer to us and we lose our superstitious fear of both, they become personal, finite, progressive beings like ourselves, with about the same power to aid or harm us as we have to aid and harm each other. The ignorant and superstitious are still bound in fear of them, and over forty thousand clergymen are still engaged in trying to keep up the superstitious fear of the two extremes of ghostly existence, such as was well adapted to an age of ignorant and bewildered superstition, but is not at all fitted to the age in which we live, nor the people we represent. It is time the heathen and pagan ghosts were sent back to the Orient, and we accepted the outstretched hands of our old acquaintances, who are the real and *material* ghosts of our time, and whose friendship is worth every effort of ours to gain. We therefore greet this familiarity with ghosts as one of the best signs of progress in our country.—*Banner of Light.*

MR. RUSKIN ON WOMAN'S INFLUENCE

Mr Ruskin, at the close of a recent lecture on war, addressed to the Royal Military College, Woolwich, made the following remarks to the ladies present:—"You may wonder, perhaps, that I have spoken this night in praise of war. Yet truly, if it might be, I for one, would fain join the cadence of hammer-strokes that should beat swords into ploughshares; and that this cannot be, is not the fault of us men. It is your fault. Wholly yours. Only by your command, or by your permission, can any contest take place among us. And the real, final reason for all the poverty, misery, and rage of battle throughout Europe is simply that you women, however good and religious, however self-sacrificing for those whom you love, are too selfish and too thoughtless to take pains for any creature out of your immediate circles. You fancy that you are sorry for the pain of others. Now, I just tell you this; that if the usual course of war, instead of unroofing peasants' houses and ravaging peasants' fields, merely broke china upon your own drawing-room tables, no war in civilised countries would last a week. I tell you more, that, at whatever moment you choose to put a period to war you could do it with less trouble than you take any day to go out to dinner.

You know, or at least you might know, if you would think, that every battle you hear of has made many orphans and widows. We have none of us heart enough truly to mourn with these; but at least we might put on the outer symbols of mourning with them. Let but every Christian lady who has conscience toward God vow that she will mourn, at least inwardly, for His killed creatures. Your prayer is useless, and your church-going mere mockery of God, if you have not plain obedience in you to your conscience. Let every lady in the happy classes of civilised Europe simply vow that, while any cruel war proceeds, she will wear black—a mute's black—with no jewel, no ornament, no excuse for an invasion into prettiness; I tell you again no war would last a week."

DEMORALISING EFFECT OF NIGHT-WORK.

The Rev. Henry Ward Beecher has recently been addressing the members of Plymouth Church on this subject. In the course of his address he said:—It was desirable to begin life with nature, and not to run counter to it. He goes fast who sails with the Gulf Stream, and he goes slow who tries to sail against it. As a general thing, men could control their time, and the day was the time for work, and the night for social recreation within due bounds and for sleep. Do not turn yourself into students at night. Although you hear of the midnight oil, it is the worst oil that was ever burned, for it disarranges all a man's body. If a minister works late at night you may be perfectly safe that he cannot be a wholesome man all round. The judgments that men form at night are never so sound as those they form in the morning. There is many and many a man that wears out, without one single vicious habit about him, simply by grinding out life by night-work. Secondly, I object to several pleasures, even in moral bounds. They are not wholesome, turning night into day; using unnatural lights is not healthy, either to body or soul. Men laugh at the old New England customs of sitting down to tea at four o'clock, and coming home, and all getting to bed at eight; but there was nothing to laugh at in it. The unhealthy men are the city men, and the country has to send its true men in all the time to sustain the city. It could not sustain itself without the transmission of country men, who have observed the natural laws of health, and they come in to make up for the waste occasioned by city practices. Men go to parties at eight o'clock, at twelve or one o'clock the festival is at its height, and then comes the internal feeding; and at night all men are pigs, more than in the day, though that they are anywhere when feeding is going on. Did you ever see men on a steamer or at a party? See how they rush, how they lean over, how they grab, how they gourmandise, stuffing their fill; eating and eating and eating, like hogs. And they may be in other respects good men—elders, class leaders, deacons, and ministers; but what can you expect of a man who takes his second supper at midnight, and is up until three or four o'clock in the morning, and then goes home and retires at about the time he should get up? Then comes his restless sleep, and about ten or eleven in the forenoon he gets up grim, desponding, talking in lugubrious tones of his night's—enjoyment. There are creatures, it is said, that can live in the fire, and I believe it, for I have seen people live in this way for 20, 30, 40—ay, 90 days, and then have to go to Saratoga to rest themselves, all broken down, their nerves all unstrung, their digestion impaired, and all run down generally. Consider how sinful it is to allow this rack and strain of the system to go on winter after winter. Talk about thieves being wicked; the man that does this, although he does not sin against society, he does against God. There have been some that may have sinned unwittingly. I have been remiss in my duty for not speaking of it before; but after this, if the young of my congregation do these things, I wish them to know what I think of them. Up all night, dancing

all night, fooling; it is altogether unpardonable. I have a single thing more to say, and that relates to the effect of darkness upon the city itself. Good broad streets, well laid out, and kept clean and well lighted, will have more moral influence than all the churches and all the preaching put together. Therefore, while we preach the Gospel we ought always to make this application of it, and the great physical laws of health which teach us that darkness is evil. I wish that some of the aldermen or supervisors of the city were here among my congregation, and I would ask them to go through some of the streets, and Pineapple Street in particular, where there is only one light that I can see. All classes of men should preach this thing of plenty of light in the streets. Doctors should preach it, ministers should preach it—not that they should neglect dogmas or doctrines, but there is a time for dogmas and a time for doctrines, and these other things, also, should not be neglected.

SHE HAS FALLEN!

"YES, she has fallen! What now have you to do but wrap your pharisaical garment closely about you, and "pass by on the other side?"

What know you of that wily tempter whose honeyed word and smile-wreathed coils no *human* could resist unless surrounded by the all-defending shield of Divine grace? What know you, cold-hearted, passionless moraliser, of the height and depth and strength of that all-sacrificing "first love" of a pure, gushing, young heart? What know you who are shielded by loving arms and noble hearts, of the keenness of those long years of suffering heaped upon that devoted wife by the inhuman monster she is obliged to call "husband," or the agonies that at last become too great for human endurance, and reason totters upon its throne, while the poor victim hangs suspended over a fearful gulf, with none near to give her aid? How long would you have paused to reflect upon the sin of throwing yourself into the arms of the first angel-robed tempter that offered you his protection?

Oh, believe me, 'tis very easy relying upon your own strength when it has never been tried by a like temptation—very easy to boast of your innocence when guilt has never attempted to lure you to his side! What to you are those remorseful days and sleepless nights that are wearing away the life of the poor, unpitied, forsaken victim of man's debasing passions? You have no work to do, no broken hearts on which to pour the balm of Christian consolation, no bruised reeds to bind up with a sister's love and sympathy. No, none! Enough for you that "Magdalen" is written upon her brow with an indelible stain that her bitterest tears can never wash away! Enough that you have a cloak of purity for your own conscience that no alluring temptation has ever essayed to thrust aside! You can calmly, unrelentingly shut the gate of mercy forever upon her to whom Jesus said: "Neither do I condemn thee." And you are his professed follower! God help you in that hour when it shall be thundered in your ear, "Inasmuch as ye forgive not one another your trespasses!" God help you when too late you find that "the last shall be first and the first last!" God help you when yours is the hypocrite's final doom!

He that would enjoy the fruit must not gather the flower.

Time is a travelling thief, ever stealing, yet no man can catch him.

Flattery is a sort of bad money to which vanity gives currency.

It is not in the power of a good man to refuse making another happy, where he has both ability and opportunity.

Send your son into the world with good principles and a good education, and he will find his way in the dark.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

JULY, 1870.

CREATION.

THE SYMBOLISM OF NATURE.—*(Continued.)*

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

BUT it is time that we should descend from the telluric to the organic sphere, where the Divine symbolism employs figures, if not of higher import, yet at least of more complex form. We have already said that vegetation as a whole represents the vascular system of the Earth. It has supplied many apt and beautiful figures to moralists and religious teachers. "I am the vine, and ye are the branches," said Christ—an idea which, when enlarged till it had become co-extensive with the universe, we again find embodied in the Scandinavian Myth of Ygdrasil. One speciality of the vegetable, as contradistinguished from the animal, is, that it transacts so many of its functions *externally*. Its alimentary arrangements are not folded up as bowels in an abdomen, but projected as roots into the ground. So its respiratory apparatus is not placed as lungs in a thorax, but very appropriately exposed to direct atmospheric influence in the form of leaves, on the extremities of the branches. As already remarked, it glories in reproduction, and while blushing into blossom at the recurrent season of vernal adolescence, attains to the odour of sanctity in the process of fructification. It is obvious, then, that we have here a type of being in very close relationship to the elemental forms of Nature. It is only at the incipient stage of involution and introversion, its sensibilities are dull, its feelings are feeble. The only function of which it is at all ashamed is nutrition, and it accordingly transacts this underground. It is essentially infantile, if not embryonic in character,

never leaving the breast of the common mother, and trusting its seed-germs to the maturing influence of her maternal offices. At the incipient stage of organic existence, it is of wondrous simplicity and purity and beauty. And what wonder, for in strict accordance with its externality of structure and function, it drinks in the night-dew, and is baptised with the summer rain, and mantled in the wintry snow, and rocked by the rushing wind to the lullaby of the pitiless storm. No saint ever approached it in patience, gentleness, and long-suffering. When its beautiful flowers are crushed beneath our cruel and careless hand, they bless us with their sweetest perfume in return. What lessons in humility might we not learn from the mosses which it spreads as a carpet beneath our feet. What beneficence is manifested in the nutritious grains and luscious fruits which it offers to man, and in that emerald robe, wherefrom not only "the cattle upon a thousand hills," but the larger moiety of the animate kingdom find their sustenance. And how sweetly do its millionfold flowers, exhale with the incense-offering of the morning and evening sacrifice, converting the earth into one vast altar for thankofferings to the living God.

Well have flowers been called "the stars of Earth." "They toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." And why should they not be beautiful? Have they not, from the hour of their birth, smiled in the splendour of the sun by day, and slumbered under the brightness of the stars by night? What wonder that the glowing tints of dawn are reflected in the rose, and the whiteness of the fleecy summerclouds in the lily, and the deep cerulean of the zenith in the anemone and the violet! What, indeed, are the varied tints of the garden, the orchard, and the mead, but the prismatic hues of the rainbow mirrored in the eyes of these earliest and simplest of earth's organic children. Nor is it only under the fostering care of man that these beauties are developed, for the American prairie and the Asian steppe, when vestured in their summer costume, manifest an intensity and variety of colour, before which the tamer tints of the cultured landscape pale into comparative insignificance. While, in our own northern land, the changing verdure of the forests in spring, and their varying tints in autumn, together with the purple glory of the heatherclad hills, show that even here, under our leaden skies, the occasionally amber tints and ruddy glow of dawn, the opaline hues and golden wealth of eve, together with the lurid splendour of the sunlit-storm, have not been altogether in vain, for these beauties of the telluric have found a response in the organic sphere, both, we may remark, being prophetic of the approaching advent, not merely of a sentient but also of an intellectual kingdom for their due appreciation.

But if mosses be lowly and flowers be beautiful, trees, the mighty monarchs of the wood, are majestic, and, when massed in the forest, unspeakably solemn. The mountain was man's first altar, and the grove his earliest temple. We, encased in our formalities, and circumscribed by our creeds, very properly assemble within the limited area of our churches and cathedrals for acts of worship, prescribed by authority, and the expression of belief, defined by sacerdotal councils. We have left our Sinaitic thunders four thousand years behind, and speak of the worship of the groves as an unspeakable abomination. It no doubt is so to us. The dew of the morning is no longer on our brow. We prefer art to nature, and culture to inspiration, and while living for eternity on the expiring echoes of the past, affect to despise the processes of seerdom through which the Divine voice found utterance among the prophets of the first generations. But cycle and epicycle rule here as elsewhere. Through poetry and science we are retracing our steps, or rather retreading the paths which led primæval men to their high communion with the Universal Father, through the subtle forces and sublime aspects of Nature. We are beginning to understand that in the stillness of the forest, voices which speak to the soul may be heard, that are drowned in the din of the city. And in the altitude of the mountain zenith, and the remoteness of its vast horizon, can faintly realise the sublime, and we may add, consolatory truth, that there is a temple not made with hands, even on this poor earthplane.

Strange is the blindness of men to the example of the very prophets they affect to revere. Here are we Christians, whose Divine Master "was carried away of the Spirit into the wilderness" for the great temptation, and sought the mountain for his house of prayer and his grandly ecstatic transfiguration, and to whom the lily and the pine provided his most apt and appropriate texts, preaching, not from the volume of nature written by the finger of God, but from books of human composition, which however inspired can only convey divine truth to us at second-hand. We can read in Hebrew of Ararat, and in Sanscrit of Meru, and in Greek of Olympus, and we can hear of Moriah and Sinai, and Tabor and Zion, and even of the Mount of Olives and Calvary, and then complacently turn round and declare in the face of God and Nature, that four bare walls are better for the purposes of worship than all these things. But God and Nature will ultimately prove too strong for us and our artificialities: and when "the Spirit cometh in like a flood," it will be found that the thunders Omnipotence re-echo from another Sinai, and forms of superhuman beauty hover, to gifted eyes, over a new Olympus. What has been will be again. Well did Solomon say, there is nothing new, and therefore we may

add, nothing old, under the sun. He who does not know that faiths and philosophies, as well as individuals, undergo a resurrection, has yet his alphabet of history to learn. The yesterdays are the best prophecy of to-morrow, for what they were it will be, in fundamentals; so we may rest assured the mountain and the grove will in due time be honoured as of old.

We have spoken of vegetation as a superior form of crystallization. And what is the animate scale but vegetation more intensely vitalised, and so endowed with sensation and voluntary motion, both of which, it may be observed, are feeble and incipient in its lower grades. It is the same with the externality of vegetable function, which is also largely continued in the lower and earlier types of sentient existence. The relationship of the sentient to the insentient form of being is indeed far profounder, and therefore more intimate, than is usually supposed,—a remark which applies also to the relation of the human and rational to the brutal and instinctive plane of being. Again, let us remember that existence, under all its manifold forms, is still a divine unity, its apparent diversity being simply a matter of manifestation, that is, on the organic plane, of structure and function.

Strictly speaking, the animal and vegetable kingdoms are simply the bipolar aspect, the positive and negative phase, respectively, of organic being. We shall yet, probably, discover and define their correspondential scales, when new light will doubtless be thrown upon the indogenous and exogenous, the monocotyledonous and dicotyledonous divisions of the inferior kingdom. Not however until these scales have been carried down to the mineral kingdom, shall we know the true foundation on which we stand in our existing arrangement of the animate scale into those classes, orders, genera, and species, which are recognised by men of science. Till then we must be contented with some remarks, we fear but vague and ill-defined, on the symbolism of animal form and function.

The animal, in virtue of being endowed with sensation, is obviously at the dawn of consciousness, while as being enriched with more or less of voluntary motion, it has obviously the germ of will. It is the beginning of mind on the earthplane, the manifestation of which, in its earlier stages, is so faint and feeble as to be almost imperceptible. But Nature proceeds by fine gradations, and only widens her divisions, and emphasises her distinctions at an after period, by the gradual re-absortion and disappearance of the once connecting and transitional links. Enough however remains to show us her manner of working, to reveal to us, at least in outline, the plan and the process of development from lower to higher stages of material structure and mental constitution. We may now then begin to understand how it is that the animate scale in its higher grades, is character-

ised by more of involution and less of externality in its functions, than the vegetable. This change in corporeal structure corresponds to the interior development of consciousness, and the evolutions of those various mental attributes which constitute the elements of that inner life, by which animals, but more especially men, are distinguished from vegetables.

The Radiata are obviously allied to vegetables in form, and also in the manner of their reproduction by budding; and we accordingly find that the nervous system, the instrumentality for sensation, is almost imperceptible in them. They are at the farthest remove from that centralisation and specialisation, which we find in their maximum of realisation hitherto, in man. We can therefore have little hesitation in saying, that they are also at the furthest possible remove from that consciousness and volition, and that complexity of mental constitution by which he is so specially characterised. Hence we may define the Radiata as the least individualised of all the animate classes, they being, in this respect, also a merely transitional and nearly intermediate type between the vegetable and animal kingdoms.

The true starting point of the individualised animal is the Mollusk, whose shell corresponds to that of the egg, and we may add, the hard external covering of many vegetable seeds. It is simply animal life arrested at the germal or egg stage. Of necessity these grand classic divisions cover a large area of the animate scale, and so embrace many subdivisions known as species and genera, which though somewhat diversely characterised, are, nevertheless, embraced under one designation. Thus the higher radiata, such as the starfish, are so far specialised as to have mouth, stomach, and legs. It is the same with the mollusca, the nautilus and cuttlefish being very superior creatures to the oyster and the limpet. Now in such general remarks, as the space at our command, and the rather abstract character of these papers will alone permit, we cannot always take note of these emergent and border types, our observations when they have reference to a class, being based on its most common characteristics, any speciality attaching to its several orders, genera and species, if alluded to at all, being treated of separately, and as a *quasi* exceptional peculiarity.

We do not yet understand the Articulata. They represent diffusion as opposed to the advancing concentration manifested in the vertebrata. They still retain so much of the externality of vegetable function, that their embryonic development is transacted after leaving the egg, they being thus very inferior to birds, although the latter are still oviparous. As might be expected from the diffusive character of their nervous system, implying manifold centres and subcentres of vital force, their corporeal structure manifests a far less emphasised idea of unity than that

of the vertebrata. Hence, in some of their lower types, as the worm, they are susceptible of multiplication, like a plant or a polype, by mere mechanical division. While even in their higher types, as in the bee or the beetle, head, thorax, and abdomen, are separated by deep fissural demarcations, and almost constitute in appearance three partially independent, though closely related, corporeal structures. They are thus then still obviously at a considerable remove from well emphasised individualisation, which could not fail to be symbolised by closer unition and more intimate relationship between their several corporeal members. As might be expected from the diffusive arrangement of their nervous system, and the fractional character of their corporeal structure, so indicative of the want of centrality, unity, and consequent individuality of being, they are distinguised by fecundity, their power of multiplication far transcending that of most of the higher vertebrate types, and being only rivalled, in a few instances, by that of fishes, the lowest form of this superior grade of organic being.

With the articulata, however, we reach a most important stage in sentient organisation. They are symmetrically duplex or two-sided, and hence bipolar, not merely in a longitudinal direction from head to tail, but also transversely, that is from right to left, or *vice versa*, an arrangement prevalent throughout the entire range of the vertebrata, among the higher of whom at least, and notably in man, the transverse is the major axis. In the logic of events, that is, by the law of organic sequence a true vertebrate structure is here doubtless involved, as an ultimate and inevitable result of the forces thus far in operation We see here an immense advance upon the monad, which always separates into two individuals, on arriving at this duplex condition, the spiritual tendency to union and synthesis not being of adequate strength for resisting the material proclivity to analysis and division. From this standpoint, we suppose, it is almost needless to say, that both the radiata and mollusca are essentially monadial in character, that is, they are organisms based upon, and so incapable of transcending the monadial principle of organic construction, however highly developed, that is, centralised and specialised, on their own plane.

Now, of what is a monad the organic analogue? and we reply, of analysis in its ultimates, that is, of Creation in its atomic or most nearly inchoate condition, when at the farthest possible remove from the centrality and unition of spirit, which combines the manifold and the multiform of the sphere of effects in the causal ONE of divine potentiality. And of what is the symmetrical duplexity of the articulata and vertebrata the symbol? And we reply, of creation after having passed its aphelion, and

when it is entering on that advancing synthesis which cannot fail to be the accompaniment of its Godward march.

This unition laterally, however, and through the transverse axis, is at first almost compensated for by approximative disseverance longitudinally, into head, thorax, and abdomen, thus showing that even on this higher plane of symmetrical organisation, the synthetic tendency is still comparatively feeble. Thus contemplated, the articulata are simply a preparation for the vertebrata, in whose yet higher structure, there is not only a symmetrical disposition of the two sides of the body, into the obviously corresponding halves of one harmonious whole, but in whose longitudinal arrangement, effective interaction between the several parts of the body has been amply provided for, by the closeness of their union and the intimacy of their connection. This advancing synthesis of the higher types of organic existence is also observable, we may remark, in the transition from monocotyledonous to dicotyledonous plants in the vegetable kingdom. We suppose it is almost needless to inform the reader who has perused the foregoing papers of the series, that this gradually advancing synthesis in the organic types of telluric existence, is also a sign of their progressive masculinity, and an effect of that spiritualisation through which the multiplicity of creation in its ultimates is being steadily absorbed into the unity of divine causality, as at once its source and terminus, the whole process being simply the reunion of the *many* in the ONE, the return of the manifold and multiform creature to the Creator.

(*To be continued.*)

THE PHILOSOPHY OF RE-INCARNATION.

No. IX.

WE have seen that the antithetic dualism of Right and Wrong, as constituted by conformity with, or opposition to, the Creative Plan, is necessarily inherent in the possibilities of each spirit as it attains to the state in which, through the awakening of its reason and its conscience, it is able to enter upon the study of that Plan, as manifested in the tendencies of Nature, and interpreted by the teachings of its Guides; and that the choice of one or other of the terms of this dualism, as its rule of action, necessarily leads, by a natural effect of Psycho-magnetic attraction upon the external elements of its fluidic life, to results of happiness or unhappiness which, as perceived by the spirit, constitute for that spirit either Good or Evil. We have also seen that each spirit, when it has attained to the personal degree which introduces it to the responsibilities of free-will, is at liberty either to follow the guidance of reason and conscience,

and thus to pursue, in the progressive spheres of the fluidic life, the course of its education up to the Sidereal Degree, or to follow the selfish impulses resulting from the animal experience of the Psychic substance of which its soul is composed, and thus to incur the terrible penalty of exile from the higher life, through the materialization of its corporeal envelope which is the natural, inevitable, magnetically-correspondential effect of its voluntary return towards the psychic level of animality. We have now to ascertain the cause of the declension which leads to the "casting down" of so many of the "Sons of the Morning" from the happy fluidic "Heaven" of spirit-education to the "dark places" of material existence; and to examine the process by which they are gradually enabled to purify themselves from their animal tendencies, through this new contact and struggle with Matter in its grosser state, which is at once the effect, the punishment, and the cure of their voluntary return towards the psychic *status* of the animal degree.

The immediate cause of the "fall" of a spirit from the fluidic to the material sphere of spirit-education is stated to be, in all cases, some form of presumption or of envy; *i.e.* some one of the many derivatives of the pride which, itself the result of ignorance, leads to the isolation and exaltation of Self, which is the opposite of the love of GOD and of the neighbour that, by merging Self-love in devotion to Universal interests, constitutes the perfection and the happiness of the Sidereal Degree.

But this "fall" from the fluidic to the material world is never brought about suddenly; for, in the higher as in the lower spheres "'the Mother of Mischief is no bigger than the midge's wing." The *périsprit*, whose magnetic attractility is the agent by which each spirit operates its various incorporations, corresponds to the temperament, or idiosyncrasy, of the psychic element which constitutes its inner self, or Soul. That element, as already stated, is *equivalent* for each spirit, but is not *identical*. Variety being one of the primordial laws of Nature in all its departments, the proportion of the various faculties and qualities, with their resulting tendencies to different modes of activity, which compose a Soul, though constituting, for each spirit, an equivalent pyschic total, is, nevertheless, as regards the elements of that total, different in each. In other words, the possibility of acquiring all the knowledge, all the purity, all the power, and all the happiness of which Derived Existence is susceptible, is equally inherent in every spirit, but the various elements of that possibility are diversely combined in each; thus pre-supposing and necessitating, on the part of each spirit, a somewhat different line of action, the choice of a somewhat different road, and a more or less speedy attainment (according to the direction it voluntarily gives to the various elements of that possibility) of

the elevation of the Sidereal Degree which constitutes, for each spirit, the commencement of the true, definitive, ineffable Soul-life of Immortality, to whose unending duration the preliminary educational processes of the preceding phases of its existence—though possibly occupying myriads upon myriads of ages—will have been immeasurably less than the period, occupied by the winking of an eye in comparison with the totality of one of our earthly lives. Some temperaments, affording greater possibilities of rapid and brilliant progress, present, at the same time, greater facilities for error; others, compelling the spirit to a slower or more laborious advance, are less subject to the temptations that dazzle and mislead. Thus the possibilities, for each spirit, though diverse, are equal in the long run; the "more" or "less" of the facility for going right being compensated, in each case, by a corresponding "more" or "less" of the facility for going wrong; since there can be no mixture of faculties and qualities, offering any special facility for the one course of action, which does not, in conjunction with an autonomic will, furnish equal facilities for the other. Through the universally-active magnetic forces—which, in their various modifications as cohesive, mineralised, vegetablized, animalized, nervous, vital, spiritual, &c., are the instruments of every movement and function in every realm of Derived Existence—the slightest tendency to moral aberration on the part of a spirit produces, immediately and necessarily, through a magnetic attraction of corresponding fluidic particles to its périspritically-attracted external envelope, or fluidic body, a modification of the latter which, however slight, is at once perceived by the watchful eyes of its Guides. If the remonstrances and counsels of the latter are duly attended to by the spirit, its efforts to resist and overcome the evil tendency suffice to purify its ethereal body from this slight admixture of grosser particles, and to restore it to its pristine fluidicity. But, if this first slight aberration be persisted in, the deterioration of its ethereal body, which is thus rendered more and more material, causes the spirit to "fall" to a sphere of a mixed degree corresponding to the nature and degree of this aberration, and into which it enters by the mode of incorporation, or of incarnation, which appurtains to the particular level of semi-fluidicity, or of more or less gross materiality, to which its faultiness has caused it to descend. The attainment of absolute purity being the one great aim of spirit-education, the most inexorable exactness in the application of the standard of rectitude is evidently the very greatest kindness that can be done to the spirit who is thus being educated up to that purity; and therefore, through the Divinely-appointed self-acting ordinations of existence, the very slightest defection from the Innocence that should be harmoniously developed into Goodness correspondentially produces its

own appropriate punishment, which is not, in any sense, *a vengeance* on the part of the Divine Ordainer of the Universe, but is simply the beneficent compelling of each spirit to undergo the special process by which alone it can be purified from whatever tendency to wrong-doing may be inherent in its soul. Thus, among the spirits who incur the penalty of a temporary descent into a lower sphere, some are said to be only guilty of a fault so exceedingly slight that we of this low earth, with our blunted moral perceptions, would be altogether unable to detect its faultiness; and as, in the Divine Government, regenerative retribution is always exactly correspondential to the degree of the evil which it is intended to remove, the spirit, whose wrong-doing has amounted only to this very slight dereliction from the standard of conscience, only descends to a semi-fluidic world of very slightly materialized character, in which the conditions of existence are so beautiful and happy, in comparison with those of a purgatorial world like ours, that, could we be transported to such a sphere, we should imagine ourselves to have reached an abode of celestial delight; but which, as everything is relative, is none the less a place of suffering for the spirit who has come down to it from a still higher and happier sphere. Thus the spirit who, on its first experience of the results of a tendency to wrong-doing on its part, gives heed to the counsels of its Guides, and makes diligent use of the reactions of the incorporation to whose reformatory influence it is submitted, is able, even through a single incorporation, to purify its fluidic body from a first slight admixture of inferior particles, and to regain, at the termination of that incorporation, the fluidic level from which it had lapsed.* But if, on the contrary, through apathy, obstinacy, or self-conceit, the spirit, who has thus taken its first step on the wrong road, allows the remonstrances of its Guides to pass unheeded, the first slight impurity acquired by its *périsprit* becomes permanent; and the evil tendency, which caused this deterioration, remaining unrepressed, and therefore necessarily leading to repetitions of the original fault, the materialization of its périspritically-accreted corporeal envelope is speedily increased by the attraction of other material particles of the grosser and heavier nature that corresponds to the progressive development of its psychic and périspritic impurity. Thus the first slight tendency to evil, which might have been so easily overcome if the spirit had so willed it, becomes aggravated by its heedlessness or its wilfulness, until the habit of evil—gradually invading one

* Incarnation in a material body is the penalty of the first fault that has caused the "fall" of a spirit; Re-incarnation is the penalty of a relapse in wrong-doing. Thus your successive lives in flesh are linked together as the consequences of your faults; and each spirit, when incarnated in flesh, carries with it, into this new existence, the secret penalty of the wrong-doing of its preceding incarnations. ROUSTAING. *Les Quatre Evangiles.* Vol. i. p. 211.

department of its psychic nature after the other, and thereby causing an increasing impurification of its périsprit, the magnetic action of the latter, attracting to its outer envelope particles proportionally more and more material, causes it to decline to lower and lower levels, until, through progressively lower and grosser incorporations, it has reached the degree of materiality which corresponds to the nature and degree of its latent psychic impurity.

The Divine Prescience having always enabled the Creator to foresee, among the Creatures that ITS Creative Action calls into existence, the proportion of those who, in the exercise of their free-will, will go right, or will go wrong, the Creative Plan has always provided, in every department of the unimaginable Immensity of the Universe of Derived Existence, the conditions appropriate to the various categories of existences which it foresees will be constituted by the spontaneous action of those Creatures, and which will cause the Creatures of each of those categories, from the highest to the lowest, to perform—consciously or unconsciously—some branch of the work of the Universe, thus rendered self-sufficing. The worlds which constitute the hierarchy of the Universe correspond, therefore, in their degrees of etherealized purity and of materialized impurity, to every degree of the distance between the fluidic spheres appropriated to the education of spirits, from their attainment of personality, upwards to the degree of Sidereal Perfection, and downwards (through increasing materiality) to the extremest degree of wrong-doing, which entails the most terrible of all degrees of correspondential retribution, viz., incarnation in the rudimentary human bodies of worlds which have just emerged from the incandescent stage of planetary formation; and, accordingly, every spirit who deviates from the path of reason and conscience finds itself transported to a world whose fluidic or materialised level corresponds exactly to the quality of its fault, and the reactions of whose external conditions will supply it with the means of purification and progress by which it will be enabled gradually to regain the elevation from which it has "fallen." * Of the spirits who "fall" from the fluidic sphere of education to levels more or less morally (and consequently physically) inferior, vast numbers err so slightly as only to incur the penalty of incorporation in semi-fluidic bodies which have nothing of the vileness of flesh; others fail to an extent which draws them down to worlds of a lower and more materialized character, and to incarnations in flesh of a nature less gross than that of the putrescible

* The worlds of the Universe are infinitely numerous. Their multiplicity would bewilder you; nothing, within the present narrow limits of your intelligence, could give you any idea of their number. Yet the spirits of the Universe are still more innumerable. ROUSTAING. *Les Quatre Evangiles.* Vol. i., p. 212.

bodies of the planet we inhabit; others "fall" to the level of one or other of the graduated human races of planets of the degree of development at which our planet now is; others, to that of the lower and more rudimentary degrees of development through which our planet has already passed, and through which other and younger globes are now passing; the greatest amount of moral aberration, on the part of a spirit, entailing, as already stated, that heaviest degree of correspondential and curative retribution which consists in incarnation in the rudimentary, undeveloped, almost amorphous bodies—accreted directly, with the aid of the vitalizing and animalizing forces, from the earthy atoms of the planet—of the male and female founders of human races, in globes just emerging from the period of their formation. At every level of the scale of descent, the conditions of external existence are correspondentially heavier, grosser, harder, and more painful; those conditions becoming, in an inverse ratio, lighter, purer, easier, and happier, at each successive step accomplished by the amending spirit on its return towards the fluidic level from which it has lapsed.*

It is of the utmost importance to a true comprehension of retribution, as the necessary consequence of moral wrong-doing, to consider Retribution, not as *punishment* in the sense which our imperfect human legislation attaches to that word, but as the magnetically correspondential result of that wrong-doing, and, through the experience of the practical consequences of wrong-doing thus brought home to the consciousness of the wrong-doer, as furnishing him with the appropriate means of

* "To incarnations in material bodies, as a punishment necessary for expiation and progress, succeed, in worlds of a more and more elevated character, incarnations that become less and less material (for the conditions of its material envelopes always correspond to the progress made by the spirit), and then more and more fluidic, in proportion as the spirit, through the elevation it acquires, disengages itself from all contact with flesh, and returns to the higher regions, through successive strata of air and of worlds, learning on the one hand, and instructing on the other. . . . . By way of giving you, relative to the fluidic bodies of the higher planets, a comparison based on a form of matter which, under your own observation, may change its nature (though all comparisons between the things of your earth and those of higher worlds are necessarily defective), we will liken the human body of your earth to water which seems, to your eyes, to be compact, and the bodies—also human—of certain other planets, to vapour; the latter being none the less *water*, but arrived at a state which allows of its rising into the air, and of blending with the atmosphere, instead of remaining, massive, upon a fixed basis. In the successively higher incarnations which follow those accomplished on your earth, the body loses, little by little, its density, and becomes more and more capable of rising through the air. The feet are no longer rivetted to the ground, and an upright position is no longer a necessity. The regions occupied by these various planets are provided with an atmosphere appropriated to the needs of each; and, as the water of the sea, having a greater density than that of rivers, affords a stronger support to the bodies confided to it, so the air of those regions has a density greater than that of the bodies of the mortals by whom they are inhabited. ROUSTAING. *Les Quatre Evangiles.* Vol. i. pp. 212-221.

rehabilitation. This view of Retribution enables us to perceive how the expiation, in a subsequent life, of the wrong-doing of a former life, can be beneficial to the spirit who, in most cases, is unaware of the fact that he is undergoing an expiation. The aim of this expiation being—not *vengeance*, not *retaliation*, but simply—*educational improvement*, one who, having robbed or murdered, or having been haughty, cruel, unjust, negligent, deceitful, in a former life, is made, on his return into flesh, to undergo (in a new set of material organs from which—for many reasons, to be set forth in a future paper—the memory of the details of its former lives has been more or less entirely excluded) the suffering or annoyance which is caused by the particular form of wrong-doing of which he was formerly guilty,* acquires

* "Let mankind thoroughly understand, in its principle, its aim, and its consequences, the natural, divinely-appointed law of re-incarnation which is now being brought to their knowledge, in order to teach them that, for each one of them, human life and social conditions are either a trial or an expiation. Let them understand and never forget—that through the plurality of existences and according to the degree of culpability, for an end of purification and progress—the trials and expiations of each life always correspond to the faults committed in preceding incarnations. For example :—the master who, in a former existence, was hard and haughty, and failed to fulfil the duties of his position, at whatever degree of the social scale he may have been placed, will be the servant, the domestic, or the slave, in a succeeding incarnation; the man of science who, materialistic or proud of his learning, has misused his intelligence and his scientific acquirements, and has misled or perverted his fellow-men, will be blind, idiotic, or a madman, in his next earthly life; the orator whose eloquence, employed for injurious purposes, has drawn the masses into wrong paths, will be deaf and dumb in another incarnation; they who, gifted with health, strength, and physical beauty, have misused those gifts, will come back into the life of earth in a sickly, ricketty, or ugly body. For, although fleshly bodies proceed from one another, each body is fashioned with reference to the trials and the expiations to be undergone by the spirit incarnated in it, and whose incarnation will take place under the conditions required for ensuring the accomplishment of those trials and expiations. This law therefore shows how and why it is that, in the same family, two children, two adults, issue of the same parents, are often born into different and even opposite temperaments and physical conditions; while, on the other hand, the difference in the nature of the trials to be respectively undergone by them, the difference in the degrees of advancement acquired by them in preceding incarnations, explains how and why, from a moral and intellectual point of view, these two children, these two adults, are born into such different and even opposite conditions. Let mankind understand and never forget that the nearest and most beloved relative, the dearest friend, of the earth-life of yesterday, may be, and often is, the stranger, the foreigner, the inferior, in the earth-life of to-day; and that they may thus, at any moment of an incarnation, meet, befriend, or repulse, some one who, in the spirit-world, is of the number of those whom they love best. Knowing that human life, and its various social conditions, are means of discipline and trial, and, at the same time an instrument and a means of mutual support and help for the members of a humanity as it advances on the path of reparation and progress, let all mankind practice the law of love, sharing with one another their possessions, whether material or intellectual, he who has giving to him who lacks, of his heart, his arm, his purse, his intelligence, and, above all, through his example; and the reign of truth and happiness will have commenced on your earth, under the auspices and through the working of the solidarity of fraternal reciprocity. . . We may, by a comparison of an almost trivial nature, but which gives something like an idea of the pressure exerted

thereby the "realizing sense" of the intrinsic inconvenience, undesirability, and evil of that wrong-doing, or the true value of the misused gift, power, or opportunity, which this experience of the quality and effects of such wrong-doing, or of the privation of such advantage, was intended to bring home to him; and the practical lesson of which experience (repeated, if necessary, in several successive incarnations, with variations in the details of the lesson calculated to render it more impressive, and with a progressive increase, on his part, of the mental and moral enlightenment which will enable him to perceive and apply it) will ultimately lead him, on reviewing his earthly experiences in the higher light of the Spirit-world, to detest, strive against, and shun the wrong-doing from which he has suffered, and thus at length to purify himself from the Psychic impurity of which that wrong-doing was the result. Thus, as all the virtues, which are gradually developed among those who have "fallen" so low as to incur the penalty of incarnation in such a planet as ours, are the hard-won trophies of their victory over the opposite vices, we may be sure, in regard to any vice which we feel to be specially and "naturally" repugnant to us, that it is one to which

---

by Matter upon Spirit, enable you to understand the action of incarnation upon the latter. . . Observe the effect produced on the bundle of hay which has been compressed in order to render it more easy of carriage. Its volume is diminished, its filaments, so to say, no longer exist. But let it undergo the action of humidity which restores it to liberty, and it expands, and regains its original volume. The spirit, however developed it may be, if it have to undergo an incarnation which is to be ignorant, limited, or idiotic, is only furnished with a heavy, unpliant organisation, which it can make no use of, and which may be likened to a piano whose metallic strings have been taken out, and replaced by strings of hemp; no matter how great the skill of the player, he can draw no sound from such an instrument. . . . . When, on the contrary, incarnate spirits are acted upon by spirits of a higher degree, they experience a development of their intellectual faculties; the heaviness of the cerebral matter gives place to lucidity, and their medianimic faculties also become developed, enabling them to overcome the obstacles which Matter, in its grosser state, however refined, necessarily creates for the most elevated spirit when it has assumed a garment of flesh such as yours. Independently of the vital fluid which circulates in the veins, mixed with the blood, and acting upon its qualities (and, consequently, upon the totality of the human organization), and of the nervous fluid which gives elasticity to the muscles, nerves, and articulations (and thus aids the working of the organized machine), there exists the spiritual fluid which serves to develope intelligence, and which, enveloping the cerebral matter that receives impressions, renders it more or less flexible to those impressions, more or less apt to receive and to retain them. If you were able to see into the human head, you would behold a luminous layer spread over the brain like a varnish over a picture. It is upon this fluidic layer that we perform the operation by which we transmit to you the thought that produces inspiration, and which, acting consecutively upon the vital and nervous fluids, produces psycographic and oral medianimity. Your brain—which is the reservoir, and the seat of impulsion and direction, of the spiritual fluids—then becomes, so to say, a galvanic battery which we set going, and which transmits the shock to the rest of the body, in the degree and according to the conditions of the effects we wish to produce. In such cases, the hempen strings may be said to have been replaced by sonorous ones.—ROUSTAING *Les Quatre Evangiles.* Vol. i. p. 31; vol. ii. p. 365.

we have been specially addicted at some earlier period of our career.

A perception of the simply educational and regenerative character of Providential Retribution suffices to clear our minds of the anthropomorphic figment of the "anger" attributed to the Divine Being against wrong-doers, which, in the absence of explanations of the Providential Plan, that could not be usefully given until the world had become prepared to receive them, has veiled the true nature of that Plan from our apprehension. While a spirit remains in antagonism to the Plan of the Universe, the working of that Plan is necessarily perceived, in the experience of the spirit, as though that Plan were against it, although the antagonism exists only in its own perversity. In proportion as, through the gradual enlightenment of its intellect and will, it brings itself into a position of harmony with the ordinations of the Creative Plan, the change in its own position with regard to those ordinations causes them to appear to it as the result of friendly beneficence instead of appearing to it, as they had previously done, to be the result of anger; but this change in the character of its perception of the working of those ordinations has been the consequence solely of its own change of state, and not of any change in the action of these ordinations, or of the Infinite and Immutable Benevolence by which they have been established. So in regard to the idea of *Reward*, which as a result of the Divine Providential action, should not be conceived of as the granting of a favour in recompense of Right-doing, but should rather be conceived of as the necessary, natural, magnetically-correspondential effect of the Right-doing which, in the long run, brings us into a position in which all the ordinations of the Universe, as established by the Creator, are found to be working for us, instead of seeming to be working against us. Even the higher view of Right-doing and Wrong-doing as constituting *Merit* and *Demerit*, and thus justly entitling the right-doer and the wrong-doer to the natural fruition of their respective action, is seen, in the new light which is now being thrown upon the subject of our relations and destiny, to merge in the still higher conception of *Happiness* or *Unhappiness*, as *the necessary* (because Divinely-appointed) *result of the correspondence between a spirit's quality and its power of perception*. The lower ideas of Reward and Retribution, of Merit and Demerit, are included in the conception of *quality* as deciding the level of a spirit's consciousness of the conditions of its external existence; but they are seen to be only imperfect and transitional aspects of an intrinsic and necessary correlation. The lower and more impure we are, the darker, harder, and more painful are the correspondential conditions of our life, whether produced through our incarnations in material globes, whose

physical condition is the translation, into the language of material externalisation, of the psychic *status* to which it corresponds, or, in our returns into the spirit-world, by the modifying power which is exercised by each spirit, involuntarily and unconsciously, through the magnetic action of its perisprit on the fluidic elements among which it finds itself, and in virtue of which those elements are always perceived by it as an externalisation of its own degree of backwardness or of advancement; the spirits of each category *i. e.*, of each various degree of advancement, being drawn together in that world by the attraction of a similar state, and thus, in virtue of that similarity of state, operating, and perceiving, the same magnetically-modified externalisation. It is through this magnetic correspondence between a spirit's *quality* and its *perceptions*, in virtue of which it necessarily *perceives* the conditions of its existence according to its moral and intellectual state, that, as its "Hell" is necessarily and correspondentially created for it by its own opposition to the Divinely-appointed order of the Universe, so its "Heaven" must be, as necessarily, the correspondential result of the enlightenment and purification which bring its state into harmony with that Divinely-appointed order. The power of operating modifications of the external conditions of its life corresponding to its own state, which is exercised by the psychic element through the magnetic action of its périsprit—a power of which we have direct evidence in the symmetrical groupings of grains of sand, or other light particles, when submitted to the action of sound, light, or other modes of magnetic vibration, and which we have seen to be the cause of the production of the substances and forms of the various Natural reigns—not only explains both the gloomy anthropomorphic creeds of the early stages of planetary development, and the contradictory perceptions of media in the past as at the present day, but also demonstrates the utter impossibility of any "salvation" of a spirit from the results of its own impurity otherwise than by its own intrinsic purification from that impurity: a principle whose capital importance will become more fully evident when, with the aid of the higher light now being brought to bear on the problems of existence, we examine the teachings of Christ which, veiled in condescension to the incapacity of his hearers of eighteen centuries ago, are seen, as now explained by spirit-interpretation, to have been, from one end of his mission to the other, the inculcation of this vital truth, and the assertion of the Providential law of Purification, first, through progressive incarnations in bodies of a character less and less material, and then through incorporations in bodies of a character more and more fluidic, as the sole means by which spirits, who have incurred the penalty of "Death by Sin," are enabled, in conjunction with the action of the Providential influences brought to bear upon them, to regain the

deathless state of fluidic existence from which they have "fallen."

The influences by which the humanity of a planet is assisted in operating its deliverance from the penalty of contact with the grosser state of Matter, will be considered in the following paper.

Paris, June 7, 1870. ANNA BLACKWELL.

THE TWO SINGERS.*

In a nameless nook of the fair green earth,
Two fountains of music at once had birth;
The one, a streamlet, fresh and new,
That mirror'd in beauty the sky's deep blue,
Hiding from sight like a maiden coy,
Singing the while a sweet song of joy.
And wherever it went the wild flowers grew,
Daisy and buttercup, speedwells blue,
Snowy convolvolus, starworts white,
Festooned the bushes with bells of light;
Fragrant meadow-sweet scented the air,
Globe-flower and king-cup golden grew there,
Just kissing the cottager's garden plot,
Where it floated the school-boy's tiny boat;
It warbled a stave at the cottage door,
Then away on its shining path as before,—
Lost in wonderment, leaving me
To ponder the cause of its ceaseless glee.
But when the sun glared fierce at noon
No longer I heard its blythe sweet tune,
Like a pale white ghost it was gliding on high,
Its waters had vanished, its bed was dry.

The other, a bird, of plumage grey,
Burst into song at the dawn of day,
Shaking to earth the diamond dew,
As soaring and singing it skywards flew.
Rain-showers of melody, rare, O rare!
Gladden'd the green earth, sprinkled the air;
Garlands of melody! blossoms that shed
Odours of ecstasy, high over head;
Clouds in their journeying paus'd 'mid the blue,
Gnats less bewildering eddy'd and flew;
Flowers spread their challices eager to bear
Brimful of pearly ore liquid and clear.
There, too, a maiden, fair as the day,
Leant on her rake 'mid the tedded hay,
Drinking delight from the quivering air,
Tossing the curls of her golden hair
From her brow, as she watched the singer afar,
Melting from sight like the morning star.

Streamlet and bird though no longer I see,
Still in my heart they are singing to me,
Bidding me hope for their coming again—
The bird to its nestlings, the streamlet in rain.—J. NICHOLSON.

* From the Author's forthcoming volume, "Idylls O' Hame and other Poems," which will be out by the end of October; pp., 248, handsomely bound, toned paper, price 3/. Intending subscribers will please send in their names to the Author's address—218 Eglinton Street, Glasgow.

J. M. PEEBLES.

THE late visit of this gentleman to England, and his peculiar merits as a man, are our plea for occupying these few pages with some remarks on his organic conditions. In doing so, we offer a hint which we suggest ought to form a prominent feature in anthropological research, namely, the psychological influences which operate on race leading to change of type physically and mentally. Few periods are more favourable for such observations than the present, during which we behold our own countrymen journeying into the Western continent, and there in a few years—or at least in two generations—changing into a distinct nationality. This may by some be attributed to the social influences prevalent; but, we may ask, what produced these social influences? America has been peopled by immigration, and some cause external to these imported inhabitants has operated on them to transform their character into its present condition, and the change is still going on. Writers on the subject attribute these phenomena to climate and other telluric causes, but we have reason to believe that they proceed from psychological and spiritual influences. This is more particularly apparent when we come to consider the peculiar religious philosophy which is at present being developed on the American continent. This strange manifestation of mind is fitly represented in the Harmonial Philosophy and the Spiritual movement. Here we find a marked blending of the religious views of the native Indian with the best parts of Aryan philosophy. The keen natural intuitions of the red man, his monotheistic creed, and consciousness of the "Great Spirit," are engrafted upon the white man's culture and rationalistic tendencies, and as a result we have an improved combination of the primary and recent, the natural and attained, the intuitive and rationalistic, the spiritual and intellectual. And where did these influences come from? They have been derived from two sources. First, from the psychological influences impressed on the soil, atmosphere, and objects of the country by its former inhabitants, and unconsciously perceived and absorbed by the present population. Second, from the spirit-world, through the action of the spirits of the departed race upon those who this day occupy their places. We repeat, these considerations must become leading features in the investigations of ethnologists before the secrets of the wonderful transformations which are going on, and have taken place, amongst mankind can be accounted for. While anthropologists are mere physicists—materialists, they can only deceive themselves and mislead the world. Their anatomical facts and incidental narratives are all good so far as they go; but they are only children's stories and old women's fables when compared

J. M PEEBLES

with that form of knowledge which exposes the hidden causes from which objective phenomena proceed. We preface these remarks to a Delineation of J. M. Peebles, as he is a well-marked example of the law we are endeavouring to point out. He is almost immediately descended from Scotch and English ancestors, yet, while he retains in the deeper strata of his character some of the features of both, but more particularly the Scotch, yet he very prominently exhibits peculiarities that belong to neither. The more we see of American mediums and spiritualists, and the deeper we dive into their psychological experiences, the more are we impressed by the fact that the unsectarian, natural, free influence of Indian spirits has much to do with the broad liberality and untrammelled love of spiritual truth which characterises advanced Americans; and the work is yet going on, intensifying from year to year. And as new means of communication open up between the various countries of the earth, we shall behold a wider extension of this great principle of psychological action, which we believe is the great modifier of humanity.

Mr. Peebles has now returned to America for perhaps one year, when he hopes to revisit us and labour again for a season, and, it may be, make a tour into Syria, India, and China. He was entertained at a grand farewell soiree in the Cavendish Rooms, London, on the evening of June 2, and left for America by way of Nottingham, where he lectured; passed on to Dublin and Cork, and sailed from Queenstown on the evening of the 11th ult. Full particulars of these events may be found in the *Medium*. We waste not words nor occupy space with terms of praise. His character speaks for itself, and it is as good when tried in the crucible of experience as it is under the hands of the scientific delineator.

PHRENOLOGICAL AND PHYSIOLOGICAL DELINEATION OF J. M. PEEBLES.

Your organisation indicates many hereditary acquirements, and your ancestors appear to have been possessed of culture and development. Some of your predecessors have been remarkably long lived, and have wielded great physical power and control over circumstances and the minds of others. Latterly, however, the physical capabilities have somewhat degenerated, and given way to the mental powers. This is eminently the case with you.

Your brain is exceedingly active. The organs are sharply developed, and few of them are in a dormant state. Your body is eminently fitted for action. It is the servant of the brain in every particular, and your bodily organs and passions are entirely under the control of the mind, and subservient to its highest behests. You are lacking in vitality, you do not love life sufficiently for its own sake. Physical wants and

animal necessities are disregarded by you, and you are entirely removed from the sphere of sensuous pleasure and animal indulgence. You have scarcely sufficient lung power or arterial blood, but your peculiar temperament enables you to derive more from spiritual than physical sources. You do not feel the want of these deficiences of the vital apparatus in the same degree as others would of a grosser temperament. Your nervous system is excellently harmonised and balanced by your locomotive apparatus, which is long in development and exercises much power of equilibrium over your exceedingly excitable nervous system; hence you can expend all your nerve power in useful acts, and are inclined to be busy, continually carrying your thoughts into action and doing a great deal of work with a very little wear and tear. The base of the brain is upon the whole very fully represented, especially those organs that connect the mind with the bodily functions; thus you are capable of enduring much more than your vital power indicates, because of the great harmony which exists between the nerves of vital action and the nerves of volition.

You have many tendencies indicating long life, and taking the circumstances of your organisation into account, you will indeed subsist for a long time, and endure fatigues and difficulties that would overwhelm others of stronger build.

The social organs are very fully marked. This region of the brain is indicative of the feminine type. You have all the feelings of a mother, and, as it were, take a maternal interest in those with whom you come in contact. Your affections are more of the domestic than social type, hence you take everybody with whom you sympathise into the close relationship of brotherhood, and take a real interest in all with whom you become acquainted.

You are eminently patriotic, and love the land of your birth, and all the circumstances that can be connected with your language and race.

You are very considerate towards woman. You harmonise with her spirit very truly, and can influence the female mind quite favourably, if it is on the same plane as your own. You are capable of making many female friends.

Industry and promptness, are striking characteristics. You are always busy and cannot waste time or take sufficient rest. You would be better with more hardness and aggressiveness of character to resist encroachments and protect self. Were it not for the fact that you have very little fear and restraining power generally, you would not have sufficient resolution to accomplish the work of your life, but your mind is free from apprehension or fear, hence you can advance with very little friction.

You are exceedingly deficient in that which leads to policy, equivocation, and suspicion. You are too open and unguarded. You have moral forethought, which keeps you straight with your conscience. You likewise manifest that quality of reserve and depth of mind which keeps you from opening up your character at once to the greater number of those you meet with; hence, though familiar with many, they may not know you thoroughly, because of a certain delicacy which restrains you from manifesting yourself beyond the limits of strict propriety.

You have the power of connecting your thoughts, and can allow your mind to dwell upon a subject from time to time, till completed, and yet you can easily turn your attention to a variety of matters in succession.

You are exceedingly sensitive, more especially to moral imputations of any kind. You do not care what may be said of you unless it is something your own conscience may deride you for, and in that respect you are very tender-minded. Love of popularity and display are not your sins, yet you are normally stimulated by these influences.

You are naturally proud and elevated, and conduct yourself with dignity and manliness; but you are somewhat deficient in self-reliance, and like to have a positive companion with whom you can associate and take counsel.

The summit of your character calminates in your great integrity and stability of moral principle, perseverance, and sense of duty; though you may for a moment feel absorbed in individuals, and apparently succumb to their opinions, yet you maintain a fixed inflexibility of purpose.

You are not one of those circumspect people who make every day of their life accord with the others, but you are ready to renounce everything you profess if your discoveries of truth indicate such a course.

The spiritual faculties might be cultivated to advantage—Hope, consciousness of the divine and spiritual. Sometimes there is a want of faith and trust in your nature, and you trouble yourself with many details to make things right that you need not give so much attention to. You feel as if too much of the success of the world's struggles depended upon yourself and upon your works. Thus you do not enjoy so much spiritual beatitude and divine fellowship as you find pleasure in doing the work and promoting the interests of humanity. Your benevolence is exceedingly large and active; your sympathies are susceptible almost to an abnormal extent. You cannot come within the sphere of necessity without feeling it as your own. Yours is the spirit of the true philanthropist.

You have a prophetic and intuitive perception of the course of things, which lead you on when your want of faith and hope would cause you to flag and give up the contest. Your mind is looking forward and backward at the same time. You see very clearly the relations between the past and the future, and the present is to you a sphere of progressive activity.

Your intellect is very harmonious and works with great ease. The perceptive faculties though quite full do not take the leading place in your mental operations, because of the great harmony which exists between that group and the others.

Ingenious and versatile, you can readily turn your attention to a great variety of subjects. You have much taste and literary ability, and as the inspirational faculty is very active, you readily find material to cover the necessities of your case. You gather knowledge accurately and to the purpose, and having great power of recollection, you have an inexhaustible fund of literary matter to fall back upon. You readily distinguish special features of thought, and can make your selections according to your requirements.

Then your mind is eminently metaphysical, and adapts you to see the peculiarities, excellencies, and differences between forms of thought and to judge of the natural course of man's development. Your work is with man more than with matter, but you are not by any means a mere idealist. The perceptives give your deductions a decidedly objective cast, hence you are never abstract or general, but can carry your hearers or readers along with you. You have a happy power of bringing the facts and thoughts of spiritual existence down to the consciousness of the undeveloped, and thus to many minds you are a ready bridge to span over the gulf which separates the objective from the subjective.

Your love of music and desire for harmony is intense, and you should seek it as you would the bread upon which you subsist.

Youare a great chronologist. Your sense of time and your ability to determine the relative dates of events is good. Thus you are historical, and can mark epochs and the lapse of eras almost intuitively. You are also a traveller, you love to peregrinate and visit the various parts of the world to collect their mental products. You do not notice so much the phenomena of nature as you do those of mind. Your mechanical skill takes a mental form, and you readily sketch out a subject as a builder would a house, and see all the adjustments of your subject. Your sense of perspective, order and arrangement, are very good, and there is an exquisiteness and artistic beauty about your speeches and literary works.

Your command of language is moderately good, but there is a greater fund of matter than there is a speciality of words in which to clothe it.

Feminine and eminently spiritual in temperament, J. M. Peebles is from brain development, constituted to view spiritual and religious subjects from the secular or humanitarian side. Thus, while his inspirations are intensely religious and spiritual, yet his method is for truth against priestly devices, and favourable to the unity of all human interest. J. BURNS, *Practical Phrenologist.*

CASES OF ABSTINENCE.

BESIDES being a unique instance of Fasting, the following account is very suggestive on the subject of Phrenology and Spirit-seeing. It is taken from *The British Medical Journal.* May 28, 1870:—

Case of Lethargy and Abstinence.—Eleanore Addison, aged 11, is the daughter of a carpenter residing at "The Hill," Millom. I visited the child, at the request of her uncle, first on the 10th March, 1869, and saw her a few times in consultation with Dr. Robinson of this town. Her case attracted much attention; and, being noticed in the local papers, the paragraph was copied into many other journals until it acquired great notoriety as "the sleeping girl of Ulverston." The history of the case, as obtained from the mother, was obscure; all she seemed to know was, that the child had something like croup and a "low fever" during the spring and summer of 1868, for which she was attended by Dr. Astles, at that time residing at Millom, at whose recommendation she was removed to Ulverston for change of air on

October 28th, 1868. At this time she was very weak, quite conscious, and able to speak. A fortnight after her arrival in Ulverston, she ceased to take food entirely, in consequence of a state of insensibility following convulsions, in which state of "trance," as it was called, she had remained, fasting for fourteen weeks. She then awoke, talked, and had some wine and cod-liver oil, but no food proper. This lasted one month; and when she "came round" she stated to her astonished relatives that she had been in heaven, and had angels about her (her little brother among them), and she was so happy in their company that she desired to return to them. I made the following notes of her appearance and condition after my attendance upon her.

"The girl is lying as if asleep, but so quietly that her breathing is scarcely perceptible. The pulse at the wrist is very feeble, almost absent, but distinct enough at the temples. The stethoscope, applied over the cardiac region, reveals only one slight regular sound; the second seems lost, just as it sometimes is in severe cases of typhus fever, with great debility. The extremities are cold, and the skin in every part dry and harsh. The limbs are wasted, the abdomen sunken, the ribs and bones of the pelvis very prominent; and with the exception of the face, the whole body is emaciated, apparently to the last degree. The face appears to have the ruddy hue of health, and there is no sensation anywhere but in the eyes, which are closed. On touching the eyelashes, the eyelid quivers a very little, as may be seen in the case of the sleeping infant. The pupils cannot be perceived, as the eyes are turned up towards the roof of the orbits. The countenance wears a happy ecstatic expression, ineffable pleasure being firmly depicted upon the features, as if they were moulded into that form. Tickling, pinching, or tapping with the finger, neither excites reflex action in any part of the body, nor disturbs the serenity of the face. There has been no action neither by the skin, kidneys, or bowels, for many weeks. The breath occasionally is very peculiarly offensive. The patient lies motionless, but there is no catalepsy. The back part and sides of the head and face are cold; but the upper portion, ascribed by phrenologists to veneration, hope, spirituality, sublimity, and ideality, is hot, and unmistakably supplied more largely with blood than any other part of the body. This fact, taken into consideration with the extraordinary visions related by the child during her temporary recovery, is a remarkable psychological phenomenon. The only sign of consciousness is the slight inclination forward of the head in answer to questions about angels, heaven, or her present happy state of mind. She does not make the least sign when interrogated upon any other subject. As the patient cannot swallow, the lips are moistened occasionally with water, or weak wine-and-water."

I came to the conclusion that this was a clear illustration of the lethargic state sometimes induced by the non-elimination of urea. The peculiar dry, harsh state of the skin, and the history of the case furnished by the friends, seemed to point to suppressed scarlatina and desquamative nephritis having occurred previously to the child's removal from home. I gave this opinion to Dr. Robinson, and subsequently to Dr. Astles, when we all met to consider the case, but Dr. Astles

attributed all the symptoms to tuberculous deposit in the brain. The matter was referred to the Local Branch of the British Medical Association at Carlisle afterwards by Dr. Robinson, but I was prevented from attending the meeting, which, I learned, leaned to the opinion of Dr. Astles.

The mother objected to nutritive enemata, so I suggested inunction of the whole body daily with warm olive oil, and hot applications (bottles and flannels) to the feet and legs and to the nape of the neck, for the purpose of promoting the action of the skin, and nourishing the body by absorption, and deriving the blood from the head. This treatment did not restore consciousness; but the hot applications to the feet, etc., had the effect of diminishing the heat in the coronal region, and, oddly enough, of removing the strong spiritual impressions previously existing; consequently, the serene expression of the face was changed to one of sadness and despondency, and the angles of the mouth were drawn as if the patient were suffering acute anguish of mind. This feeling at times increased until, as on one occasion when I was present, tears ran down the face, and faint sounds of suppressed sobbing showed the alteration in the mental vision, and the removal of the "angels ever bright and fair" from the world in which the poor creature existed. She no longer replied to any questions; and, as might be expected, this unpleasant change greatly disappointed the relatives and the numbers of persons of all classes who constantly visited her. Hundreds of people had crowded to see the child from the first, as many as half-a-dozen being admitted to the room at a time; and as every one had long concluded she must die, this strange treatment of mine was looked upon as a cruel and unwarrantable interference. The possibility of saving the life of the girl was never thought of; the only idea with most of the visitors being that she ought to be allowed to die happily. Some intelligent persons—to their honour be it spoken—insisted that proper measures should be used, and aided greatly by endeavouring to reason with the ignorant. I did not visit the house again; but, under Dr. Robinson's care, the injunction was partially carried out, and at length, after twelve weeks had passed, she awoke one Sunday from this second trance, and asked for porridge, which she ate freely. At this time there was a little action by the kidneys. She recovered gradually her strength, and was removed to her own home, June 5th, 1869, where she is at the present time in tolerable health. Thus, without reckoning the interval of one month, this girl was without food for twenty-six weeks, unless a clever piece of deception has been practised, to accomplish which both the child and her mother must be very much more sophisticated and artful than I gave them credit for.

The following letter from Mrs. Anderson contains some very suggestive statements, which may be usefully compared with the remarks of J. Burns on the Welsh Fasting Girl, in *Human Nature*, vol. iii. p. 205:—

"Heidelberg, May 1, 1870.

"Dear Mr. Burns,— Sitting at my window, overlooking the calm

lovely Neckar, and contemplating the beautiful view, my thoughts have as often lately wandered away from this peaceful scene to the many sad trials put on us through the tyranny and oppression of our brother man, and the sad position of the parents of the poor Welsh girl, so completely monopolising every thought, I have decided to give you *my experience* of the dire effect of some persons on myself, feeling that the case is very similar, and thus, perhaps, open the eyes of these unpardonably stupid physicians as to their ignorance at this day, when there is no excuse for such. I have a very kind friend who is always most entertaining, but a visit of two or three hours from her will so completely prostrate me for *three* days, I can compare it to nothing but the approach of typhus fever, so utterly helpless am I, and unable to bear the presence of *any one* near me for days, my only relief being to sit *perfectly quiet* in the sun, thus restoring the vitality so crushed out.

"Now another instance—and remember *I* am in *good* health, but have always been considered of PECULIAR temperament. During my stay at Paris, there were three daughters of a fine old English divine, who had such fearful influence over me, even in the room opposite, I could not eat a mouthful let me be ever so faint, a choking horrible sensation overpowering me; and yet I never experienced this with either father or mother, or two of the younger sisters, thus showing the different effect of different persons; and so painful have I felt this when in a mixed company, I have often been made VERY ill, breaking out all over with painful small boils as soon as the prostration attained its crisis. Now, no doubt, these said intelligent (?) physicians will say this is all imagination, but I can only say would that they could name an antidote for such suffering, for I find the control of will only adds to it, as my whole life has hitherto been a battle between the two, physical suffering invariably obtaining the mastery.

"You are at liberty to make any use you think best of this statement, as I feel it is only by showing the DIRE effect of some magnetisms, knowledge can be obtained. I have given you but two of MANY such experiences, yet I hope this may lead others to do the same who suffer in a similar way. Once for *three* months, when suffering intensely from some mental and heart struggle, I never tasted one mouthful of food, nothing but cold water; but at this time I found my whole strength prostrated, if long separated from a dearly loved relative, but as long as she was near me I could bear everything cheerfully, thus showing another phase of this same power of magnetism. I will tax you no longer, but begging you to accept my sympathy with this oppressed family as my apology—Believe me, yours truly, "C. ANDERSON."

MORE ABOUT EDUCATION.

(To the Editor.)

MR. EDITOR,—I thank you for publishing my letter in your June number on a "New System of Education Wanted;" and to the various gentlemen who have communicated with me on the subject I beg to tender my thanks, and to assure them that, if they are as earnest as their letters would indicate, I feel confident we shall have no difficulty

in launching a system of Education based on the soundest philosophy. It is a known fact that electrotyping and photography must ever stand at the foundation of knowledge—or, I may state, that magnetism and optics are so highly essential to a sound system of Education, that it would be a mere waste of time to attempt to deal with Education unless we become practically acquainted with this important branch of science. The late Evan Hopkins's book on geology and magnetism has so systematically laid the foundation of a new school of philosophy, as far as geology and magnetism are concerned, that there is little left to be said on that subject; while John Howard Kyan has scientifically handled the chemistry of optics, leaving us little to do but to manipulate these simple laws into harmony with our physical constitution. In the investigation of this subject the philosophy of Spiritualism stands out in all its grandeur, and the connecting links from the visible to the invisible are made manifest, and may become palpable and practical to the positive philosopher, who is capable of dealing scientifically with the solids and fluids of our planet. The simplicity with which each link is connected in the chain will appear surprising to the uninitiated, in the general laws that govern celestial and terrestrial bodies; but let us be thankful that every hour is expanding our vision, enabling us to recognise the spirit-life pouring on mankind. It is somewhat surprising that millions of men should be looking for a system of Education to spring forth from the political institutions of our country. I have investigated this subject for more than thirty years, and I totally deny that politicians are, or ever will be, capable of initiating or developing the future education of the people of this country. There is a deep chasm between politicians and the future education of the people. Every day the breach becomes wider, and, as science advances, the political school must sink into oblivion. As the education of the people must be based upon wisdom, such wisdom will demand justice; hence the laws of love. A love of work is the problem to be solved, and on this principle is founded the resurrection of the Kingdom of Labour. There is a desperate struggle making just now—to dovetail in, or amalgamate the people's future with, the political and commercial chicanery which is now gulling mankind. Our future education can have no hand with this fraternity, and it is only those who are emancipated from commercial cupidity that will be able to work out the new order of things. Science is every day spreading a new life, light, and glory, of which the political school has no conception—the unscrupulous hand of commerce, now grasping the labours of the people, can form no part of the future work. It is, therefore, important that persons who wish to work in the new life should be prepared to join a Land and Labour Association. There is ample room in this country for many millions of people more than we have at present, and with a grand system of Home Colonisation we may without fail prepare the way for a comprehensive system of Emigration. This is the destiny of our people, and let us hope the time is at hand when a master-mind shall handle the subject and throw down the gauntlet that may be taken up by the people without chance of failure. All things are nearly ready, and a cloud has arisen on the horizon the size of a man's hand, that will be capable of indi-

cating the future. I therefore say there has been abundance of table rapping, political speechifying, an enormous amount of preaching, and an abundance of praying; but I ask, Where are the workers? Echo answers, Where? It is a question if the sun ever looked down on such scenes of white slavery as is presented in our country, whether we penetrate the coal mines, the factory, or the workshop, the incessant toil and suffering of our people make angels weep, while Selfishness is inaugurating a death struggle of competition such as the world has never witnessed. I say, then, that Emerson never uttered a grander sentence than when he charged us to "Beware of the time when the Great God sent a Thinker on our planet." The religion of our nation would be changed, and our sciences be shaken to the centre. The new spirit-life which is falling on man will accomplish this work without chance of failure. Our present position was clearly prophesied and defined eighteen centuries back, and every day's experience throws out in bold relief that the future was clear to Christ, and is every day becoming manifestly clear to us. I may, therefore, conclude that this work has to be accomplished whatever may be its ulterior consequences; and if it be possible to waken the dry bones of the producing classes of our country, and restore them to a consciousness of the duty they owe to themselves, I for one shall rejoice and be exceeding glad, knowing that our reward is with us; but let us be watchful, and remember *Time*.

June 20th, 1870. ——— POSITIVE.

To the Editor.

SIR,—I fear the system so many years persisted in in this country, under the mistaken thought that heads of colleges and others in authority can do no wrong; the fact of our irritating "the nervous system" before the human being, as a youth, is strong enough to bear more mental tasks given to him (in our artificial system, as Dr. Lyon Playfair, M.P., has recently stated), than the "one prayer to God:" destroys that rest in sleep he goes to bed to receive, is the great but simple error we commit. This superabundant strain on his then state of a buoyant faculty, goaded as he is not only from a fear of punishment, but disgrace of incapacity, conscious of it as he is made to feel if deficient, must disturb his rest,—and this going on from day to day, week to week, and year to year, must disturb that energy which he would otherwise possess. Is it not reasonable to think, from this disturbance which we think so little of, brought on by that interfering with the mental energy too early, is the cause of that want of resistance to temptation of every kind, whether of vice, gluttony, drinking, reckless expenditure, or extravagant joy, grief, belief in myths and conventionalities, not omitting religious enthusiasm, superstition, and insanity, etc., etc., etc., as the fruits of an overstrained imagination, which man, from so many years, has been labouring under? I have shown in my Psychoneurology, that the human eye has lost its intellectual characteristic almost, and has become absorbed as it is in that of the selfish and insane eye. As your correspondent asks for a new system of education, which is wanted, I refer him to the fact

of Jno. S. Mill presenting my petition on the 4th of March, 1869, for "an alteration of the system of education."

I consider we are old enough to have a universal system suitable for the whole world; not one for Ireland, one for Scotland, and one for England, but one for the whole human race, which I have formed, and am willing to give a course of six lectures, illustrated by numerous diagrams, having visited forty-two Counties in England and Wales for the purpose.—I am, sir, your most obedient servant,

ROBERT T. STOTHARD.

PSYCHOLOGICAL PHENOMENA.

EXPERIENCES IN DEVELOPMENT.

COMMUNICATED BY A. C. SWINTON.

THE following Notes of a Diary kept by Mr. Swinton during the time he has conducted his Spirit-circle for Development, are deeply interesting to all spiritualists and students of psychology, and very instructive to such as desire the best directions in forming a similar circle. The perseverance, care, and patience of this circle have been very noteworthy, and (as the respective developments seem to indicate) to these qualities mainly is its non-failure due. If the same steps were taken by family groups generally, the phenomena of Spiritualism might soon become universal. The reader should pay particular attention to the conditions observed in the following Notes:—

Developing Circle for Dark Séances, formed of five persons (by Dr. Buchanan of the spirit-world, through the mediumship of J. J. Morse), consisting of Mrs. Shaw, her daughter, Mrs. Knight, Miss Elmer, and A. C. Swinton, at the latter's house, 5 Cambridge Road, The Junction, Kilburn, N. W., March 8th, 1870.

The sittings to be of half-an-hour's duration nightly, from 9.30 to 10 P.M., for one week (under spirit-direction). The following week, one hour every other night, from 9.30 to 10.30. For the next fortnight an hour and a half each night.

March 28th.—Up to this time the *thoroughly-darkened* room has appeared light in parts to each member of the circle, and numerous spirits have been distinctly seen by Mrs. Knight and Miss Shaw, and clear "ticks" on the table have been heard by us all. Our spirit friend, Dr. Buchanan, who seems at present to be the chief director of our circle, instructed us by impression, the alphabet, and movement of the table, to make a light tube. During this evening the tube was moved about on the table by A. C. Swinton's mother and other spirits present. A. C. Swinton has hitherto held the tube, when desirable, by request of the spirit friend, and also magnetised the chief medium (Miss Shaw) each evening as desired by them.

March 29th.—Tube more easily moved about on the table by our good visitors from the summerland, who say that they hope soon to be

able to speak to us vocally. Miss Shaw saw a spirit-hand moving the tube this evening. The table frequently seems almost like a living creature—with such graphic force and tenderness does it by movements express the wishes and affections of our visitors. When in my bed-chamber (at midnight) heard *birds singing*, from the time I retired to rest till I fell asleep—raised myself in bed, and placed my head in several positions to test the accuracy of my senses, but the sweet singing continued just the same, though no bird is kept near us. Mrs. Knight, of 8 Cambridge Road, has heard similar singing in her own house, caused by our spirit friends. Mrs. Shaw states, that a delightful perfume pervaded her bedroom during the preceding night.

Our spirit circle seems to consist of a large number, and among those we have at present heard of are Edward Dennys (author of ALPHA), Michael Angelo, Confucius, Tien (a Chinese philosopher), Channing, Dr. Buchanan, C. Mackworth, S——, Robert Shaw (who passed away in this house on the 31st of December last), M. A. Swinton (my mother), C. Swinton, and H. Swinton (a sister and brother of mine), Mesmer, F. Pearce, Percy Bysshe Shelley, and George Gordon Byron.

30th.—Luminous halo—blue and white first, and afterwards golden—seen on the head of a visitor, who was permitted by our spirit-friends to join our circle. The halo was seen continuously by Mrs. Shaw for about five minutes. A. C. Swinton was touched several times on the right hand by his mother, and the tube was several times moved about, and apparently lifted off the table.

31st.—Frequent movements of the tube, and a sheet of writing paper was moved from behind Miss Elmer to her lap (without noise, and apparently as the shortest mode of our spirit-friends expressing their wishes) for the medium to write upon. There was much light in the room, and a slight noise seemed to be made through the tube. A message was written through the medium, Miss Shaw, who is now magnetised by our spirit-friends, and remains unconscious during the séances. She occasionally holds the tube. The previous evening Mrs. Knight seemed to hear a spirit-friend speak in a low voice, and other members of the circle heard it.

April 1st.—Tube frequently moved about, and a pencil moved by our spirit-friends from Miss Elmer's waistband to her knee. An attempt at *direct*-writin gapparently made, but unsuccessful. Light seen as before.

2nd.—Similar phenomena.

3rd.—Removed to another room by spirit direction, so as to have *music*, to induce harmony, &c. Piano played by W. Atkins (who happened to be staying here). Robert Shaw seen twice by Mrs. Knight and Mrs. Shaw. Spirits beat time to the music, and numerous lights were seen.

April 4th.—Piano played (in the dark) by W. Atkins, and table beating time and dancing about the room; numerous lights seen. Efforts made by our spirit friends to present a luminous key-board to the player when he faltered. Two spirit eyes were very distinctly seen twice by Mrs. Shaw and her daughter—said by Dr. Buchanan to be his. Mrs. Shaw also saw a form, and many indistinct ones were seen. All our spirit friends, as usual, communicated.

5th.—Mrs. Shaw and Mrs. Knight distinctly saw the former's husband walking round the circle, and C. W. Pearce (who has just joined our circle) was touched by him. Light was seen, as usual, pervading the room, and some bright stars. The tube was raised from the table occasionally. Mrs. Knight also saw several of our spirit friends, but not clearly enough to recognise them. A new tube had been made for this evening, the old one having been broken by Miss Shaw (whilst entranced), the evening before, in beating time to the music on the table. Mrs. Knight received three pats on the side of the head from our lively spirit friend Robert Shaw. Three spiritual visions occurred the same night to Mrs. Shaw, and scenes in spirit life were also seen by Mrs. Knight.

6th.—Miss Elmer and Miss Shaw (by our spirit friends' request), attended a séance at R. Stephens' (conductor of the Co-operative Store, 337 Strand), 26 Waterloo Road, to get some instructions and other developments for our circle, through the mediumship of J. J. Morse, who had engaged to be present. Instructions were given by our spirit friend, Dr. Buchanan, that we are to sit an hour each evening, from 9.15 to 10.15, and to occupy the room, if possible, an hour before.—This is an important provision.—*Ed.*]

7th.—Much light seen, and Robert Shaw visible to Mrs. Shaw and Mrs. Knight.

8th.—Similar phenomena.

9th.—C. W. Pearce again joined us. Room thoroughly darkened as usual. After a few directions given through the table, and Miss Shaw had passed into the trance state, Mrs. Shaw was for the first time, and by us quite unexpectedly controlled by her son, who passed away an infant, and has now been some twelve years in spirit life. The communication was made with much emotion and expressed the great gladness of the son in thus being able to communicate. C. W. Pearce's sister Clara next controlled.

A. C. Swinton's mother followed her. Miss Elmer's sister, Mrs. Knight's aunt, A. C. S.'s eldest sister, a spirit friend named "Moggie," and Dr. Buchanan (who almost invariably controls last, and closes the séance), afterwards communicated in the same manner.

One or two spirit lights were seen, and two or more of the circle were touched by our dear visitors. In addition to advice on family matters, several of these spirit friends briefly, but very touchingly, expressed their grief at the sad selfishness, hypocrisy, and great wrong-doing everywhere, especially at the want and sufferings of the sons and daughters of toil, in a world where the all-loving Father had so amply provided for the spiritual and physical needs of each one of his children, if they but acted *justly* to their fellows. They grieved greatly at the sufferings these selfish wrong-doers would, as the necessary consequence of their sins, have to endure in the next world, as well as for those betrayed millions, their *un*Christian and God-denying *practice* so deeply injured.

Highly pathetic and impressive were these loving utterances.

The following messages were afterwards conveyed impressionally through C. W. Pearce, to the circle generally, by a spirit friend called

"Joseph." "It is with grateful feeling that we have viewed the progress which has been made this night."

To the Medium.—"We offer you our heart-felt thanks for your kind assistance."

To the Circle.—"Join with us in praise to the Eternal Father whose love and power have enabled us to communicate with you."

To the Medium, Miss Shaw, from her father.—"Your father looks on with unutterable joy. His future dawns with a brightness far surpassing his highest hope. With your assistance he will increase your usefulness, and this usefulness must largely increase your happiness. Eat some fruit for breakfast, and wait longer before you eat heavier food."

We were informed that the entrancing of Miss Shaw enabled her spirit to temporarily leave its body, and associate and travel with her father and others of the spirit-world, and by our request, her spirit moved the table and communicated with us apparently as easily as any other. We were also told that the motions of the table are caused by the action of the spirits' *will* power on the magnetic sphere enveloping the table. Though our spirit friends failed to speak through *Miss Shaw*, they seemed to nearly succeed in doing so, and imitated whistling and laughter through her organism. Neither mother nor daughter on returning to their normal state seemed conscious of anything they had said and done during the time of "possession" and trance.

April 10th (Sunday), Saturday at 8 p.m.—Present with us, C. W. Pearce. Much light seen in the room by all of us—save Miss Elmer—and spirits indistinctly seen, and members of our circle touched by them.

Mr. Clark (formerly a London solicitor), controlled Mrs. Shaw, and made a communication to his late wife, the present Mrs. Stephens of 26 Waterloo Road. A. C. S.'s mother next communicated, and expressed her regret that "a spirit from a higher sphere than any present—whose brilliance would have shone on all of us and ensured a glorious evening—could not approach through the thick damp atmosphere that environed us" (I state the *language* of the medium, which may not strictly represent the *ideas* impressed on her—the *clothing* of them being of course, *hers*. There seems little doubt, however, but that the communication is *generally* correct: we had previously heard that a "glorious spirit" from the "Lord's sphere" would bless us by his presence.)

Mrs. Knight's sister-in-law, Mrs. Shaw's son, his father Robert Shaw, and Dr. Buchanan followed in order named. They each regretted that the weak state of the medium prevented their having the power to manifest themselves as they wished, and also that the state of the external atmosphere had defeated their anticipations of a highly important and delightful evening.

During the evening, our spirit friend, Robert Shaw, said he would now give us the test of identity he had promised us just before he passed away. He then gave it, namely, "Humanity's advocate all the world over."

April 11th.—C. W. P. not present. Similar phenomena, but appa-

rently less remarkable in consequence of the weak condition of Mrs. Shaw and her daughter. Had a confirmation of a communication made to C. W. P. at Cambridge, by Ed. Dennys, that he should be impressed by the latter to write a letter for each Member of the House of Commons and the Editors of the leading Newspapers on the *Education Question*. Copy of Letter communicated, which was sent as desired:—

"RELIGIOUS EDUCATION.

"SIR,—If Parliament be *sincere* in its desire to afford the Young true Religious Education, it must first *define* Religion, before it can direct its teaching.

"What is Religion? *Theoretically*, it is a knowledge of the Relationship existing between Man and God, and the duties arising therefrom.

"It is said by those *interested* that the only way to teach Religion is by making the Bible a class book, with full liberty to expound it. If Parliament sanction this, the effect will be—and you know it—that Sectarian Creedalism will be taught, and *every sect will be* ESTABLISHED.

"But what is THE BIBLE, that *It* should be selected? 'The inspired Word of God,' say they who profess to teach Religion. Then if it be the expression of Infinite Intelligence, all its statements will be demonstrably true—*self-evident* TO ALL. If it need an Interpreter—a fallible man—then the expression of Infinite Intelligence is the expression of the mind of the interpreter, and the 'Infallible Word of God' is nothing more than the opinion of fallible man.

"Further, every well-read man knows the 'Bible' to be simply a selection from the writings of Jewish Reformers, made by various Œcumenical Councils, the decision of the first—the Council of Nicæ—being reversed many times by other Councils, before the final settlement of the Canon. Thus, again, what is, and what is not the 'Word of God,' being decided by Man's opinion.

"Seeing this—as a True Man—expose the imposition: Refuse to allow the Bible to be used as a class-book: refuse AUTHORITY to dwarf the expanding intelligence of the young mind, by indoctrinating it with lifeless and Soul-degrading Creeds. Strip Religious teachers (so called) of all POWER. *Then*, and not till then, will the Divinity within the Soul appear, and the first step be taken towards attaining that social Millennium whose LAW will be—"As ye would that men should do to you, do ye also unto them," the fulfilment of which is PRACTICAL Religion.

"I am, Sir, yours respectfully,

"6 Cambridge-road, Kilburn, "C. W. PEARCE.
"May 1st."

After the sitting and the hands of our circle had been withdrawn from the table, but whilst we remained sitting chatting around it, a beautiful and deeply interesting sight was observed by *all* of us. The centre of the table (a small rosewood chess-table, with *veneered* squares for that game on its top) seemed to expand as if it were a hollow vessel with a thin elastic covering subjected to inflation. Its surface continued to rise and subside for several minutes with occasional slight oscillations and vibrations of the whole table. Our spirit friends informed us that they hoped soon to be able to raise and suspend the table for the benefit of

such materialistic sceptics who were blind to the higher proofs of spirit power and communion.

12th.—In consequence of the weak state of health of two or three of our circle, our good spirit visitors did not, as usual, request the room to be darkened, and seemed to confine themselves to magnetizing our circle. After the sitting, and our hands had been removed from the table, it was again moved and apparently made to expand as on the preceding evening, though not so prominently.

13th.—Our spirit friends seemed to mainly occupy themselves in magnetising two members of our circle that were in weak health, and we were again requested not to darken the room. Mrs. Shaw's and Miss Elmer's hands were removed from the table by the spirits so soon almost as placed there. After the lapse of an hour, and a request had been made by Ed. Dennys that I should accompany Miss Shaw to C. W. Pearce's *seance* next Friday evening, the medium was, as usual, demagnetised by Dr. Buchanan, and we remained sitting round the table for a minute or two with our hands off to see if our friends could move it. It again seemed to expand as before stated, though the phenomenon lasted but a short time.

14th.—Mrs. Shaw and Miss Elmer in much better health, but not allowed to have their hands on the table, though sitting in the circle. Nothing specially noteworthy was observed. Table moved slightly after the hands of Mrs. Knight, Miss Shaw, and A. C. S., were removed from it. Mr. and Mrs. Dell of Harefield present. Room again kept light.

15th. (Good Friday.)—Went, as invited and urged by our spirit friends, to a *seance* at C. W. Pearce's, 29 Hargwyne Street, Stockwell, accompanied by Miss Shaw—the evening chosen for the dedicating of his children to their angel guardians. Persons present:—Mrs. Everitt—the voice medium—and her husband; Miss Shaw; W. H. Harrison; Mrs. Bryant and her husband, of Cambridge; N. H. F. Daw; C. W. Pearce and wife; J. M. Peebles; R. S. Pearce, sen., and wife; Mrs. Maggs, and A. C. Swinton. During the dedication of the children, the continuous rappings of the spirits, attested their approval of the proceedings. The direct speaking of the spirit friend "John Watt" was delayed unusually long, in consequence of conflicting influences; continuous rappings, strong currents of air, and written explanations and directions by the controlling spirit occurred till the order was given by him to put out the lights. Shortly after this the delicious scents of various flowers (doubtless appropriate to the special occasion) were strongly diffused in the room and enjoyed by the whole circle. A. C. S. was informed that the scent became more apparent to us by the dissolving of the spirit flowers in the atmosphere of the room. The voice of "John Watt" followed about 9·30, and he continued speaking with us till nearly 11; many humorous and instructive remarks were made by him. Lights were seen in different parts of the room, and one very remarkable sphere of light was seen by A. C. S. beside C. W. Pearce.

Loud raps occurred in Mrs. Shaw's room at 5 Cambridge Road, whilst her daughter was present, just after our return home at 1·15 a.m., and again next morning (the 16th). Our friends here, William

Dell and his wife, Mrs. Shaw, and Miss Elmer were informed, during the sitting at Stockwell, by one of our spirit circle (Mesmer) of the number of each sex present at C. W. P.'s *seance:* his statement being confirmed by us on returning.

16th.—C. W. Pearce with us. He had been "impressed" during the afternoon first to visit the "Progressive Library," 15 Southampton Row, to read an article on "The Power of the Human Will," by Oliver Stevens, in the *American Spiritualist*, and afterwards to visit our circle for a special purpose. We sat about 8·30, and soon afterwards C. W. P. started from his chair, and his arms stretched rigidly out to the right and left as if galvanised. We thought at first that one of our spirit friends had entranced him with the intention, if possible, of using his organism to speak to us through, but he soon made rapid passes over the table as though there were some influence on it that required to be removed. He next threw the table on the floor, and after letting it lie there a few seconds, he raised it, and commenced making passes over the medium, Miss Shaw, whom he entranced, and afterwards made continuous rapid passes around her for several minutes. We were then told by one of our spirit circle that the object was to separate "John Watt's" circle from a member of it who had followed us home from C. W. P.'s *seance* the preceding evening, and wished, with the concurrence of our spirit circle, to join it. We were also told that our new friend had caused the rapping heard by Mrs. Shaw and her daughter, and by C. W. Pearce and myself just before we sat down. He was the first to communicate. C. W. P. was requested by the spirit circle to join us again on the following evening.

17th. (Sunday).—Sat from 7 p.m. till 9·15. The hands of Miss Shaw and C. W. Pearce were alone allowed to remain on the table —the former's hands were soon after held by A. C. S. and C. W. P. (by spirit instruction,) each one holding a hand during the remainder of the sitting. Room kept light at first and darkened afterwards. The operations seemed chiefly confined to magnetising. C. W. P. again made many passes over the medium and over our circle. Lights and the forms of our spirit friends were seen in the darkened room. Directions given by Ed. Dennys for the order of publication of four more of his sermons. C. W. P. was requested to again join our circle on the following evening

18th.—All hands but one of the medium's kept off the table. Lights and forms seen as usual—the controlling spirits always seen by Mrs. Knight standing opposite to her. She sees them come and go.

19th.—Similar proceedings and results.

20th.—Like phenomena.

21st.—Through the weak health of two of our circle, but little was seen in the room this evening other than a hazy light, with very indistinct forms.

22nd.—Magnetising seemed the chief work of our spirit friends. Much light seen in the room, but no distinct forms.

23rd.—Much light seen, but no forms clear.

24th.—Room light, but little seen. Impressed by two of our spirit friends to write a letter of welcome to Chunder Sen, the Indian refor-

mer, and to send him a copy of "THE ALPHA."* The following is the letter as dictated to us, and according with our views and wishes, it was sent to Chunder Sen with the book on the 26th instant:—

Hail, child of light, son of the East, land of the rising sun, all hail!

Thy brethren in progress welcome thee; welcome with gladness thy noble utterances in the cause of spiritual freedom.

Welcome thy fearless spirit in its devotion to truth.

Welcome thy rejection of dogmas and creeds.

Welcome thy exposure of Christian idolatry; thy proclamation of One God.

Welcome thy faith in the divinity of man, and the Christ-like love which reveals it!—to England, all true brethren welcome thee.

A tribute to thy manhood is offered—'tis a book,—"The Alpha." Within is the jewel of great price, wrought by a skilful master, now working in the upper world. Its pages burn with living fire, and shine with light from the fount of truth, most needful to humanity.

Inspired by intelligence, it is offered to intelligence; deign to accept it and make it thine own.

Hearts and hands in this, and the world beyond, unite to strengthen thee in thy effort to release from the chains which ignorance and priestly arrogance, and in the name of religion, have forged around the sons and daughters of thy native land.

No true progress can ever be made by humanity until the God-like nature of man be recognised, and mental freedom, his birthright, be his. This will never be conceded by those who arrogate the position of ambassadors from heaven. They shout, Great is the *mystery* of godliness, and *we alone* explain it! Freedom will endanger their craft.

But fear not, beloved brother, progress, thy soul's desire, is eternal. The Infinite Intelligence, from whence we are, is ever working. The divine light, which shines through thee, is in all, and waiting but the time, will pierce by its intensity the gross darkness in which priest-craft has enveloped the mind, and reveal to *now* degraded man his heavenly birth, and the universal Fatherhood of God.

Then the immortal mind, growing strong with knowledge, shall rise above earth-born superstitions, and mounting upwards on the expanded wings of *its own* intelligence, shall *itself* enter into the holiest of holies, and there walk with God.—Ever yours, for many brethren,

A. C. SWINTON.

5, Cambridge Road, the Junction, Kilburn, N.W., April 26, 1870.

To Keshub Chunder Sen.

FURTHER FACTS ON DIRECT SPIRIT-WRITING.

THE origin and *modus operandi* of the direct writings obtained with such wondrous rapidity through Mrs. Everitt's mediumship are questions that have deeply engaged the attention of many of

* It will be of some advantage to our readers, who are continually increasing in numbers, to know that this valuable work, "The Alpha," was offered as a premium volume to *Human Nature* for February, 1869, at the nominal price of 2s., and copies may yet be obtained by sending in the certificate, or purchasing that number.

our readers during the last two months. Mr. Gardner, of Newcastle, was the first to point out the similarity of some of the information given, with passages in the travels of Sæwulf in one of Bohn's volumes. This matter has been investigated by another correspondent, who has been so kind as to pen the following letter:—

SIR,—I have succeeded in tracing one passage in the direct spirit-writing of which a *fac simile* appeared in the last number of *Human Nature*, to the travels of the Anglo-Saxon Sæwulf, A.D., 1102 and 1103, included in "Early Travels in Palestine," published in Bohn's Antiquarian Library. At p. 40 of that volume we find these words:—"There is the gate of the city on the eastern side of the Temple, which is called the Golden, where Joachim, the father of the blessed Mary, by order of the angel of the Lord, met his wife Anne. By the same gate the Lord Jesus, coming from Bethany on the day of olives, sitting on an ass, entered the city of Jerusalem, while the children sang, 'Hosanna to the Son of David.' By this gate the emperor Heraclius entered Jerusalem when he returned victorious from Persia, with the cross of our Lord."

A comparison of the foregoing extract with the passage in the spirit-writing relating to the Golden Gate, will show that they are nearly identical. The words, "Sæwulf, A.D., 1102 and 1103," written below, are evidently intended for a foot-note quoting the authority for the foregoing statement.

The same volume contains the travels of Sir John Maundeville and of Henry Maundrell, and I have found the statements made in the spirit-writing on their authority at p. 168 and 469 respectively.

I take this opportunity of pointing out that it was shown in the *Globe* newspaper of the 3rd instant, that part of the spirit-writing regarding the manners and customs of the Chinese, which appeared in the *Medium* of the 27th May, is derived from a letter written by Mr. Wingrove Cook, the Hong Kong correspondent of the *Times*, to that journal, dated, Hong Kong, February 22nd, 1858. Mr. Cook's words, as quoted in the *Globe*, are as follows:—"In a country where the roses have no fragrance, and the women no petticoats; where the labourer has no Sabbath, and the magistrate no sense of honour; where the roads bear no vehicles, and the ships no keels; where old men fly kites; where the needle points to the south, and the sign of being puzzled is to scratch the antipodes of the head; where the place of honour is on the left hand, and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture, and to wear white garments is to put yourself in mourning, we ought not to be astonished to find a literature without an alphabet, and a language without a grammar."

The corresponding portion of the spirit-writing is nearly word for word the same as the above quotation.

The inference naturally suggested by these cases is, that what are called spiritual communications are sometimes attributable to the revival of dormant impressions in the mind of the medium of matters read or heard long before. Many instances are on record of such revivals of memory in the case of persons labouring under peculiar

forms of disease, who have even spoken in languages learnt in youth, and afterwards quite forgotten. This view, however, does not in the present case preclude the hypothesis of spiritual agency, which may so act on the mind of the medium as to arouse dormant impressions and effect their communication in writing.

J. S. L.

Oriental Club.

It has also been pointed out by other friends that the passage containing Swedenborgian philosophy was to be found in Swedenborg's "Heaven and Hell;" and the *Globe* as appears above, traces a late specimen of direct spirit-writing given in the *Medium* to what appeared in the *Times* some years ago. One thing is certain, whatever be the original source of the matter thus given, the fact remains undeniable that the writings were produced in the manner formerly stated, without the intervention of human hand, and without any consciousness of the fact as matter or method on the part of Mr. or Mrs. Everitt. When the writings are produced these parties are as much surprised at the result as are strangers at their circle. Nor did they know that such passages or extracts were in existence till told of it in our office. The fact that the spirit or influence, whatever it may be, gives extracts from existing works, gives additional interest to the phenomenon. The questions arise—Do the spirits read these extracts from the works in which they are recorded? or do the spirit authors come to the circle and give them? This may not be possible in the case of the *Times'* correspondent if he is still in earth-life. It may be that the passages exist in the brain of some one in the circle, though the person may not be conscious of it; or some psychological law may take effect which is not yet understood or even surmised, yet the fact remains that the spirits have access to these passages, and can put them down on paper as is proved by the clairvoyant observations of those who have the ability to notify the facts.

We will now proceed to give the leading particulars of a seance held at Mrs. Everitt's on the evening of the 7th June, which affords some additional matters for investigation.

We will not detain the reader with details, the like of which may have been given before. One notable phenomenon was observed by a seeing medium. Three spirits were seen behind Mrs. Varley, two males and one female. They placed a crimson flower on her breast, within the corolla of which was a written scroll, but as it was in a strange character resembling Egyptian hieroglyphics, it could not be read. One of the male spirits brought a piece of fine vapoury tissue, like fine paper, but much more ethereal, and placed it on the scroll. When the peculiar ticking sound was heard, and when the candle was lighted, a

specimen of direct writing was found on the table. The following is a transcript of it:—

"Reason, or the faculty of reasoning, is no more the religion of man than the faculty of doubting or erring is, and that it can no more make those to be divine who place their trust in it, than a great error can make those to be divine who abide by it. The good of religion is like the good of food and drink to a hungry and thirsty creature; and if, instead of giving him bread and wine or water, you should teach him to seek for relief by attending to clear ideas of the nature of bread and the relation it hath to water, he would be left to die in the want of sustenance, just as every thing that is in life has its degree of life in and from God. It lives, and moves, and has its being in God. This is as true of evil and wicked spirits as of the highest and most perfect angels. Therefore all the happiness or misery of all creatures consists only in in this, as they are *more* or *less* possessed of God, or as they *differently* partake of the divine nature, or according to their different state of existence in God. Thus we have the certainty of demonstration that nothing can be good to us in religion but that which communicates to us something of God or the divine nature, or that which betters our state or manner of existence in God, as religion of reasoning leaves the soul to perish in the want of true religion or the religion of good. The good that is in religion, or the good that we want to receive by it, is no more within the reach of our reason, or to be communicated to us by it, than the good of food is in the reach of our reason; and yet as a man may have the use of food much assisted by the right use of his reason, though reason has not the good of food in it, so man may have the good of religion, much assisted by the right use of reason, although reason has not the good of religion in it."

At the bottom was written, "Do not handle it."

When the lights were again extinguished, Mrs. Burns was asked to describe spirits around the sitters. She said she could not do so very well, as she was diverted by another influence which was operating on her. She was engaged in describing spirit forms behind Mrs. Scott, from Wolverhampton, when the ticking sound was heard, indicating the process of giving direct writing; and, on the candle being lighted, the following piece of writing was found between Mrs. Burns's arms, as they lay on the table before her. The time during which the ticking sounds were heard, in both cases, was estimated to be twelve seconds, and the two passages contain 646 words:—

"Now, in that light of the heart, or attraction of God, which is common to all mankind, is a real life, a living thing, sentiment of the heart, and so far as it grows and increases in us, so far it destroys all that is bad and corrupt within us. It has the same contrariety to all vices of the heart that light has to darkness, and must either suppress or be suppressed by them. When I speak of this light or instinct of the heart or attraction to God, we have not only the authority of Scripture but every man's own experience as well. That distinction between the head and the heart which every one knows how to make,

plainly declares for all that has been said, it shows that the state, and manner, and tendency of our heart is all that is good within us; and that the reasonings and speculations of the head are only an empty sham and noise that is made on the outside of us. Our heart is our *manner* of existence or the state in which we feel ourselves to be. It is an inward life—a vital sensibility which contains our manner of feeling what and how we are. It is the state of our desires and tendencies of inwardly seeing, hearing, tasting, relishing, and feeling that which passes within us. It is that to us inwardly with regard to ourselves, which our senses of seeing, hearing, feeling are with regard to things that are without, or external to us. F. N. B."

John Watt then spoke through the trumpet in the audible spirit-voice for some time; a very interesting conversation ensued, and many interesting questions were asked and answered. The séance concluded with an incident, which is described below by the gentleman mainly interested. It was a remarkable séance. The harmony was almost perfect, and the power great. Mrs. Burns saw around the sitters as it were a cable formed of a strand of gold and one of silver twisted together. That was the only instance in which she witnessed such a cord, though she has seen a band of a different appearance.

How "John Watt" remembered his Promise.

DEAR SIR,—In the May number of *Human Nature* you gave a fac simile and description of direct spirit-writing, given at Mrs. Everitt's on the the evening of the 18th April last. I was one of the circle, and during the evening had some conversation with "John Watt," and among other subjects on nationality, which I concluded from his remarks has an existence in his sphere of life. Recognising me to be a Scotchman, "John" very kindly offered to give me an introduction to a gentleman in Glasgow. I told him I thought I knew who he meant, and that Mr. Burns had already provided me with one. "John" replied, "Oh, has he," and so the matter ended at that time. A day or two after I went to Edinburgh, but had not time to visit Glasgow, previous to again returning to London.

Last Tuesday evening I was one of a circle of nine, gathered round Mrs. Everitt's hospitable table, waiting for that spiritual food we were about to receive so abundantly (an account of which will no doubt find its way into your pages). When the séance was drawing to a close, and John had wished us good-night, the pencil was heard to be at work for a second or so on direct writing. A light having been produced (in addition to the 646 words that had already been written in 12 seconds), we found the following on a small scrap of paper:—

"Dear Brother Nisbet,

"Do yer best to gie our freend a welcome in guid auld Scottish fashion. "JOHN WATT."

Mrs. Everitt did not know that "John," at a former sitting, had proposed to give me an introduction to Mr. Nisbet. I was not aware the proposal was really a promise, and meant to be kept, therefore did not expect a written introduction.

In the course of a conversation with "John Watt" last Friday evening, recollecting our previous conversation on Nationality, I asked him where he got the Scotch expressions, used in his written introduction to Mr. Nisbet. "Out of your brain to be sure," was the characteristic reply.

Incidental and short as it is, this answer is suggestive of a broad field of thought and interesting inquiry. Worked by skilful hands, a small portion of it might often furnish material for another item in the pages of *Human Nature*.—Yours truly, JAMES MYLNE.

REVIEWS.

THE AVOIDABLE CAUSES OF DISEASE. By John Ellis, M.D. Glasgow: James M'Geachy. London: James Burns. Price 4s. 6d.

THIS book is from an American source, and the publisher is entitled to credit for his enterprize in venturing upon its reproduction in this country, considering the culpable apathy amongst our home population, and even of the educating classes in such subjects as bear most comprehensively upon the nearest and most far-reaching interests of our race. The author of the volume, in his prefatory notice, says, "that by far the greatest portion of all the suffering, disease, deformity, and premature deaths which occur, are the direct result of either the violation of or the want of compliance with the laws of our being—calamities which, were the requisite knowledge possessed by the community, can and should be avoided." The writer undertakes this question, and we need scarcely say he has little difficulty in finding an ample array of vital statistics to prove his case. Aside from the spiritualistic air about the book, which to some may increase its interest, the substantial instruction Dr. Ellis supplies, especially upon those important points too frequently left to the hazard of blind experience, or perhaps acquired in a *sub rosa* manner, if widely read, pondered, and practised, would greatly help to hasten that blissful consummation toward which all social, political, and religious efforts professedly aim. How many medical men, when dealing with a patient, try not merely to cure, but to give instruction as to the hereditary or actual cause of disease? How many—fewer still—go higher, and to a more comprehensive source, and, like true family physicians, plainly and faithfully speak to young people and parents as to the special constitution and functions of their nature, and the vital future their life and conduct may affect? If this book helps this great object some good will be done. It closes with a chapter on a very important branch of the subject, which cannot be too well known by those seniors whose duty it is to instruct their juniors. In some aspects of the subject it is more thoroughly and substantially treated by Dr. Trall in his work on the Fundamental Problems in Sociology, published by the same firms.—*From the Glasgow Herald.* [The reviewer refers to "Sexual Physiology," an illustrated work by Dr. Trall, price 5s.]

THE MENTAL CURE; illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment. By Rev. W. F. Evans. Glasgow: James M'Geachy, 89 Union Street.

THIS is a book specially adapted for advanced minds; while by *advanced*, we mean all such as realise—or at least believe in the possibility

of realising—communion with the spirit-world as a real and ever-present good; and who, with the author, believe that the soul or spirit is the real man, and that the material body is only the outer manifestation of the inner, the outer crust or shell by which we are able to come into contact with the material world. In accordance with this view the author traces all disease to its source in the internal man, and attributes it to a disordered spiritual condition, which become ultimated in the material body through the laws of correspondence. He is confident that a knowledge of this law of correspondence betwixt mind and body enables us to make a correct diagnosis of disease, as well as the proper method of cure. The curative agent upon which he confidently relies is the health-force which we are continually receiving by influx from the great fountain of Divine life; our measure of which is in accordance with our receptivity or openness of the spiritual interiors to receive it. This force he maintains is under the control of the will, so that we are able to transmit it to those who need it, or to any part of our own systems where its aid may be required. He further tells us that this force has long been known to medical men under the name of the *Vis Medicatrix Naturæ*, and is in part the agent upon which the healers of every system depend for success.

Our author differs from the mesmerists, in that he believes this force to be not so much a nerve aura as a living essence projected from the spirit of the operator, and which he receives by influx from the Giver of all good. The author seems to have thoroughly studied, and to have had a wide and successful experience of this wonderful system of self-cure. The whole subject is ably discussed, and will, we doubt not, prove a valuable aid to all who take an interest in psychological studies. It is a large and promising field for the philanthropist, and with such men as the author, to demonstrate its truths; and with operators like Dr. Newton to confirm and illustrate them, the day is not far distant when it shall be white for the harvest.

The book also contains a vast amount of useful information in connection with the bodily organism, which is presented to the reader in a popular and no less striking manner, as the following extract will show:—

"The waste, worn-out particles pass off from the skin invisibly, in the form of *insensible* perspiration, and visibly, and in appreciable quantities, in sensible perspiration or sweat. This useless matter is eliminated from the system through what we call the pores of the skin, which are crowded together upon the entire surface of the body, and are the terminations of millions of minute spiral tubes, proceeding from the membranous envelopes of the internal organs. They are not mere punctures or holes in the cuticular covering, but are the outlets of a grand system of drainage, and of pipes conveying nutritious elements into the body. In this way, and by means of nervous fibres which proceed from the various organs, and are spread out into a nexus or network in the *cutis vera*, the skin has connection and communication with all the internal organs, and is their ultimation or external boundary. These pores or tubes are more numerous in some places than in others. There are more of them in the palms of the hand than in the

heel of the foot, there being in the former about *three thousand five hundred and twenty-eight* to the square inch, and in the latter *two thousand two hundred and sixty-eight*. The general average has been estimated in Wilson's Anatomy to be *twenty-eight hundred* to the square inch. The number of square inches of surface in a man of medium size is twenty-five hundred. This would give *seven millions* as the whole number of pores. These tubes are estimated to be only one-fourth of an inch in length, which falls greatly short of the truth, but this gives the number of inches of perspiratory tube as *one million seven hundred and fifty thousand*, or nearly twenty-eight miles. But this is some six times too small in relation to the length of each tube, and at least five times less than the real number of pores to the square inch. If so, there would be *eight hundred and forty miles* of these minute draining pipes terminating in the skin.

Physiologists have computed, that through these channels there are excreted about two and a half pounds of waste matter every day, or seventy-five pounds a month. A large proportion of this is mere watery vapour, but holding in solution minute quantities of solid matter, which once composed the muscles, nerves, and other tissues. If this were left to accumulate, it would aggregate in such quantities as to interfere with the healthful and vigorous functional action of all the organs, and fevers and other morbid conditions of the system would be the inevitable result. This passes off from the body through the skin, and is lodged in the clothing, or surrounds us as a sphere or atmosphere of its own exhalations. This perspiration is attended with a sensible odour, different in various persons, and in the same persons at different times. To keep these pores open and in proper action is as necessary to the health of the internal organs as it is to that of the surface. And to ascertain what spiritual states and influences affect their action is not merely a matter of curiosity, but of practical hygienic value."

A VOICE FROM AMERICA.

(To the Editor.)

Glen Beulah, Wisconsin, U.S., May 24, 1870.

DEAR BROTHER,—I am the happy recipient of a few copies of your monthly, entitled *Human Nature*, and must say I am delighted with its scholarship and scientific status. Carefully reading one number, I closed its logical pages, and as is my peculiar habit, paused and listened to "the still small voice" of spiritual impression, and its purport was a musical joy to the soul.

Though England and Continental Europe are apparently behind America in propagating Spiritualism, having entered the morning sunlight, yet are they laying the foundation of this philosophy deeper than America can. We of the West are a fast people, impetuous, enthusiastic in what pleases us, delighting in the artistic as children with rainbows and whistles, ideally inventive, astonishing the world with our rapid structures, creating a sensation among the nations, that carries the

masses to dizzy altitudes, where they must either fly or fall headlong from the skies. Whom science has made wings are safe, but only such. A conglomeration of all races, invited and impelled to expansion, as our territory allows, we are not, as a whole, concentrative but radiative. We have not time to see how the currents of life drift us: our thought is, "Move on!"

The influx from the angel-world has rolled upon us in waves whose rise and fall we have all felt—full of courage to-day, weeping to-morrow, and our tears swelling the tide again. We have not shaped conditions, but conditions have shaped us. For awhile one would think the millennium had verily dawned, and all the people were "bound for glory," but *presto, change!* a spiritual simoon swept over us, when the dissolving views are amusements for the philosopher, but ruins to the belligerent devotees. Then the popular church had its seeming victory —gloating with a mock-pious vengeance over "the downfall of Satan," as Spiritualism is prayerfully styled, and began to reap a harvest from fields it did not sow. When the church lay back upon its dignity, fanning off its fevered sweat, confident of supreme power, in would bound a wave from the spirit-font, and up would spring a thousand more than we had at first. So we build and can build. We pass from hell to heaven, and from heaven to hell, and then back again, with the rapidity of a "pneumatic railroad," no doubt to magnetise both places, and make old-fabled Hades as morally respectable as the Elysian fields of the sainted, that there may be one heaven for all to all.

We have our spiritual scientists, able to cope with any difficulties, strong and sinewy in thought, broad and fraternal as our dominion is; but their investigations do not pay; we have but little time to dig among the roots—we are after the blossoms and fruits. "Give us a picture or a song," is the demand; "let the long heads not speak, but write their thoughts in books, to be read when we are more at leisure!"

American Spiritualism attracts everybody, alarms the churches, staggers the doctors of divinity, mortifies respectable people gathered in a respectable place for respectable worship, perplexes the religious press, breaks all chains that fetter souls, blasts husky theologies, is a fighter, is a master, is a constructor, is for ever pressing higher.

You of the East are less eccentric in motion, are more hemmed in, more concentrative, slower to act, more lawful, massive, and endurable in structure. You are analysers, rich soil for the new religion to grow in, thriving best where there is the most decay of the old. You belong to the morning sunrise that shapes the day, which noons and sets in America. Let us join hands across the Atlantic!

It is wisdom to profit by the experience of others. Shun, then, the Charybdis of fanaticism, where many a spiritualist has been wrecked. If you have spiritual scholars who can write and speak, and they are many among you, set them to work *instructing* the people. Let your circles be scientific in inquiry and prayerful in spirit. Encourage no phantasy of speech, or an adolescent "free lover," amusing a crowd with show of tinselled words, carved in the sensuous merit of ideal pleasures. Be not *in haste* about organising; let conditions determine this. Nature never puts together incongruous elements to make a

symmetrical body. Beware of gross conventions, as an end of action, or as a propagating work; begin in harmonious circles, and let them widen out till the masses come together by a spontaneity of feeling, moved by the spirit of union. If you put in office ambitious aspirants, ruin will speedily follow. Blasted are all worldly speculations in Spiritualism. "Every plant which my heavenly Father hath not planted shall be rooted up." Only by a motive of genuine principle can this gospel be advanced. We must be calm as prophets, listening to what the calm angels say, and heroic as Christs, storming the citadels of false theology, yet breathing the spirit of love which says of the crucifiers,—"Father, forgive them, for they know not what they do." Would you plant this heavenly seed where thorns and rocks will not choke it? *Gather your children together, organised into Progressive Lyceums.* The great thing needful is, not proselyting, but improvement of what we have. Our strength lies in moral and spiritual enlightenment and character. If we trust in "the wisdom that cometh from above," we shall have wisdom to act, and power to gain, and for our crowning excellence—"Peace on earth and goodwill toward men."—Fraternally your brother, J. O. BARRETT.

ANIMALS AS SPIRIT MEDIUMS.

To the Editor.

15 ROBERT STREET, N.W., *June 20th*, 1870.

DEAR SIR,—In *Human Nature* for this month I observe there is on page 289 an account of the extraordinary affection and intelligence exhibited by a dog in its endeavour to prevent its already intoxicated master from drinking more alcoholic liquor; and at the end of the account the writer asks the reader if this is an instance of instinct or reason. Now, it occurred to me (supposing the account to be perfectly accurate), that it was, probably, neither instinct nor reason (purely as such on the part of the dog), but rather an instance of spirit-solicitude and intervention, making use of the animal as an instrument. I recollect reading a spirit's reply to a question concerning the unusual actions of a dog, to the effect, that some animals, especially dogs, have naturally and generally the power of seeing spirits, and that the same power is *natural* to men, and would be as general if they lived as natural physical lives as most animals do.

There are many recorded anecdotes of the actions of dogs (at the time of departure of people from their bodies, &c.) which appear to prove they could see the spirit, and if so, may not their *actions* be *directed* sometimes *by spirits?*

The anecdote in *Human Nature* also brought to my mind one I read some years ago, which was given as an instance of special Providence (I believe in an old Wesleyan Magazine); it was to the effect, that a dissenting local preacher, after preaching at some place in the country, had to walk some miles to his home. Shortly after starting he found a large dog was accompanying him; as it did not belong to him, he attempted to drive it back, but the dog only retired a short

distance and presently came on again, and so persisted in this course that he at last gave up the attempt to drive him away. After a time he had to cross some fields, the pathway leading by the side of a ditch and hedge; suddenly the dog started a-head and commenced barking furiously at something in the hedge; the preacher hastening to the spot saw two ruffianly looking men partially concealed in the ditch and hedge, who were evidently kept at bay by the fury of the dog. Not liking the appearance of the men he walked hastily on, and presently the dog again followed him, which, naturally, the man now encouraged him to do; but after going with him some distance farther, the dog of his own accord turned and went back.—This anecdote was related at a time when Wesleyan preachers were often very roughly treated in some parts of the country, and in this instance, at least, there was something in the actions of the dog higher than either instinct or reason.

I think there is in this subject a field for interesting, and perhaps instructive investigation, for those who may have the will, time, and means at hand to enter on it.—I am, Sir, yours respectfully,

THOS. J. ANDREWS.

BATHING AND SWIMMING WITHOUT DANGER OF DROWNING.

BY T. L. NICHOLS, M.D.

SMILE not readers of *Human Nature* at the smallness of the volume which we present you with, as a supplement to the present number. It cannot be of small consequence since the matter it contains, if practically applied, would save upwards of 4000 lives in this country annually. This charmingly-written little treatise, by a scientist and philanthropist, whom millions have read after with delight, aims at putting deaths by drowning entirely out of fashion. It teaches the reader how simple and scientific appliances may be used, even by those who cannot swim, so that it is impossible for them to sink in water! One of these life-preservers, weighing from one to two ounces, will keep three persons from drowning. Such information is invaluable to those who have to go to sea, but it is almost of as much consequence to the young of both sexes, who, at this season of the year, are prone to dabble in ponds, rivers, or ocean's margin, practising the commendable art of swimming. With these admirable means it would be impossible for casualties to occur on such occasions. The royal road to swimming is through the portals of this little book. We say no more, but append the list of contents and add, that the price of the work is only 2d., but it is now offered at 1d., or 1s. 3d. per dozen Post free. We hope philanthropists will procure large quantities for free distribution amongst their young friends.

Contents:—Of Water—Baths, ancient and modern, natural and artificial—the Swimming Baths of England and the Metropolis—the Dangers of Drowning—How to Learn to Swim—the Principle and Means of Buoyancy—Sea-Bathing and Bathing-Dresses—Life-Preserving Inventions—the Pocket Swimming Life-Preserver—the Invisible Pocket Life-Preserver—the Buoyant Bathing-Dress—the Buoyant Boating-Jacket, etc. etc.

PROPOSED THEISTIC SOCIETY.

THROUGH the kindness of Mr. Crawford we are enabled to place before our readers the features of this new movement. The following, with others, are members of the Provisional Committee. Miss S. Dobson Collet, 3 St. John's Road, Upper Holloway; M. D. Conway, 51 Notting Hill Square; J. G. Crawford, 52 Gloucester Crescent, Regent's Park; Miss Blackwell, 6 Burwood Place, Edgware Road; E. Vansittart Neale, 12 Church Row, Hampstead; J. E. Odgers, Bridgewater; Baboo Rakhal Chundir Roy; Baboo Keshub Chunder Sen; Miss E. Shaen, 15 Upper Phillimore Gardens; W. Shaen, 8 Bedford Row, Holborn. Hon. Secretary, E. H. Busk, 3 Holly Terrace, Highgate.

The following has been provisionally proposed as a Statement of the Objects and Means of the Society:—

The objects of the Society are to unite men, notwithstanding any differences in their religious creeds, in a common effort to attain and diffuse purity of Spiritual Life by investigating religious truth, cultivating devotional feelings, and furthering practical morality.

The Society seeks to attain these objects by the following means:—By holding Meetings for the reading of Papers, and for Conference; by holding and encouraging Meetings for the united worship of God; by helping its Members to ascertain and discharge their personal social duties; by the formation of similar Societies with the same objects in various parts of the British Empire and other countries; by correspondence with those who may be supposed willing to assist in the objects of this Society; by the issue of Publications calculated to promote the above purposes.

This Society is offered as a means of uniting all those, who believe in the fatherhood of God and the brotherhood of man, in the endeavour to supplement their individual efforts towards goodness and truth by mutual sympathy; to intensify their trust in and love to God by fellowship in worship; and to aid each other in the discovery and propagation of Spiritual Truth, that thus they may attain to the more complete observance of the Divine Laws of Human Nature.

A Meeting will be held in the Freemason's Hall, Great Queen Street, on Wednesday, the 20th July, 1870, at 7 p.m., for the purpose of definitely constituting the Society.

The Committee invite practical suggestions as to the formation, objects, and modes of action of the proposed Society. Communications may be addressed to any Member of the Provisional Committee, or to the Honorary Secretary.

THE AMERICAN MYSTERY-DOCTOR.

WHAT SCIENCE HAS TO SAY.

(From the Morning Advertiser.)

Sir,—I think I would scarcely pass such a harsh verdict on this new mystery-man from America, Dr. Newton, as the "sensational" Sunday Press, as a bit of stock-in-trade, might do. Let us remember, though forgotten, that Lytton Bulwer, the novelist, gave us *Zanoni* and another novel, fully believing in and explaining such influences; and that of all "mortal" things, medical facts are those in England (it is not so in France or Germany) on which the general London Press is cruelly, constitutionally, and unnecessarily ignorant; hence our Contagious Diseases' Act, now the scandal of all well-regulated circles, but pushed forward by the general Press and smuggled through Parliament: hence the statement that it is to Edinburgh, not America, we are indebted for the grandest fact of the 19th century—surgical operations without pain, by ether or chloroform; at first

derided quite as much as this mystery-doctor, as a new fangle from America, but now quietly assimilated, but still a falsehood, as a great Edinburgh wonder! If this mystery-doctor can get people to apply hot water to the spine as he advises, and if he uses any the commonest kind of electricity, as he probably does, he will cure scores of paralysis cases, notwithstanding the "sensational" Sunday word-painters, and the nobodies who re-write these reports. This mystery-doctor is a wild fanatic, a mesmerist, or what not; but let us remember that dozens of agonizing surgical operations have been performed without pain while patients were only mesmerised. There are more things in heaven and earth than are dreamt of in the philosophy of our penny-a-liner. I can see that this new doctor's "knowledge in fragments," as Bacon styles it, may lead to more than the prejudice or dogmatism of reporters would make us believe.—I am, sir, yours, &c.,

CHARLES KIDD, M.D.

Sackville Street, May 22, 1870.

Dr. Kidd sends us his letter as above, which is very well for a fashionable doctor to write. He also points out an extract from his work "On Chloroform," which indicates that "the Actual Cautery" or red-hot iron applied under the influence of chloroform produces results somewhat similar to Dr. Newton's healing power. "Several very instructive cases have been published where this method has proved invaluable, 'not merely is the hot iron painless, but it absolutely relieves pain.' In a somewhat typical instance, one of these all too familiar hospital cases where nothing in the world would do good without chloroform: 'Jane S., aged six, a pale strumous girl, suffering from pain and swelling of the left knee for twenty months.' The knee was a good deal bent, the child cried and shrieked when it was touched, or when any attempt was made to move it. I drew four striæ of linear cauterisation, and got the limb into a straight position. On recovering from the chloroform, the child sat up, and began to play with toys and other children in the ward. At the end of about two months the child left the hospital cured."

MISCELLANEA.

ON HEARING AN ACCORDION—PLAYED BY INVISIBLE POWER—AT A SEANCE WITH MR. D. D. HOME.

What marvellous power, sweet instrument, awakes
In thee those tones?—that loudly swelling awes
My soul—then, softly dying, charms my ear!
That listening, hails the echo from afar!
Some hand angelic moves thy keys—too pure
For mortal sight; but ah, the sense of hearing
Tells my soul that some blessed being with a
Power divine, and fond remembrance of his
"Home sweet home," doth with that melody thus
Flood my throbbing heart—that owns his presence there!
And yields me proofs, more tangible than faith,
That the sublime and inner life, when freed
From mortal coil, hath power and inspiration
Surpassing far the greatest efforts here,
Possessed by man, and teacheth us, however
Much we fear, the bugbear death's no foe.

ALEX. KEITH.

The American Journal of Spiritual Sciences is the title of a new periodical to be published in New York. It will be a condensation of spiritual principles, experiments, and phenomena, designed for the higher classes of readers, suggesting a scientific platform, and basis of truth as most likely to attract attention, and lead to conviction in superior minds. We shall report to our readers when our new contemporary makes its appearance.

The Value of Hygienic Knowledge.—My son, whom I had ill of dropsy of the abdomen, I am happy to be able to say has completely recovered, and is now a strong and healthy boy, thanks to the simplicity of the means used, viz., the wet bandages and the Turkish Bath, to which I ascribe his recovery, along with various other hydropathic means which I made use of, as the wet sheet rubbing night and morning. Had I carried out the doctor's remedies I do not know what the consequences might have been. I cannot express the amount of thankfulness I feel that ever I came to know the value of the water-cure, and you may be sure that the future of my life will be devoted as far as possible to the promotion of the system. I think I have to thank Mrs. Fowler for recommending me to use the wet bandages, which were wrung out of hot water—as hot as could be borne—and wrapped round the bowels, with a dry covering over that. I tell you this that you may be able to recommend it should you ever be brought in contact with such a case.

Sheffield Mechanics' Institution.—On Monday evening the members of the phrenological class and a number of friends took tea together, when the result of the phrenological and physiological examination was made known by Mr. George Dawson, the teacher and examiner. The competition, as previously announced, took place last week. The report showed that the first-prize, a China phrenological bust, was obtained by Mr. Geo. Straw, an engine-tenter, for elementary proficiency in the above subjects. He obtained, out of 64 questions, 54 marks; and for chart-marking and attendance 15, making a total of 69. Mr. J. W. Lawton scored 61 marks, including 12 for chart and attendance, gaining him "Fowler's Lectures on Man." The third prize fell to Mr. R. O'Neill, with 55 marks. Those not successful are Mr. J. Cooper, 52; and Mr. Hague, 37 marks. The prizes were offered by Professor L. N. Fowler. They were presented by the Mayor, who took tea with the company. Addresses upon phrenology and the cognate subjects were given by the Mayor, Mr. Edward Priest, Mr. Henry Turner, and others. A number of large portraits of eminent men were hung upon the wall, the characteristics of some of which were explained by Mr. Dawson. A copy of Dugald Stewart's "Philosophical Essays" was presented to the latter gentleman by the Mayor—the gift of Mr. H. Turner—as a slight token of respect for his efforts in promulgating the principles of phrenology, etc., in this town. The Mayor also moved a vote of thanks to Mr. Dawson for the same, and for his energy as Secretary of the Institution, which was supported by Mr. E. Priest, Mr. J. C. Wing, and Mr. G. Shaw. An enthusiastic vote of thanks to the Mayor for presiding, who spoke of the pleasure he had derived from the meeting, terminated the proceedings of a very happily spent evening.—*Sheffield Daily Telegraph.*

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

AUGUST, 1870.

THE PHILOSOPHY OF RE-INCARNATION.

No. X.

THE spirits who, docile to the instructions and counsels of their Guides, pursue, without "falling," the course of their education in the fluidic spheres, are employed, as they advance in knowledge and in the desire of usefulness, in progressively higher and wider cosmic labours; among which, as being within the scope of our comprehension, are stated to be the subsidiary processes involved in the work of planetary development, under the supreme direction of the Presiding Sidereal Spirit charged with the formation and direction of each planet; the pre-personal elaboration of Psychic Substance, in the lower realms of Nature, on the surfaces of planets; and the exercise of the occult spirit influence which is constantly brought to bear on the humanity of each planet, composed exclusively of spirits who have "fallen" from the higher sphere of spirit-education, and who have to be helped up again. Thus the "unfallen" spirits are made to study every detail of all the realms of Nature, and to take part in all the work of the Universe, no portion of which, however apparently the result of merely natural causes, is exempt from the control of spirit-oversight. They visit and examine the various realms of the fluidic world, and the regions in which new Universes of planetary systems are evolved from the agglomerations of Cosmic Matter; they study the planetary worlds at every phase of their development, and penetrate, in every direction, the Matter of which they are composed; thus learning the nature and mode of action of the Psychic, Dynamic, and Material elements of the Universe, and becoming qualified to exercise a directing influence upon the production of all Natural phenomena. They also study every phase of human life, and take an active part in all

the developments of human society. Thus, when an "unfallen" spirit reaches the Sidereal Degree, it possesses an exhaustive knowledge of all the modifications of Matter in the fluidic and material spheres of planetary existence, of the action of all the modes—electric, magnetic, vital, spiritual—of the Cosmic Forces, and of all the springs and developments of Psychic life and activity, in the worlds of the "fallen" as of the "unfallen," from the first dim pre-personal beginnings of Derived Existence, up to the limit of the Sidereal Degree. But, though the attainment of that Degree, by a spirit, consists in its attainment to the state of absolute Psychic and fluidic purity which brings it into direct communion of Thought and Affection with the Creator, and thus renders error or evil on its part impossible, it will go on for ever in the attainment of Science, which, for all created intelligences, is infinite, and can therefore never be exhausted by them. As a spirit's purification is not completed until it has reached the Sidereal Degree—in other words, until it has become perfectly pure—it may, even when closely approaching that state of absolute purity, be conscious of some thought in which there may be a tendency to evil, too slight to be perceived as such by human apprehension, but which, interpreted, by the refined perceptions of the spirit itself, as an evidence of latent impurity, causes it voluntarily to exile itself to some lower world, the reactions of whose conditions will enable it to purify itself from the taint thus made manifest, and whence it will return, purified and advanced, to the higher sphere it had temporarily quitted.

It is only to spirits who have attained, without "falling," to the elevation of the Sidereal Degree, that the Creator entrusts the supreme direction of the task of planetary formation and government, and of the education of the vast host of "unfallen" (but still imperfect) spirits of every lower degree, who are being made, in the process of their own development, to carry on the different departments of that great Cosmic work under the control of those glorious servants of the Most High. The authority of the latter—consisting in superiority of scientific knowledge, of devotion to the Creator, and of ardent affection and self-forgetful service for all Creatures—is joyfully submitted to by all who are thus being trained under their orders; and who, knowing that each great Planetary Ruler is infallible in the sphere of action committed to him (*because* he has attained to direct communication with the Creative Thought), obey his orders in the happy certainty that, by so doing, they ensure their own steady advance towards the magnificent elevation of the Sidereal Degree, on the attainment of which they, too, will have become qualified to discharge the same high function for one of the planets of some new Sidereal Creation. Every planet of every

solar system throughout Infinity is evolved from the incandescent Cosmic Matter by one of these great vicegerents of the Universe; spirits who—having started, on their career of *seeming* self-development, in connection with the materiality of a planet of an earlier Creation, from the same initial point of elaboration at which all spirits begin their career (viz., through the magnetically-effected construction of the various bodies of the mineral, vegetable, and animal reigns of that planet, and the reactions of those bodies upon their formative Psychic element), have been "made perfect through sufferings" (*i.e.*, through the undergoing of the educational discipline of the progressive fluidic-spheres of spirit-training), and have steadily progressed to the Sidereal Degree without having ever deviated from the line of simple rectitude; and who, having thus attained to that Degree without the slightest sullying of their immaculate innocence, have consequently never been subjected to any mode of incarnation or incorporation in any planet, even fluidic, and therefore, *though originally of exactly the same nature as ourselves, yet, never having incurred the penalty of humanization through the accretion of a material body, are not, never have been, and never will be, Men;* spirits who, from the period of their individualisation into distinct personalities, though "tempted" at all points like as" all spirits must be "tempted" in order that they may convert their negative Innocence into positive Goodness, have remained "without sin," have always "loved righteousness and hated iniquity," and are therefore said, in the metaphorical language of Jewish medianimity, to have been "anointed" by the Creator "with the oil of gladness above their fellows" who, though they originally started from the same point, yet, having wandered more or less widely from the path of innocence, will necessarily be longer in attaining to the same elevation, which, however—as the Omnipotent Benevolence cannot "will that any should perish," but, on the contrary, must necessarily "will," in virtue of ITS own nature, that every spirit "should come to the knowledge of the truth" that it can only attain to happiness through its self-identification with the Creative Plan—all spirits will reach in course of time.

These glorious "Anointed" ones, these stainless, unfallen "Christs"*—the greatest, because the most advanced, of the spiritual beings of the Universe, the "Elohim" who—as the direct recipients and executors of the Creative Volitions, "are *called* Gods," and constitute, when they confer together respecting the formation and development of the solar system committed to their action, "the Assembly of the Gods" whose decisions will eventuate in the bringing of the humanities entrusted to their

* CHRISTOS, from the Greek verb CHRIÔ *to anoint.*

care into "their image," as finite reflexes of the Divine, and to whom, as the immediate instruments of the Creator, "all power is given in Heaven and on Earth," *i.e.*, in the fluidic and material spheres of their respective planetary "Kingdoms"—are the representatives of the splendour and perfection of the Divinity to the humanities over whose educational destiny they preside. The only conception that we can arrive at in regard to the "Substance" of GOD being that of the Infinite Love, while the only conception that we can arrive at in regard to the "Form" or "Person" of GOD is that of the Infinite Wisdom, and these Great Spirits having attained to a state in which they participate both in that Love and in that Wisdom, they may be said—not merely in the figurative language of Oriental hyperbole, but in a certain real, though non-literal and purely spiritual sense—to be, through the love with which they are animated, "the brightness of the glory" of GOD, and, through the wisdom with which they are filled, to be "the express (*i.e.*, expressed or manifested to human perceptions) image of HIS Person" (the "Logos," or "Verb," expressing the Being and Doing of the Creator in ITS relation to ITS Creatures), whenever, in the fulfilment of some higher mission undertaken by them for the purpose of more powerfully stimulating the progress of the humanities committed to their guidance, they "take upon" themselves "the *likeness* of men," by assuming (as they are able to do through their perfect command of the fluids and forces of all the planets of the system to which their planet belongs) a visible form, similar in appearance, though not in nature, to that of the humanities with whom this temporary assumption of a seemingly material form enables them to enter into more direct communication. But as Effect must remain eternally and necessarily distinct from, and inferior to, its Cause, they are, and must for ever remain, absolutely distinct and apart from, and inferior to, the One, Sole, Unique, All-containing Creator, whose essential Self-existence can never be communicated to, nor even understood by, any, even the highest, the purest, the most luminous with reflected Light, of the Creatures who—whatever the glory of their slowly-attained elevation—are only a product of the Ineffable, Unspeakable, Unapproachable, Creative Thought.

The "Christs" of the Universe are as numerous as the globes (material, fluidic, celestial,) that occupy Immensity* each one of

* Each world, each planet, has a spirit, of perfect purity, charged with its direction and its progress, after having presided at its formation; a spirit who is "perfect" not only morally, but also in point of science, *relatively to the mission and the work that are confided to him:* this spirit, Protector and Governor of the planet, is in direct communication with GOD, and approaches the focus of the Divinity. It is by him that the Volitions of the Almighty are transmitted to the spirits of the highest rank below his own; and that these Volitions, transmitted successively by the spirits of each rank to those of the rank next below it, are

which has its "unfallen," and, as receiving directly the Influx of Life and Thought from the Creator, infallible Protecting and Guiding Ruler, by whom it was originally evolved from the incandescent fluids of the Cosmic Chaos; and who, as the "Elder Brother" of the future humanity of his planet—whom he will lead up to the point at which they also, through the same direct reception of the Divine Influx, will "have life in themselves" in the same sense as that in which their "Christ"-guide and helper has "life in himself"—being ahead of that humanity by the vast distance which separates his already-attained, relative "perfection" from their initial imperfection, will still, when the members of that humanity shall have reached the Celestial Degree to which he has undertaken to conduct them, be proportionally ahead of them in Universal Science,† although they will then have become his equals in purity and happiness, and will have acquired the capacity of doing, in their turn, the "works" that he has previously done, and thus of imitating him in the doing of the "yet greater works" that, being successively accomplished by him, will also be afterwards accomplished by them, as they follow the example of his eternal progression, on the path of the constantly-expanding knowledge by which, throughout the countless cycles of unending Duration, he will, through wider and wider acquaintance with the inexhaustible possibilities of Universal Existence, continue for ever to "go to the Father."‡‡

at length brought down to you, by your guardians and your friends, with the rapidity of thought. It is thus that what you call the "Spirit of GOD," the "Holy Spirit," the "Holy Ghost," but which is really the spirit-hierarchy between you and GOD, approaches and acts upon you.—ROUSTAING. *Les Quatre Evangiles.* Vol. ii.. p. 117.

† "The Protecting and Governing Spirits of planets are infallible and unfallen; infallible as being in direct and constant relation with GOD, and receiving ITS inspiration and the transmission of ITS volition; unfallen, because they have always been, and are, superior in universal science to the spirits who, after having fallen, have also reached the degree of perfect purity. In this statement you must not imagine any trace of partiality on the part of the Creator. GOD, the Infinite Justice, is incapable of favouritism. . . . . The spirits who, after having fallen, have become purified, and have thus attained to the Sidereal Degree, always regard, with a sort of loving respect, those of that Degree who have been able to maintain, intact, their pristine innocence. But you must not imagine that there is any line of demarcation among the spirits of that Degree, whether "unfallen," or "fallen" and purified; for they are equal in purity, in self-devotion, and in love. Leave to the people of your planet the hierarchy of social rank, the inequality of social conditions; in the sight of GOD all that is equally pure is equal. . . . . The hierarchy of the fluidic world is constituted by the elevation of the spirits, and their degrees of progress; and it is therefore easy to understand that the spirit, who, from the beginning of its career, has always steadily followed the path of progress, must always be farther advanced in universal science than the spirit who, after having wandered out of that road, has at length achieved the work of its purification; and the spirit who is the farthest advanced will naturally be charged with the most important mission.—ROUSTAING. *Les Quatre Evangiles.* Vol. i. pp. 217, 218.

‡ Spirits who have become morally and intellectually "perfect" in relation to your planet, have still to make great farther progress in Universal Science, in

The missions of the "Christs" are always fulfilled with the same entireness of loving devotion to the Creator whose servants and media they are, and to the humanity whom they are charged to educate up to relative "perfection," whatever the rank and comparative importance of the planet whose management has been confided to them. Sharing the Divine Prescience in all that concerns the work he has undertaken, each "Christ" foresees every detail of the action of the humanity of his planet in the spontaneous use they will make of their free-will; knows, before he forms that planet out of the incandescent nebula from which it is to be evolved, what will be their "besetting sin" (*i.e.*, the particular error and resulting form of wrong-doing) to which, as "birds of a feather flock together," they will be specially addicted,* and shapes his plans accordingly for curing them of that "sin"; combining his arrangements of the Providentially-appointed processes of their education and purification, and thus, from the first appearance of the human race upon his planet, laying the foundations of the future "redemptive" action by which he will eventually "save" them, not from the *results* of their "sins" (which they will have to expiate, and the mischievous effects of which they will have to repair, each for himself, in his own person, until he has cured himself of his evil

---

order to attain to the Sidereal Degree; and after they have reached that Degree, and have thus attained to the perfect purity which places them in the category of "Pure Spirits," they will *always* continue to advance in Science, of which no spirit, however elevated, can ever reach the summit, because everything in Universal Nature progresses for ever (but this statement is so far above your present circumscribed powers of comprehension that you cannot possibly understand it). Jesus,—whose perfect and immaculate purity dates back into the night of past eternities, the greatest spirit below the Divine, but not the only one, whose science is so vast that your limited intelligences can form no idea of its extent,—though *relatively perfect* in love and in knowledge when the care of your planet was confided to him, was then, is now, and will ever be, a *student*, and labours incessantly to acquire a greater knowledge of the Book of the Infinite. He is superior, now, in point of science, to what he was when he undertook the formation of your planet, and when he made his personal appearance among you; his own progress having been proportional to the progress he has caused to be made by your planet; for GOD gives always more and more science to every spirit, whatever his degree of advancement, in return for the progress which his love and devotion have aided other spirits to accomplish. The Universe is illimitable, and progress is the sole aim of the spirit; GOD, alone, from all eternity, has nothing to learn.—ROUSTAING. *Les Quatre Evangiles.* Vol. i. pp. 223, 224.

* Stated to be, in the case of the humanity of our planet, the tendency to polytheism and belief in the "saving" efficacy of sacrificial "atonement," of rites, ceremonies, and observances, of which the temporary attribution of Divinity to the Presiding Spirit of our globe, of an "atoning" quality to the supposed "sacrifice" of Calvary, and of intrinsic utility to ecclesiastical establishments and forms, was intended to be the final, because curative, outgrowth; the destruction of that erroneous attribution, through the explanation of the real nature, office, and visible appearance of the "CHRIST" of our planet, of the nature of the Creative process, and of the *modus* of human education and purification, being destined to give its death-blow to the authropomorphism which has hitherto obscured our perceptions in regard to the Deity, the nature of Providential action, and the true meaning and uses of life in the flesh.

tendencies), but from *those "sins" themselves*, by enabling them to get rid of the ignorance and impurity of which they are the outgrowth; employing, for this preparation of the ground for the descent into the material sphere of his planet which every "Christ" is said to find it useful to effect at some period of its development, the medianimically-inspired utterances and action of certain chosen instruments, members of the humanity of his planet, or of the higher humanities of the same solar system, who demand to be allowed to incarnate themselves in his planet, in order more rapidly to advance their own progress through the impetus they may thus be enabled to give to its humanity in some branch of development. Humanized spirits, who have worked their way up to a nearer approach towards the state of fluidicity from which they had lapsed, are often employed thus, as levers, to act upon the sluggish energies of humanities at lower stages of the re-ascensional career. All great discoveries in science, industry, and art, all religious movements, are declared to be produced by the action of the more advanced spirits of a planet who, from time to time, re-incarnate themselves in its humanity expressly to quicken some branch of its progress, or by Messiahs (missionaries) from higher planets of the same system, who have obtained the privilege of aiding—often at the cost of much temporary suffering—in the work of its advancement.

In considering the momentous subject of human progress, and of the agencies by which this progress is carried forward under the direction of the Presiding Spirit, or "Christ" of each planet, we have to bear in mind, in the first place, the actual impossibility, for the agents of the Supreme Intelligence who are charged to assist our advancement, of acting upon us otherwise than through the employment of means adapted to the ignorance and the false ideas of those whom they have to lead onwards; and, in the next place—the development of our faculties and the formation of our character being the real aim to whose accomplishment the knowledge of facts is only a means—the utter loss and injury to the educational character of our lives in flesh which would be inflicted upon us by assisting us to a knowledge of facts (were such a mechanical infusion of knowledge possible) by any other means than such as may allow that knowledge to *seem* to us to be the result of our own individual enquiry, or of the collective enquiry of the humanity to which we belong. For instance:—Although we are assured that we, in the flesh, never accomplish any work without the occult aid of our unseen helpers, yet, as the development of our seeming Autonomy is the rule of the Providentially-appointed spirit-action to which we are subjected, it was clearly necessary to leave us *to seem* to find out, through an advance in natural science due, ostensibly,

to our own efforts, the true meaning of the appearances which had led us, during so many thousands of years, to suppose our infinitesimal earthlet to be the motionless centre of a revolving Universe. For, if a messenger from some higher planet had announced to us, in the earlier days of astronomic observation, the true motions of the heavenly bodies, we, not being then prepared for such an announcement, should not have believed him; or, if we suppose for argument's sake, that we had believed a statement contradicted by the evidence of our senses, such an acceptance, upon authority, of an announcement which our general ignorance of natural science would have made it impossible for us to understand, would have been hurtful rather than beneficial. For, on the one hand, it would have shaken, without enlightening, our confidence in the conclusiveness of the evidence of our senses, and thus have weakened our interest in the observation of facts which is the necessary basis of positive science; and, on the other hand, it would have forestalled, and therefore prevented, the patient, laborious investigations of succeeding ages to which we owe the discoveries of modern astronomy, *i.e.* of a course of mental training whose results, magnificent as they are in regard to the facts thus brought to our knowledge, are seen to be yet more magnificent when we compare the value of those facts, *as facts*, with the value—incomparably greater—of the advance which has been made by human thought through the exertions involved in the ascertainment of the harmonious and beneficent laws which the search after those facts has revealed to us: a principle which, applicable to every branch of human enquiry, explains why it is that our progress is so slow, and has to be achieved amidst so much that appears to be discrepant and contradictory.

It cannot, therefore, be too clearly borne in mind, in enquiring into the means which our Presiding "Christ" has combined for our instruction, that the need of teaching implies imperfection in those who are to be taught, and that this imperfection, combined with the power of learning (without which all teaching would be useless), implies the necessity of a progressive adaptation of means to ends, in the educational processes by which that imperfection is to be removed. The ore does not go at once into the hands of the goldsmith and the graver; but passes up to them through the various preparatory operations which, by separating the dross from the metal, gradually fits the gold for being worked up into the jewel and the crown. On looking back upon the history of progress in our planet, we see that we have always learned, in every branch of human enquiry,—as, for instance, in our slowly-arrived-at comprehension of the "rising" and "setting" of the heavenly bodies, just alluded to, and which, until a comparatively recent date, naturally led to the belief that

the sun and the stars went round the earth—first, by the observation of facts that fall under the perception of our senses, and the acceptance of the apparent surface-meaning of those facts, and, next, by the development, through the study of those facts, of a higher power of observation which detects, in the sum of those facts, a wider meaning that reverses their original lesson, and substitutes a higher induction in its place; so that, with every increase of our knowledge, we have also acquired an increase of mental power far more valuable even than the knowledge itself, and which the mere imparting to us of that knowledge by some more advanced intelligence, without any effort on our part—were such a process possible—would have failed to procure for us.

The missions performed among the humanity of a planet, with the sanction and under the direction of its Presiding "Christ," are therefore necessarily proportioned to the various degrees of receptivity of the various families of that humanity, and consequently reflect the imperfections and shortcomings of the times and social states in which they take place, and with which it is necessary for them to harmonize sufficiently to ensure their acceptance by those whose advancement they are intended to subserve, first, by an unreasoning acceptance, and, next, by the substitution, in place of that primitive acceptance, of the higher conception of Universal relations to which a subsequent perception and rejection of the errors and imperfections of that earlier lesson will have been the means of leading them on. Thus the same presiding wisdom which provides the grass for the sheep, the grain of seed for the bird, milk for the infant, and "strong meat" for the man, deputes a teacher of Fetish-worship to tribes incapable of assimilating any higher form of religious ideas, and sends a Confucius, a Pythagorus, a Zoroaster, a Boudha, a Moses, a Mahomet, to the nations to whose special idiosyncrasy and degree of development each form of teaching is best adapted, and whose moral and intellectual progress will be advanced thereby, despite the errors with which each "dispensation" (*i.e.* the dispensing of the appropriate modicum of truth in harmony with the receptivity of those to whom it is sent) will unavoidably be mixed in correspondence with the imperfections of the place and time of its promulgation, the deflection from the purport of the germ of truth conveyed under those errors that each germ will inevitably be made to undergo through the clouding effect of the flesh upon the mind of the "Messiah" charged with its promulgation, the consequent temptation which such missions offer to the turning of their discharge to the self-glorification of their promulgators, and, still more, through the perversity, ambition, and cupidity of their continuators, which necessitate a subsequent

sending, from time to time, of Reformers—who are often a re-incarnation of the first promulgators—charged to clear away the accumulation of false interpretations which have covered the germ of truth as originally set forth. Hence the fact that while on the one hand, all the creeds of a humanity are necessarily imperfect and defective, on the other hand, all those creeds—however vitiated by the intermixture of errors in vogue at the period, and in the region, of their presentation—inculcate some notion of the relation between Duty and Destiny calculated to aid the advance of the people among whom they take their rise; and hence, also, the need of a succession of progressive "re-velations" (*i.e. re*-veilings, the replacing of one veil by another a little less opaque, as we become capable of bearing, and profiting by, a somewhat less obscured view of what is about us, while going on towards the *un*-veiling at which we only arrive on reaching Sidereal purity,) as the suggestions which, when first thrown out, served as beacons to guide us onwards, become an obstacle to progress, or, being left behind by the onward movement of the race, are reduced to mere landmarks of the past.

We see, therefore, how it is that, in all the medianimically-accomplished "re-veilings" of the Past, including that highest "dispensation" whose explanation, renovation, and farther development is being ushered in by the modern "Spiritual Manifestations," there has always been—as now in those "Manifestations" themselves—so much that is contradictory, so much that challenges criticism, and demands elimination; both suggesting the necessity, in regard to our mental as to our bodily *pabulum*, of a proportional admixture of innutritious particles, as a condition of healthy digestion, and pre-supposing the continuous affording of the graduated assistance from higher spheres which we have seen to be the principal lever of Providential action in all departments of human advancement. Our successive existences, up to our attainment of the Sidereal Degree, being merely the successive steps of a process which is fitting us for that other, different, and incomparably higher life for which we are destined,—though, like the successive phases by which the blossom becomes the fruit, the worm the butterfly, the fœtus the child, of the utmost importance *as means to an end*—are utterly without importance in, and for, themselves. Our educable imperfection necessarily implying successive modifications of ourselves and our beliefs, as the sole condition of our advancement towards higher states, it is equally inevitable and unimportant that we can only receive, at any given point of our progress, the partial and consequently imperfect view of any truth which, corresponding to that point, must necessarily, when we reach a higher point, be superseded by a broader view corresponding to that higher point; and therefore, while we

have no more reason to despise or contemn the re-veilings of the primitive "faiths" that, with all their opacities, have helped us onward, than has the youth to be scornful of the pap, the go-cart, and the picture-alphabet that aided him in his infancy, the attempt to confine the efforts of expanding thought within those primitive formulas is as evidently insensate as would be the corresponding endeavour to restrain the youth on the threshold of adolescence to the food, the lessons, or the garments of his infancy.

Progress being infinite, it is evident that, as no formula can ever be an exhaustive expression of truth in any branch of knowledge, no formula can ever be final; and, consequently, that no formula can ever be anything more than a summing-up of the attainment of some given epoch of human thought, or can ever be useful except as a stimulus and stepping-stone to farther progress. And this statement which, in the nature of things, must necessarily be true in regard to all other formulas, is emphatically true in regard to the formulas which express our religious beliefs, because Religion—as the science and sentiment of the relations of Derived Existences to one another and to the Self-existent Creator in Whom they have their being, from whom they all proceed, and to Whom they tend—is only, and can only be, *the result* of our progress in every other department of knowledge and of life, and must therefore change and expand with every modification and expansion of our experience.

The principle of gradual progression of whose action we have now taken a general view, will be applied, in the following paper, to the elucidation of the subject of our successive lives in flesh, alluded to in the solemn declaration of Christ, "You MUST be born again," as the Providentially-appointed condition of the "regeneration" which is to enable all spirits who have become humanised, through the accretion of material bodies, to regain, at length, the fluidic level from which they have "fallen." *

Paris, July 7, 1870. ANNA BLACKWELL.

ERRATUM IN NO. IX.

Page 308, 23rd and 24th lines, for "a power," read "an action."

---

* The works compiled, from spirit-communications, by the late M. Leon-Hippolyte-Denizarth Rivail, whose *nom de plume* was ALLAN KARDEC—and which are regarded by Spiritists as constituting the *commencement* and *basis* of a new phase of spiritual revelations, to be progressively given to the world by a succession of "Messiahs," or special Envoys from the higher spheres, charged to prepare the approaching "regeneration" of our planet and its humanity—have already been followed by others, carrying out still farther the application of the general principles laid down in the Kardec Books. By far the most important of these (extending, and in regard to certain points, correcting, the instructions given through Allan Kardec) is the consecutive explanation of the Four Gospels, given through the joint mediumship of Madame Collignon, a highly respectable lady of Bordeaux (well known as one of the best writing mediums of France),

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. JACKSON, F.A.S.L.,
Author of "Ethnology and Phrenology as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

BRIAREUS.

GOD AS THE CREATOR—THE SANCTITY OF LABOUR.

LABOUR is a divine institution. God himself is not only the *primum mobile*, but pre-eminently the great worker. He is the poet, the artist, the architect, and the mechanician of the universe. Its suns and systems are the work of his hands. History is a divine drama, of which he is the author. The blushes of the morning, and the golden glow of eve, derive their tints from his palette. He arches the blackness of the stormcloud with the Iris-bow of hope. He hung the stars in space, and planned the mazy dance through which the planets move on their appointed courses.

And man, likewise, in his lower sphere, and with his minor means and capabilities, is also a maker, a creator, a worker. He is a poet, and, as such, has produced his "Iliad" and "Divina Comedia" and "Paradise Lost," his Prometheus Bound" and his "Hamlet." He also is an architect, and has built the Cyclopean walls of Tiryns and Mycenæ, and piled the everlasting Pyramids of Egypt. He also designed the faultless beauty of the Parthenon and the wondrous magnificence of St. Peter's. As an artist, has he not executed the Phidian Jove and the Venus de Medici, the Farnese Hercules and the Apollo Belvidere, the Last Supper, and the Transfiguration? As an engineer he has bid defiance to the sea by his moles, and covered the land with his railways. By his science he outstrips the fleetest quadruped in speed, and mounts to aerial altitudes, where the wing of the eagle never dared to soar. Through his telescopic vision the depths

---

and of M. J. B. Roustaing, an eminent and wealthy barrister of that town, claiming to be dictated, at the command of Christ, by the Evangelists themselves, assisted by the Apostles and by the spirit whose successive missions, as Moses, Elijah, and John the Baptist, have exercised so powerful an influence on the religious thought of our planet; an explanation of the Four Gospels which is to be followed by a similar exposition of the inner meaning of the other books of the New Testament, now being given, through the agency of the same media, by the same spirits, and to be published at periods indicated by the latter. Knowing as we do, how frequently inferior spirits assume high-sounding names, such a claim (which will naturally, and very properly, be received, at first, with suspicion) can only be substantiated by the superiority of the quality and scope of the teaching which professes to emanate from such a source; a weighty question which the translation of the work so largely quoted from in these papers, and of the Kardec books which constitute its necessary introduction and preface, will, it is hoped, enable English readers, ere long, to decide for themselves. Meantime, the students of Swedenborg may be interested in remembering the prediction of the Swedish Seer, who says, somewhere in the ARCANA, that "the next great unfolding of religious truth will be made through the noble French mind."—A.B.

of space are revealed to a distance, which may be expressed in figures but can never be realised by the imagination; while to his microscopic eye Nature stands bared in all her minuteness, and is exhibited to his searching gaze in her most subtle ramifications. By his chemistry he rivals even her most magical mutations; and by his telegraph he has impressed her lightning into his service, and compelled her finest element to be the swift yet obedient bearer of his simplest messages.

But these are more pre-eminently instances of man in his higher sphere of activity as an intellectual worker, as an Apollo with his poem, or, at lowest, as a Vulcan with his thunderbolt. It is in his agriculture and manufactures that we see him as the true Briareus, the hundred-armed and many-handed demigod of productive labour. He found the earth a wilderness; he has already, over large areas, made it a garden. He has replaced the forest by the city, and the swamp by the meadow. Corn waves where the rushes grew; and the reaper thrusts in his sickle where formerly the stagnant waters of the morass sent forth their pestilential exhalations. The inundating river owns the the limitation of his embankments, and submits to be spanned by his utilitarian bridges. He covers the hills with his flocks, and he fills the valleys with his herds; and with his ploughshare and his shepherd's crook, may be said, in all civilised countries from Britain to Japan, to have taken possession of the earth as his rightful inheritance.

All this, however, he may be said to have accomplished previous to the present age of scientific appliances, in which, under the grand compulsion of knowledge, the very elements have been rendered his subservient agents. The true Briareus of modern times is that stupendous Frankenstein of Watt, the steam-engine, so powerful, yet so obedient—that spins a thread fine as the gossamer, yet brings down a steam-hammer with all the crushing force of a Scandinavian Thor. Yes, this is the hundred-armed Titan, labouring day and night with unwearied assiduity, now pumping water from the depths of the mine, and anon plying the loom on the busy floor of the crowded factory; here bearing the richly freighted argosies of commerce from port to port, and there carrying the thunder-laden war-ship into the very heat and terror of the battle. While yoked to the lengthened train, his fiery horse, with burning breath and piercing scream, carries the peaceful traveller at unwonted speed from realm to realm, or hurls the armed legion, with all its dreadful engines of destruction on the distant foe. The poetry of this Briareus has yet to be written. As a realised fact, it transcends the grandest conceptions and sublimest figures of the ancient bards in their endeavour to personify and deify labour. A dumb Titan! who shall prevail to adequately symbolsie the ceaseless toil and super-

human power of this exhaustless and unwearied slave of man, so terrible, yet so obedient—so productive as a servant, so destructive as a master—the last grand evolution of that arch-magician —Genius?

CHAPTERS ON EDUCATION.

By H. D. JENCKEN, Esq., Barrister-at-Law, M.R.I., &c.

CHAPTER VI.

MY intention was—indeed, I had promised myself as much—to conclude the Chapters on Education by two articles: the one on the shortcomings of the professional training of medical men, whose admission to the privileges of this caste depended upon the favour of some twenty-six or twenty-seven colleges, each competing for fees, and unhesitatingly lowering the standard of the measure of fitness to meet their ever-growing greed of gain. But my tardiness has betrayed me; and others have so vigorously attacked this abuse that I am forestalled, and a hope exists that a change for the better may take place.

The efforts of Sir Roundell Palmer, aided by a Council of 150 men, including judges, chancellors, and a phalanx of benchers, have at last stirred up the legal profession, and no doubt can be entertained, but that thorough, wholesome measures of reform will be taken in hand, that before another year has passed a Legal University will be one of the admitted institutions of the country, and the name of an advocate associated, as it is now in all other civilised countries, with a test of training—a fitness for that most practical and least understood branch of study, *Law*. Indeed, the wonder is, how an abuse of so flagrant a kind could have been allowed to continue for a month, a day; and the only explanation that can be given is, that really the public have been so mystified by those mummeries of appealing to the wisdom of counsel—an appeal costly beyond language, and, in nine cases out of ten, of very uncertain result, that until of late they have never lifted the curtain to take a look at the behind-scenes of legal life; not that the men are unfit or unwilling, most of those who are in practice, have studied hard, and are well up in recent cases, but owing to the utter want of scientific study of our laws, both the Bar and the Bench are constantly shifting ground, and the "uncertainty of the law," resulting from want of thorough legal study in this land, and not because law is uncertain, has become a household word.

Measures of reform are now, however, in hand, and it would be futile to go over the ground and point to abuses which every newspaper in the land has attacked. The great Educational movement has set in; the people of England are, despite of the

endless quarrels at the schoolroom-door between divines and teachers, to be educated; the blot upon our national institutions, the great scandal of national ignorance which disgraces this land, is to be removed. Even our conservative universities, shielded by a perfect thicket of class privileges, are to become national institutions, seats of learning, and are to be what they ought to be, the centre points from whence trained youths step forth into the walks of life, to do the work of the people they have sprung from. The scandal that for every ten educated men in Germany, Switzerland, and France, we can but show one: this national disgrace is not to be any longer tolerated. The people and the Parliament are all alive to the importance of these measures of reform. And when all this has been done, how then shall we stand? Will the middle and upper classes really do their duty? Have they the power of creating what the great people of England (for we are a great people, possessing the elements of power within ourselves) ought to produce, namely, intellectual fruits, to be the inheritance of the Anglo-Saxon race, when the glory of England will be but a traditional saying on the pages of the historian? To answer this question, it will be necessary to consider from whence the intellectual forces of a race spring; and it will be further necessary to determine what are the lever powers of the mind necessary for producing intellectual fruits.

First, Endurance for labour, that power of continuous application to one subject, which alone entitles us to the higher reward of a superior mastery over a subject.

Secondly, Earnestness in our pursuits; a thoroughness of mastery over the object by singlemindedness, concentration; if I might be allowed to use the term, a devotion to the object aimed at, regardless of all self, and regardless of the applause of others—a worship of truth in the works of Nature; for it is in the realities of the actually existing that we can, and ought to worship the Power that has created all.

Thirdly, Abnegation.

These three great qualifications can only be acquired by labour—by endurance for labour impressed *organically* upon a people. To labour means to conquer, to overcome the resistance of the material we are moulding to our use. This power, *organically* developed—for no power exists without an organism—needs generations, ages, to perfect the organism of the brain function of man. The whole advance of the civilisation of the present age has been organically consolidated by the labour our ancestors have undergone. The law being, that brain only develops in proportion as we labour; our brain is but the outgrowth of the totality of our physical existence—is nourished by every part of the body, and has its representative in all the organisms of our

body in the brain matter. This great nervous centre, the store-house of our strength, is ever ready to receive from and supply the body.

A people, or class, unaccustomed to labour, a wandering tribe of hunters, or even the nomadic and less restless family groups of Asia, never produced beyond that which their immediate wants urged them; their organism, unsuited for higher productiveness, had not been fashioned by Dame Nature to create. The nomadic tribes of Asia, the Red Skins of America, the warlike races of Kaffraria, making every allowance for difference of race, never have, never will advance even to a level with the industrious orange-tinged Mongolian Chinese, though as a race certainly on a level with this singularly industrious people.

To exclude a people from the inestimable benefits of labour, means to lower the intellectual powers of that people, until gradually an inferiorly-gifted race arises, in lieu of the higher organically developed ancestors that preceded it. But that which applies to a race equally applies to a class. Whenever a class, a section of a community, becomes exempt from labour, it sacrifices its powers; it loses those gifts our ancestors had organically won for their race. So true is this law that, if we chose to follow up the inquiry, we could show how a people had become rich—how an upper and wealthy middle class had monopolised the fruits of the land, and how gradually the power they once held died off, the land-marks of distinction, of title, of privilege, availing but to stem the flood only for a brief hour. In Spain, a marked instance of the operation of this law is furnished us. The descendants of the valiant warlike people of Arragon, Navarre, Castile, the men who composed the armies of Ferdinand and Isabella, won the power that gave them the reward of victory by centuries of endurance in war. They had, in other words, laboured, and the reward of labour came to them. The New World opened to the Spaniard, the Portuguese; and Cortes, Pizarro, Las Casas, Vasco de Gama—a host of men of undaunted courage, of great resources, of enduring abnegation, led the advanced guard of a new order of things, adorning with their names the pages of the chronicles of those days. These national forces were all won by centuries of preparatory labour. Compare these men to the degenerate, physically dwarfed aristocracy of Spain—the *pequenitos* of the true blood. The race has literally died off, withered like a stricken branch of a tree; the decay and ultimate severance from the trunk of the life-tree of the Spanish nation is all but accomplished; and the sneers of a Cervantes, of a Lopez de la Vega, speak but of the dying strength of the once formidable and world-renowned aristocracy of Spain.

The same history of decay marked the profligate course of the French aristocracy; and, to cast a glance further back, the decline

and fall of the Roman Empire furnishes, indeed, superabundant material for the theory I have suggested. But that which applies to our neighbours, holds good for ourselves. In England, ever since the days of Henry the Eighth, the landed proprietors have formed a distinct privileged class. The House of Lords represent this element, and before the urgent necessities that made it possible for the Reform Bill of 1832 to pass the Legislature, Squiredom, in its most contracted form, ruled this land. Generations upon generations have passed, and the whole of the power of the people has been consumed to keep a numerous, hereditary, and titled landed proprietory in possession of ever-increasing wealth. What has resulted? Just what the law I have been explaining would produce. The only schools of learning, entirely monopolised by this class, have become utterly barren; the few men of note, to use the expression of Froude in his address to the Edinburgh University, are taken from without. The universities during this century have produced nothing. In endeavouring to account for this fact, it is said university men enter other paths at an early period of life, that the true results of the universities are to be found outside of the academic shades of Oxford and Cambridge. These answers ignore the fact that the Fellows, the "Dons," the Professors, remain domiciled at the universities, well provided for by ample livings. The fact is this, that the upper classes of England have been withdrawn so long from the greatest of all schools, labour, that the organic strength of the race in these classes suffers, and the barrenness of intellectual powers Mr. Froude noticed as so singularly characteristic of our universities, follows as a natural consequence to the discontinuance of application to labour. If this evil were solely confined to depriving the small minority which constitutes the upper classes of the strength for intellectual action, no great harm would be done; for as we have chronic invalids, chronic poor, equally so we have chronic rich—and all alike are unproductive. But the damage to the community does not rest here, the whole strength of the people is consumed in sustaining these classes; they, they only possessing the inestimable advantages of education. Schools and universities, every walk of life, save that of labour, is filled with the sons of the upper classes, and the nation suffers accordingly.

The day has, however, at last come for a change, not that we are ashamed of the wrong done, or care one iota for the merciless sacrifice of the great national treasure of intellectual power. No, we have been scared into doing something, because we find ourselves likely to be outstripped by our continental neighbours as manufacturers, as labourers, as merchants, and as miners. It has occurred to some that possibly when the time arrives that our coal-beds will only yield their stores of inestimable wealth

at a higher cost (and that day is not so far off), that the skilled, trained, educated man of the Continent might possibly, similarly placed, possess advantages over the untrained, neglected, labourer of this land. Should this be so, then, alas! where would those golden showers come from that fructify barren tracts, and yield an ample harvest where never a furrow has been turned? This tardy, grudgingly yielded concession, the fulfilment of a sacred duty, which the wealthier classes have so cruelly neglected—the education of the labouring man, is at last to be consummated. Parliament is busy legislating, and we are to have—*schools*. But here the matter cannot rest; beyond the primary schools that, thanks to the threatening danger of foreign competition, we are at last to have, we need, and must have a great deal more. We must have placed within the reach of every labouring man, if he can but spare the means from his hard earnings, of giving to his child (for it will be at the best his only favourite son, his curly little treasure-bearer of the intellectual gifts of the class he belongs to) an education such as the Swiss peasant or artisan, if he so minds, has placed within his reach, namely, the means of giving a complete thorough education to his son. If the boy shows promise, the Swiss peasant can, at a very trifling cost, transfer his son from the elementary classes of the primary, or communal day-schools, to the *secundarschule*, or secondary school, which has its parallel in the *école élémentaire supérieure* of M. Guizot's law. This superior school—I am quoting from M. Arnold's book—is still a national school, and paid for by the State; and if the boy shows promise, he is then passed on to the higher schools, with free posts, if necessary. I have dwelt upon this in former chapters, but I repeat thus much to show that the practical working of the plan is possible. What results? Why, that a peasant, or poor man, a mere labourer, has, if he so wishes, the means of giving to his son an education which would put those who content themselves with a mere pass examination at our Universities to the blush. And how full the measure of reward has been to the Swiss! Swiss bankers, merchants, teachers, artizans, take the best of the prizes on the Continent. In the New World, the success of a Swiss is proverbial; like our canny neighbours, the Scotch, somehow they get on. That they save their earnings, is the usual explanation; the truth being, they make their earnings, having been educated—well educated when compared with the English. Educated, trained in the school of labour, the Scotchman is more than a match for the neglected lamentably ignorant labouring man of England.

Our social condition: the monopoly of the land in a few hands (it is estimated that only 4,000 families hold land, all the rest who constitute the 30,000,000 of people in these islands are landless, have no homes) may possibly have contributed to produce

the evils of which I complain; and I have even ventured to suggest a theory, namely, that this displacement of the people augments, in the exact ratio of the increase of our wealth—that proportionately as we lay by hundred millions by hundred millions, we increase the sufferings of the people, sufferings that have their ultimate exponent in pauperism, crime. Wealth in this country is depriving the people of their homes, driving the rural population to seek refuge in our over-crowded towns. Such being the case, we have all the more need of education to alleviate the sufferings of the masses; and the necessity of placing, by training, the means of self-support within their power, becomes an imperative duty, which, unless attended to, must end in social convulsions. To ask the wealthier classes to make concesssions to their poorer brethren, would be but an idle talk; it would be against the very nature of things for them to do so; but we, the people of England, have a right to say; the golden fruits you enjoy are wrung by hard labour from unyielding nature by us the people; the intellectual fruits that follow as a reward for the abnegation of labour are ours; you, the wealthier upper classes possess the bearing of gentlemen and gentlewomen, possess many advantages, but the reward of labour is ours. The *power* is not, cannot be yours; for hard-earned *power* only is capable of grasping the higher intellectual gifts the people of England, as a people, have a right to claim. Hence, I say, that the school system of England ought to be so extended, that whenever a child of promise is brought to the college by its parents, certified to by prior success in the primary schools, in such instance the State ought, as is the case in Switzerland, extend to that child the means of a superior education, the means of training its mind to grasp the intellectual fruits, the inheritance of the blue-eyed race of the North we descend from—fruits, the more southerly nations can never aspire to, for they have not been reared in the iron-labour school of the hard North.

A VISION OF DEATH.

By J. W. Jackson.

The following dream was experienced during the convalescence which followed the illness under which I was labouring when "The Opium Dream" occurred, that appeared in this magazine for April last. As will be seen, it involves the same idea, diversely symbolised. I was too weak to pen a record of it at the time, but the impression it produced was too deep to permit of its proving evanescent, and it may therefore be regarded, like its predecessor, as a truthful revelation of subjective existence.

I seemed to be standing beside and looking at my own corpse, which had been contemptuously cast out from the habitations of

men as a defiled and dishonoured thing, and was lying exposed in the chilly morning air on a grassy bank. I knew that I was dead, and that the miserable house of clay before me had served as the tabernacle of my earthly sojourn. I calmly contemplated every feature, still distinctly recognisable, though changed in hue and ghastly in expression, as of one who had expired in corporeal agony and mental conflict. There was nothing of the sweet and heavenly calm that makes death so beautiful, and gives a cheering earnest to survivors of the happy exit and future well-being of the departed. On the contrary, this was obviously the face of one who had died doing disadvantageous battle with depressing thoughts and disastrous influences, and in whose last hours the flickering lamp of hope had finally gone out, swallowed up in the all-embracing and everlasting darkness of despair. It was a fearful spectacle; it would have been so to any one, how much more so then to me. I read from that terrible physiognomy, in a few short moments, what the speech of man could never have communicated, and no volume has yet contained. It was a revelation too deep for words; it had to be felt, and was addressed as an awful symbol, without the weak intervention of words, directly to the horror-stricken soul.

I had not contemplated this ghastly object very long when "a change came o'er the spirit of my dream." All the signs of decay became painfully manifest, as of one whom it was time to inhume from the sight of men. And as this was not accomplished, a festering putridity set in; the body heaved and swelled as with some portentous corruption, presenting a bloated mass of loathsome abomination, from which every sense shrank with unutterable disgust. I would have willingly averted my gaze from a sight in every way so abhorrent, but this was not permitted. I felt helplessly spellbound, as if in the iron grasp of a resistless power that had unlimited resources for compulsion. The thought here occurred to me that a profligate youth and sensual manhood were thus symbolised—and from this degradation I prayed most earnestly to be delivered. As I did so, the fœtor and putrescence disappeared, the swollen carcase seemed to collapse into the semblance of extreme senility, withered, and enfeebled with long years of profitless existence. The flesh, in colour and appearance like that of an Egyptian mummy, was wasted to the bones, and the dried and shrivelled skin hung in unsightly wrinkles over the almost protruding skeleton. I knew that this symbolised the dishonourable old age which follows on a useless and unproductive manhood, in which the powers have been wasted in listless indolence, and the successive days of a long life, with all its grand possibilities, have been consumed in an unmeaning round of trifling and frivolity. It was the pitiable end of one who had died leaving all heroic deeds and every generous purpose unaccomplished, having neither will nor earnestness for the effectuation of one manly resolve.

As I was still young; it struck me forcibly that what I was now witnessing could not possibly be a history; but then came the equally humiliating thought, blasting me as with a flash of light-

ning, that it was a prophecy—that here, as in a magic mirror, I beheld not my past but future self. My feelings under this, had they been directed to any other than the Infinite, would have been abject. I bowed down in my innermost soul, praying, if it were possible, that this cup, too, might pass from me. Scarcely had I done so when the dried and shrivelled skin, as strained beyond its utmost powers of tension, cracked, or rather split, like an over-ripe seed-vessel, disclosing, as a fair kernel within the roughness of this outer husk, the semblance of a blooming and beautiful youth, who now lay calmly sleeping in the morning light, with the *debris* of my poor dishonourable body scattered about him, like pieces of old, dry, discoloured, mildewed leather, on the dewy grass. My first feeling at this glorious sight was a thrill of unspeakable delight—a bounding heart-pulse of unutterable joy; my next a pang of agony and disappointment proportionately severe. On looking more attentively at this radiant stranger in whom I thought to have recognised my regenerated self, there was not a single feature of resemblance to be traced. Whether in general contour and expression, or in minute physiognomical detail, not the smallest resemblance, the remotest relationship could be discovered, and this, too, although I felt as if the issue of eternity depended on such a recognition. I could only regard him, therefore, with the feelings of an admiring but personally uninterested stranger.

My attention was so concentrated on this marvellous transformation that I had hitherto neglected to observe the locality in which it occurred. On looking round, however, I perceived that we were in a vast lawn or rather park, in which clumps of ornamental timber and masses of wood were tastefully disposed so as to produce the most pleasing and picturesque effect. Between these were grassy glades, along which the eye roamed into the far distance, over a gently undulating plain, decorated apparently in a similar manner. But what particularly struck me was the mixture of tropical with temperate vegetation. The palm and the oak, the banian and the ash, grew side by side. It was the same with the flowers, which were scattered in profusion on every side, looking as if all the conservatories or rather zones of the world had yielded up their treasures to contribute to this concentrated display of floral splendour, the gorgeous hues of the tropics mingling with the softer and sweeter beauty of our own homely wild flowers. Nor was there anything incongruous in this; all seemed the harmonious parts of a system of being grander than our own. There were also trees that seemed like the lords of the forest, which were covered with the most exquisite blossoms, having the delicate hues and refreshing fragrance of the rose, so that at a distance they looked like huge rhododendrons in full bloom. Others were like the laburnum, with long pendents of varied colour and graceful form, that had only to be plucked and wound around the head to make a chaplet of exquisite and unapproachable beauty. Everywhere was the impress of a most genial climate. No untimely frosts had nipped, no cutting winds had blasted a single production of this happy land, in which every-

thing seemed to have attained to the completeness of its type, and glowed as with the elating consciousness of perfection. Perhaps it was spring. I had an impression it was *always* spring in this blessed place, but I nowhere saw any fruits—all was pure and beautiful bud and blossom. Sights and odours there were in abundance, but no grosser appeal was made to the senses: indeed, this was needless, for the very air of this paradisaical region seemed sufficient to support life. I felt it was here not only possible, but intensely, indescribably pleasureable to live by respiration alone. The whole body breathed, and at every inspiration dilated and throbbed as with the infusion of a new tide of life and energy, which pervaded it like a pulsation to its farthest extremity. Amidst this profusion of beauty, I was struck with the entire absence of all traces of labour. Everything seemed to have grown spontaneously in its place, and to have assumed its present form without aid or interference. It was all the product of a nature more glorious than I had previously known, and was in reality as wild as an American prairie, or an Australian sheep-walk. This, said my internal monitor, is the New Eden.

Having contemplated his habitation, my attention now reverted to the sleeping stranger. The rays of the rising sun were mingling with his golden locks, and as I gazed, reached his eyelids, which quivered under the stimulus, and then opened. He was awake. Looking round for a moment, he sprang to his feet, and in doing so, towered at once into the strength and stature of perfected manhood. That, said my interior voice, is the New Adam. I had never seen so glorious a specimen of our race. The figure in general outline resembled the Apollo Belvidere; but the chest was ampler and more finely arched; the swell of the muscles on the limbs was more strongly marked; the feet and hands were smaller; the wrists and ankles more slender, and yet the knitting of the joints seemed firmer, and the whole frame more elastic. He was of higher blood than even the glorious Lord of Day. He was obviously unconscious of my presence, and I therefore observed him at my leisure; but with an intellectual interest so intense and absorbing as to render me for the time utterly oblivious of my own particular fortunes. His first impression was clearly that of astonishment—his next that of admiration. I saw those large, deep, lustrous eyes drink in their first intoxicating draught from the peerless beauty of the new creation. It was genius, in soul communion with the radiant glory of unsullied nature. His delight was boundless; but its manifestation was measured, for a royal spirit was behind that gifted intellect and profoundly susceptible nature, and the last expression of those high and commanding features was the lofty consciousness of supreme power, as of a king taking lawful possession of his realm. It was a face whereof I have seen no mortal exemplar. The stamp of a cultured and heroic life was there, but no trace of the painful labour and experience through which it had been achieved. There were the effects but not the processes. There was an invincible will, yet nothing to indicate previous conflict. There was an ex-

pression of unequalled refinement and intellectuality in the features, and yet none of the wear and tear of arduous study. He was fresh as the breath of the dawn, blooming as an opening rosebud, from which the scarcely risen sun has not yet kissed the pearly dew of the morning, and yet he seemed in possession of all and more than all, that we accomplish by a whole existence of effort and endurance.

Having contemplated his more immediate possessions, he walked down one of the open glades, as if to make a farther inspection, or perhaps, to make an experiment of walking, for it was his first attempt, and was worth looking at. I have seen lounging in the streets, marching on parade grounds, strutting on the stage, and sundry other kinds of human locomotion, and was vividly conscious the whole time that I was looking at sundry tame animals, gravely going through their predetermined evolutions. But here was the untamed lion of the wilderness. The carriage was that of one who not only had never known fear, but who did not even know there was anything to fear. It was the bearing of a man who had not only never seen a master, but who, by inspiration, felt that he was uncontrolled lord of all on which he gazed. The bounding elasticity of that step, the perfect ease, grace, and spontaneity of that motion, the flexibility of the limbs moving in untrammelled freedom as perfect exponents of the will, the oneness of that glorious organisation, that seemed to so instantaneously interpret the volitions of the pervading spirit, combined to render it a spectacle never to be forgotten. It was the revelation of a being in the full perfection of his appropriate attributes, and on whom sorrow and strife and the shadow of death had never fallen. Yes, the immortality of an unfading youth was stamped on every limb of that deathless frame, and expressed in every lineament of that victorious countenance, where neither the history nor the prophecy of disadvantageous battle was anywhere visible. I should have known, even if I had not seen the manner of his birth, that he had never experienced the helplessness and dependance of infancy, or the subjection and restraint of childhood, and that before him, even on the most distant horizon, no cloud of mortality lowered in its portentous gloom, closing up all access to the bright land beyond, except by the baptism of darkness and the grave.

Having thus satisfied my rather pardonable curiosity in reference to this radiant Lord of the New Eden, I turned with a feeling of the profoundest humility and self-abasement to the contemplation of whatever might remain of that miserable husk, my own vile body, from whence, like some bright-winged and gorgeously-hued denizen of the air coming out of its chrysalis cerements at the first breath of summer, he had so marvellously emerged. I looked, but every fragment had utterly disappeared, the fresh earth having absorbed and assimilated all remains of my earthly tabernacle, and with them, as I concluded, every trace of my terrestrial and temporal existence. I had been thoroughly "used up" as a mere process for the production of another, and had now nothing left but to disappear from creation, and return into the infinite void, whence

I had been evoked. As this sublimely terrible idea realized itself with fearful and resistless intensity in the profoundest depths of consciousness, my entire being was pervaded with a feeling of indescribable melancholy, sorrow, and regret. The fathomless vistas of futurity, adown which I had been accustomed to gaze with the mingled awe and hope, inspired by an undoubting faith in immortality, seemed gradually closing up like some vast prospect of a fair country devoured by the shadow of an advancing eclipse, but for me that eclipse was to be eternal. The everlasting gloom came closer and closer, it pressed upon me from every side, and I was involved in worse than Egyptian darkness, for this, I felt, was to be the precursor of annihilation.

I have known, perhaps, as nearly as most men still walking about on this beautiful earth, what it is to physically die. As a boy, I have felt the scalding tears of a fond mother descending on my fevered cheek, as she returned to my bedside, after receiving the crushing award of a consultation of physicians, that the case was hopeless, and their art could do no more. As a man, when this faithful nurse had passed to her reward, I have seen the strangers, who had witnessed my almost mortal struggle with, and perilous escape from, the last enemy, look on me with mysterious wonder in returning health, as one who must have been specially preserved as for some appointed purpose. And yet I never experienced anything approaching to the *sinking* sensation which accompanied this subsidence of all the powers and endowments of being. It was the mental and physical in combination yielding up their every right to be. It seemed as if each passion, affection, sentiment, and faculty were separately expiring, and thus consciousness, successively stripped of all its attributes and accessories, at last dwindled to a point. I was at the limit of existence, on the very verge of extinction.

During this process there was no recalcitration, no repining—not the remotest approach to a feeling of injustice or uncalled for severity; on the contrary, perceiving that I was now in a sphere where results remained while processes perished—where ends were perpetuated while means were disused—where the temple remained while the scaffolding disappeared, I cordially acquiesced in the propriety of my own extinction, feeling indeed, that my poor abortive and ineffective existence was even as a mere process, something utterly contemptible: the only wonder being that it had in any way been connected with such a glorious result as I had lately witnessed. At length, as thought and memory gradually died out, I was left with but this one idea, to which I clung with the tenacity of a drowning man, "GOD IS JUST." With this as a watchword, I looked fearlessly into the infinite vacancy, and as I commenced this short sentence, expected at its termination to lapse into everlasting nothingness. It was nevertheless boldly uttered, the last vanishing remnant of my being giving an entire and unqualified assent to its truth. It was an internal utterance, as of the dying spirit speaking to itself. It was reiterated, till from my failing force it sunk,

like an expiring echo, into ever-enduring silence, the stillness of that death from whence there is no resurrection.

At this moment, as if caught in the arms of infinite love while being precipitated into the yawning gulph of oblivion, I heard the tones of a voice that united in itself every note and cadence of the deepest, purest, and most devoted affection. It was as if the gentle voices of father, mother, brother, sister, friend, and lover, were united in one soft, sweet harmonious flow of soul-speaking music. The depth, tenderness, and power of that voice can never be forgotten; it is a recollection for eternity. It penetrated my being, as light pervades the darkness, filling it with a richer life, and suffusing it with a more genial warmth, than it had ever previously known. It said, "Fear not, my son, that *is* thyself but renewed, transformed, regenerated." As this was said the darkness, which had previously encompassed me, cleared away, and the garden was again revealed with all its gorgeous beauty, glowing in the ruddy radiance and dewy freshness of that glorious morning. While gazing on this glorious scene, I thrilled with a delight so exquisite, a joy so intense, that the weird corporeity or eidolon under which I had hitherto existed, subsequently to the natural death of my earthly envelope, began to vibrate with such force, that its limited powers of cohesion were thoroughly overcome, and it dissolved into the semblance of a mist which floated on the pure air, and was bathed in the sunlight of that early hour.

I did not lose consciousness during this strange transformation, but dwelt in the mist as I had previously done in the eidolon; and now commenced a process of purification by which I was adapted for my new habitat. As clouds part with water in the form of rain, so did I drop by drop, restore to the earth all the more terrestrial elements obtained during my mortal pilgrimage. First went down all base thoughts and grovelling desires, none of which could be held in suspension by that clear atmosphere. Then followed a perfect shower of casual incidents and unimportant details, the mere lumber of the mind; till at length principles and conclusions alone remained, as if these were all that had been realized during my temporal sojourn, the detailed facts, as processes, being lost, and only the universals, which are independent of circumstance, surviving. I cannot express the invigoration and elevation of mind which accompanied this, its liberation, from the dross of time. There was an ease and freedom of intellectual movement, and a clearness of outlook, such as I had never before experienced. I perceived truth, even the most profound and abstract, directly and immediately, as we see phenomena. It was beheld intuitively, as if by a faculty especially appropriated to its recognition. While an all-pervading harmony left no room for that warfare within, of which all here must be more or less conscious. The force thus developed is inconceivable, and produced a calm consciousnsss of power, absolutely sublime.

In strict accordance with the deep symbolisation which had pervaded the entire vision, and of which I was dimly conscious throughout

its strange events and wonderful metamorphoses, the floating mist in which dwelt my consciousness, became more and more transparent as it parted with its terrestrial attachments, until, as a tenuous vapour, it was thoroughly pervaded, not only by the light but the *warmth* of the solar rays. I was inexpressibly happy, and had but one desire left as yet ungratified—it was for re-union with my brighter self, the radiant youth of the New Eden. Scarcely had this wish been definitively formed, when, as by a moral gravitation, I floated towards him, at first slowly, but with an increasing momentum, until overtaking and circling him round, as in the ardent embrace of an everlasting love, I felt that temporal life with its sins and sorrows, was past, gone like the phantoms of a nightmare dream, and that eternity with its enduring glories and illimitable prospects, was the grand reality which alone remained.

The ecstasy attendant on this thought was too powerful for the continuation of slumber, and I awoke to find myself not a radiant dweller in Eden, but the feeble occupant of a sick chamber.

It may not, perhaps, be amiss to state, as a pendant to the foregoing, the physiological fact, that since my recovery from the illness during which these dreams were experienced, more than a quarter of a century since, I have never suffered from one day's serious indisposition. This would seem to indicate that they were the accompaniment, and, perhaps, the indication of a constitutional crisis, eventuating in a certain measure of physical regeneration. But the pathology of dreams, if it was ever understood, has now been lost. Of their psychology we may, perhaps, speak more at length hereafter.

PHRENOLOGICAL DESCRIPTION OF CHARLES DICKENS AND MARK LEMON.

BY PROFESSOR L. N. FOWLER.

About thirty years, ago in the town of Worcester, Mass., U.S.A., I had an interview with the late Mr. Dickens, and examined his head, marked off the organs and wrote out his character, and published it in the American Phrenological Journal. It may be of interest to many at the present day to know what phrenology would say of his organization. Neither his body nor brain were large in size, but medium; yet the quality of both was of the highest order. He had a compact, condensed and concentrated organization, with a predominance of the nervous and muscular temperaments, and was characterised for activity, industry, and elevation of mind, for all the superior organs and functions of the body and brain predominated. The lower, animal powers were only sufficiently vigorous to meet the demands of nature, without giving him any of those strong animal impulses and passions that characterise some men; hence he was under the control of his higher powers, and was not obliged to spend much time or energy in combatting passions and base desires. The vital temperament was not so well developed as the

mental temperament and nervous forces. His muscular and osseous systems were favourably developed, but concentrated like the feminine rather than the masculine. His brain was comparatively full in all its parts, but more prominently developed in the superior part of the frontal lobe, and in Benevolence than in any other part. He had too much imagination to be a dry, abstract philosopher, and yet he had too much philosophy to be a dry, practical scientific man, dealing only in fact in a dry way. He had large Eventuality with large perceptive powers, but these were guided by the reasoning faculties and the sentiments, inclining him to look after the higher and more perfect works of creation, and to understand character in its endless variety of phases; for few men were more close observers of mankind than he was, and he remembered what he saw and could communicate it to others, most minutely and true to life. He excelled in language, and had a very large organ of Language. His eye was very full in development, and the expression of it was clear and intelligent. Scarcely any one else but Shakespeare could use as many words intelligently to communicate his ideas as he could. Order was very large as seen on the corner of the eyebrow, giving him power to arrange, systematise and work by rule. This faculty had very much to do with his success in presenting his efforts to the world in so successful and attractive a manner, and in thus arranging his stories he was enabled to make the most of them. Causality and Comparison were both very prominently developed, giving him thoughts and opinions of his own, and disposing him to present his ideas in his own way, and enabling him to analyse, classify, describe, discriminate, compare, contrast and fully illustrate his ideas. His head showed large Mirthfulness and Agreeableness, located at the outerside of Causality and above it. These faculties disposed him to take mirthful, playful, youthful, and ludicrous views of subjects; to ridicule, make fun, excite mirth and address himself to the young, jolly, elastic, buoyant, healthful mind, giving sprightliness and elasticity to all he said and did. His Ideality and Sublimity were large, as seen in the height and width of his head above his temples. These qualities enabled him to embellish, magnify, spin out, beautify, elaborate, and even create imagery for the occasion, and would have made him a poet if he had devoted himself to writing poetry. Dickens excelled most writers in his power to present his ideas fully, clearly, and to the life. Benevolence was very large, as seen in the fulness and height of the front portion of the top head. This quality of mind mellowed his whole character and threw "the milk of human kindness" into all his writings. His most bitter and sarcastic things amused while they stung. He lived and laboured for the good and the happiness and improvement of the race. If angry, it was in a just cause. If he wounded, it was to remove a tumour. Cautiousness was large, and Acquisitiveness and Secretiveness were full. Their combined action aided to give sufficient prudence and worldly wisdom, so that he did not labour for naught, nor did he squander the result of his labours. His Veneration was not large. He cared little for cere-

mony, past usages, or conventionalities. Spirituality and Hope were well developed, and aided to give him sentiment, emotion, faith, power to present marvellous or spiritual views of subjects; to describe disembodied spirits, or immaterial subjects, and to talk, write, hope and plan as though there were another life and a future existence. Conscientiousness was large, as seen in the height and width of his head above the centre of the parietal bones, and on both sides of Firmness. This quality of mind gave him a consciousness of obligation, sense of duty, and stimulated him to live a consistent life. Firmness was quite prominent, giving perseverance, though not great obstinacy and stubbornness. He could be influenced by reason or duty. Self-esteem was not large. He had only the dignity and pride that came from his intellectual and moral consciousness of his own importance. He was naturally progressive and democratic. Approbativeness was large, and rendered him sensitive, polite, affable, mindful of appearances, ambitious to excel, and to do his best. His social brain was large and had a decided influence over his character and actions. He took a social, domestic view of life in all his writings. His natural appreciation of woman was great, and he had strong love, and was capable of appreciating female society; but his animal impulses, as a class, were not predominant. His life, as a whole, was under the guidance of his moral and intellectual faculties. His writings appealed to the higher rather than the lower powers of mind, and it seemed to be his strong desire to remove some of the absurdities and lumbering machinery of society. His wit was used to ridicule evil, and his imagination to show off extravagantly the absurd notions and foolish superstitions existing among intelligent men. His sympathies were always with the poor, and it was his greatest delight to benefit the distressed and down-trodden. When Dickens commenced his public career, schoolmasters were tyrants, and treated their pupils as though they were guilty, because they were ignorant; as if they were subjects to beat rather than to teach; subjects upon which to vent a domineering spirit, to hate rather than to love. He found the court proceedings full of old fogey notions, and justice greatly impeded by useless formalities. He found the church greatly obstructed in its Christian work of saving souls, and that the doctrines and principles of Christ were lost sight of by creeds, ceremonies, superstitions, and dogmas that were only so much old rubbish and so many clogs to the wheel of progress. He found society full of etiquette, each one stood on his dignity, and there was more formality than reality. He showed these absurdities in a ridiculous manner, and many of them are now among the things that were. Society is coming to its senses, and a man is valued more for his real merits and what he has done himself, than for the position society or hereditary law has given. Ceremonies look hollow or like a balloon only full of rarefied air or gas. The poor are beginning to be objects of sympathy, and are treated with some consideration. Charles Dickens's philanthropy was *heart*-felt, and reached the *heart*,

while he was one of the best, and most touching and successful humorists ever known.

Mark Lemon was born in 1809, had only an average education at a common school or academy, was designed to be a merchant, was at an early age thrown on his own resources and took to writing for the stage. He had a lion-like appearance, had a large head and body, and possessed more than ordinary mental and physical power. His physiological organization indicated a very great amount of vital power and animal life, giving feeling, emotion, warmth, and ardour of mind, and availability of talent. He was fully developed in muscular power, and in nervous susceptibility,—all set in motion by strong impulses and desires. His Phrenological developments were most marked. He had great powers of observation and ability to absorb from everything he saw. He had quick and correct perceptions of what was going on around him. All the qualities were prominent, which gave him memory and knowledge of names, places, faces, the language of others, the order and arrangement of things, of actions and association of ideas, and of impressions made on his mind. Language being large, gave him great conversational power and command of language, and ability to make known his ideas to others in a capacious manner. His head was broad in the temples, indicating skill, versatility of talent and fancy, as well as taste and imagination. Mirthfulness and Imitation were largely developed both in head and character, and they were greatly facilitated in their activity by his pliable, elastic, warm, sympathetic, available talent. Causality was not large; he had more of a practical, common-sense talent than one inclining to reason and abstract philosophy; but, having the entire centre of the brain fully developed, he had great intuition and discernment of character, and ability to say and do the right thing at the right time, and in the right way, giving him the power to perceive the peculiar state of mind, capacities and tastes of others, so that he knew whom to get to do things he could not do himself. Neither his temperament nor his organization indicated that he was rigid, bigoted, or made of corners and angles, but that he was rotund, smooth, and mellow, and knew how to apply himself and adapt himself in what he did to the tastes of others. His own organization was not particularly elevated and spiritual; hence he could more easily adapt himself to the common medium mind and taste. He had full Secretiveness and Acquisitiveness, giving him good business qualities, powers of negotiation and ability to keep his mind to himself when necessary. Combativeness and Destructiveness were not large. He was far from being carnivorous, cruel or cross; in fact more force and hardness of mind would have been an advantage to him. He possessed a superabundance of "The Milk of Human Kindness," fresh, pure and sweet. His general organisation indicated kindness, sympathy, politeness, affability, fair pride, and self-appreciation and firmness, together with a strong, social domestic nature. Mark Lemon has made his *mark*, has filled and drunk the cup of life, but in it there was much more of the luscious *grape* than the acid *lemon*.

KESHUB CHUNDER SEN.

THIS gentleman has laboured so hard at his work amongst us that he has been laid up by ill health. He has now somewhat recovered, and at the moment of writing is in London. We have had the pleasure of viewing a very beautiful model of Mr. Sen, done by Miss Fellows, a promising sculptor from Wolverhampton, but who is now studying in London. This bust is not only a good portrait, but a beautiful work of art. The artist has caught a very pleasing and characteristic expression of the great reformer, and the attitude is noble and dignified.

Mr. Sen has written from England several letters to the Brahmo Somaj in India; from the second epistle we make the following extracts:—"Here am I in this far-off country, thousands of miles away from my home, my family and friends; yet I am not wholly a stranger in a strange land. England is as much my Father's house as India. His loving arms encompass me here as they did in my country. He has given me numerous friends, and has enabled me to feel myself at home in many a family. Often have I rejoicingly united my feeble voice with theirs in the worship of our dear Lord, the common Father of England and India. In spite of the differences of race and nationality, we have all stood round His holy altar, and as one united family rendered homage to him. I have protested against worldliness and weak faith, against the heartless worship of an abstract and absent Deity, and against impurity of character concealed under the cloak of theological conformity. I have pointed out the difference between the spirit of Christ and the dogmas of Christianity; between saying unto Him, Lord, Lord, and doing the Father's will; between the profession of Christianity and the inward growth of Christ's life in the individual soul, and the assimilation of his blood and flesh to man's spiritual being. I have said that to be a Christian means only to be Christ-like; and that salvation, redemption, atonement, and regeneration means nothing more than the sanctification of the sinner's heart, and the harmonising of man's will with God's will. As a member of the Universal Theistic Church, I have protested against all manner of sectarian antipathy and unbrotherliness, and advocated the unification of all churches and sects in the love of the one true God. I have denounced war and the use of intoxicating liquors, and have heartily advocated the peace movement and the temperance movement. Let not India sleep or lag behind. Rouse up the millions of her sons and daughters, and cast off the fetters with which they are enchained to idolatry and caste. Proclaim the joyful message of liberty throughout the length and breadth of the country, and build in every town and in every family an altar unto the true God of salvation. Preach not lifeless dogmas or creeds; form no narrow sect or clan. Faith in the living God is your only creed, a creed of fiery enthusiasm and invincible power. Go forth in all directions with this living faith, and it will enkindle in the hearts of all around the sacred flame of pure religion. And let your words be words of love and peace, not of sectarian antipathy. Love all parties, and gratefully accept all that is good and true in each. By love shall ye conquer falsehood, and error, and

uncharitableness. Be true to the sweet and eternal Gospel of the Fatherhood of God and the brotherhood of man, and gather all races and tribes, castes and clans, in one fold. Thus faith and love shall make India free, and thus shall our nations joyfully unite with other nations of the east and the west in hailing the kingdom of God."

PSYCHOLOGICAL PHENOMENA.

FACTS THROUGH MRS. EVERITT'S MEDIUMSHIP.

June 16.—The circle having been duly constituted, we read the first six verses of the 6th chapter of Revelation, and from 11th to 16th verse of 9th chapter. The Bible used did not contain this last chapter as the leaves had been torn out. The spirits directed that a press should be looked into for a perfect Bible, but Mr. and Mrs. Everitt insisted that there was no Bible in that place. At the urgent injunction of the spirit search was made, and one Bible, then another, and a third was discovered, and no one in the circle knew that such books were there, as some of them were old family relicts that had been lost sight of. The last found Bible contained the pages required. This was in itself a very good evidence of the fact that the spirits know of matters not known by the persons sitting. When the proper conditions were obtained the following message was given in the direct writing:—

"You will see by the parts of the Word given you to read that the Horse takes a prominent part. It represents the intellectual principle or understanding of man. The colour is the quality, the rider or director the guiding power of the mind. First you have a white horse, symbol of purity of faith with love, while he that sits on him, the Word, or Wisdom, is crowned and goes forth conquering and to conquer. In this state the Church is pure in faith, and the Word of God grows mightily and prevails. The second is a red horse: the understanding of Truth had deteriorated, Faith was no longer pure; still Charity was not wholly gone; sects and parties all drawing their weapons from the letter of the Word, war with each other; and that which in the first state went forth to conquer, now takes peace from the earth, and enables men spiritually to destroy each other. Now, again, the horse is black; the understanding is completely darkened through the influence of Evil, Charity has waxed cold, and the Love of God and the Neighbour little regarded."

At the bottom was written—"*The power has left, wait a little.*"

The above was given in seven seconds. After the light was again put out the following message was written on the other side of the paper:—

"The fourth seal is a pale or colourless horse, and the Word which was at first a savour of life unto life has now become the savour of death unto death. That which was intended for the food of souls becomes, under the perversions of those who receive it, deadly poison. The Word of God which, to the humble and sincere, is spiritual health, is to the proud follower of Error, spiritual death. As the sword of the Spirit is truth, so the sword of Evil is error. By this sword thousands and tens of thousands, were spiritually slain. Then again comes the white horse, and he that sat on him was faithful and true. He is clothed in a vesture dipped in blood,

and he is called the Word of God. Here the horse as I told you before is the purified understanding or intellect of man. And the rider is the Word of Wisdom guiding or governing the Understanding. Without that being guided—without mounting the white horse, the Word makes no conquest, but the Word or Truth of God is clothed in a vesture dipped in blood. Now, as blood is the life of the body, so love or affection is the life of the soul. And a garment dipped in blood denotes the quality of the Truth, that it is clothed by and encircled with Love. Thus the whole represents the destruction of Evil and Falsehood through Truth united to Love, appreciated by means of the understanding, and guiding and working by the intellect of man through the Lord Jesus Christ."

In this last instance, 264 words were given in five seconds. The pencil was not held by anyone, and the writing was done by the spirits themselves, without the intervention of mortal hand. It was done in complete darkness, and the ticking sound usually heard when the writing is being given was heard, and thus the time which elapsed was calculated.

On a subsequent evening, as Mr. Hockley sat with Mr. and Mrs. Everitt, the conversation turned on the theory of La Place respecting the origin of worlds. The lights were extinguished, but the room was not totally dark, as Mr. Everitt could see his friend. As the conversation proceeded, Mrs. Everitt was observed to pass into the trance, and the following pieces of direct writing were found inside of a large book which lay on the table. The book was open before the writing was given, and it was found shut with the writing enclosed at the place where the book had been open. It was suggested that the spirits might write on the wide margins of this large book, but "John Watt" answered that it would have to be more magnetised first. For some time back Mrs. Everitt has been impressed to keep the bits of paper for direct writing in the tube through which the spirit voice is given, which is, no doubt, for the purpose of saturating it with the peculiar influence or magnetism, necessary to the performance of the wonderful phenomenon of direct spirit writing.

The following is the communication referred to above:—

"This natural or material world in which we live, as to the body, proceeds, or is derived from the spiritual world, and subsists by continual influx from it. It is as a spiritual thing formed into a palpable or material thing, or an essence clothing itself with a form, or a soul making to itself a body. Therefore this world and all in it corresponds to heaven and heavenly things, but through the fall of man, evil, or the hellish world, has gained a form in outward nature. Man's reasoning faculties stand in the centre of the three, and receives impressions from each. Therefore, if reason be not enlightened from above, under the control of good affections, it is a mere automaton, ready to enlist on any side."

This was given more slowly than the other messages that had been received by this process.

Mr. and Mrs. Everitt have suspended their sittings in London for some time, and are on a tour in the North for the benefit of their health. We hope some of our readers will have the pleasure and good fortune of making their acquaintance during their tour, and that these very wonderful phenomena may be witnessed by entire strangers under a change of circumstances. The Everitts deserve a hearty welcome from all lovers of spiritual science.

STRANGE MANIFESTATIONS.

Office of The American Journal of Spiritual Sciences,
767 6th Avenue, New York, July 6th, 1870.

DEAR BRO. BURNS,—I am in receipt of your letter and several of your Spiritual papers, which you have had the kindness to send me, and for which please accept my sincere thanks. I sit down just now to write to you one of the most extraordinary physical manifestations that has occurred in this country, at a house I have just visited. I would keep the publication for my paper, but it does not come out until September, and I don't want the spiritual friends to be kept ignorant of the glorious progress of the world of spirits. I was sitting with a lady, (Mrs. Marquand) quite celebrated here for several spiritual powers of development, who is controlled at times by Madame *Guion*, (you know her so well), and it was mentioned to me that these manifestations had been going on for several weeks but not until now so violently. I went at once to the house, No. 972 6th Avenue, New York, and found out from the family the following particulars. They occupied the 2nd floor, and the family consisted of a girl (medium), 11 years old, an uncle, also an uncle just deceased, and two aunts. They appeared to be people in middle circumstances, Catholic persuasion, with strong prejudices. They were ordinarily intelligent, but the girl was unschooled. I happened to get there just after the spirits had made a raid, a carnival, or a feast, or a *fete*, whatever you may call it. It would have puzzled an artist to have drawn in a few moments the picture of devastation I saw. I could not but laugh the moment I opened the door to see the work that seemed to me to be the *play of bad boys*. However, there was a sadness in my heart, because I felt that whatever may be the cause, something was wrong somewhere. I felt thoroughly relieved in returning home to read the explanation. I will give you all I know. Entering the parlour, the various pictures from the walls were strewn about, *except the Catholic pictures* which were not touched. Behind the sofa, and under it where one could not go without lifting the sofa out, lay every moveable thing in the house, not very heavy, as nicely and in regular order as could be; then in the pantry lay upon the floor perhaps 20 dols. worth of china, plates, tureens, dishes, all emptied out of the cupboard at one time, in a heap, and smashing nearly every one of them. They showed us a conch shell which fell in the lap of a lady; a large fine looking-glass broken all to pieces; a sewing machine which had been just rented, thrown over, and lay on the floor broken; a large bell in the hall, which had been rung furiously. In the bed rooms, articles were found stowed away between mattresses, and one of the uncles said he had 4 dols. taken from him. These people were strong Catholics and unfriendly to Spiritualists. The rappings began at the door and in the house before the old man died, but nothing so terrible as the above. They could not punish the girl for it, because it occurred in *broad day light* when the girl was not near the places where the destruction was going on. A spirit seized the girl's hand one time and hurled something at an aunt, for which she was whipped; she seemed to love her aunt, and is said to be affectionate and kind. When the girl was sent away the manifestations were less violent. We stooped

down and picked up pieces of the broken ware, a sample of which I mail to you.

SURMISES.

Some say the devil did this; of course all say, "It was no good spirits." Spiritualists were unable to give a reason why a poor family should be broken up. Some thought the former landlord of the house, now deceased, had been wronged; others that the evil spirit had come to take the sick man away, and believed a malicious spirit was trying what pranks he could make. As for ourself, we were sadly puzzled what to think of it, so various were the contradictions of things. And so this would have remained for ever an unsolved mystery, a fact only in history, and no more, *but for Spirit eyes* which looked through and saw it all where mortals are blind. We convened a circle on going home, and to our mental inquiry What does this mean? we received a a written communication in the following words:—

"'THE END JUSTIFIES THE MEANS.'

"The remark made by the lady was not a foolish one about the Catholic pictures, they remained while the others were taken down.* There is a battle going on at all times with Catholic spirits against liberal religion, and there is a force of two kinds of spirits to gain possession of that child where you have been; the Catholics have so far had the sway. A host of Catholic spirits were around the man that died in that house, and the doctor brings his, used as a force, also in that direction. There are no spirits here that desire to injure any one, but they have a wonderful power through the force in that house, so many mediumistic combinations; they will leave no means untried to get that child into their power, as they are taking this course in order to frighten the relations and to get them to place the child in a convent for safety; then they have all they want, and then they will wield the child, after they get her, with her powers, to accomplish their own purposes. Other spirits have also been there, but as soon as these Catholic spirits see and realise the approach of other spirits that they know are as yet not strong, they overpower them, and the result is these terrible physical manifestations. The uncle that has passed away had more to do with it than they know, but not consciously; that will soon be proved. They cannot approach very readily when those present are well balanced in their spiritual and temporal organisations; but as soon as those whom they can overcome, whose organisms can be controlled or laid by, they show their power. Two young priests (spirits) together with an old cardinal, have been around and amongst them many days. They care not what is done so they drive them to do what they want, and then feel that a mighty lift or power. They are doing or showing their power as spirits, and it is only on account of the trouble they make that there need be any sorrow. Let them work, let all the spirits work in all the ways they can. The greatest spiritual battle ever fought on earth will take place between Catholic and liberal Christians. They watched you out of the house, and stood by you when you picked up the glass off the floor. The child is a powerful physical medium, and when brought under schooling, in herself, and the spirits that use her are of a more liberal and loving kind, these manifestations will change. Take a few select individuals who have faith in physical manifestations, and hold a circle up there, several physical mediums, men and women a select few, and you will have some tremendous manifestations, unless these Catholic

* I remarked to the Catholic lady, who had said, "It was evil spirits," because the Catholic pictures were not molested hanging upon the walls, "Madam, that is a foolish remark, they could take any pictures down."

spirits withdraw, and then they will not be so violent. It is a strong effort for Catholic supremacy.

"Spirit explanation of the physical manifestations in the Catholic family at No. 972, 6th Ave., New York, given through Mrs. Marquand at 767, 6th Ave., the 1st of July, 1870—Mr. Swackhammer, J. H. Hall, Mrs. Marquand, circle. Verbatim Copy."

Several spiritual friends wonder at this manifestation because spirits *war* on each other, but did not an evil spirit fight for the body of Moses, and did not Josephus describe contending armies in the heavens? What wonderful light these things are throwing upon history, and how daily proving the Bible. Spiritualism here is beginning to revive with great power. I feel very confident its glorious career is not begun to be felt yet.

J. H. HALL.

PSYCHOLOGICAL INQUIRIES.

A QUESTION FOR THE STUDENTS OF HUMAN NATURE.

To the Editor.

SIR,—It has fallen to my lot to meet with individuals who exhibit quite contradictory characteristics: in some cases may be seen one person showing the most tender solicitude for dumb animals, but morose and even cruel to some of their fellow-beings: others possessing the most fastidious taste and critical judgment in matters of art and literature, yet prone to indulge in the coarsest and most depraved habits of a sensual kind.

How is this? What explanation can be given to account for such opposite tendencies residing in one individual? The intellectual nature so cultivated and refined, the moral being so ungoverned and debased! It is an interesting question which might be usefully discussed by those who are competent to deal with it. The two specimens named, are worth analysing.

ENQUIRER.

WHERE IS THE SUMMER-LAND?

BY J. B. LOOMIS.

In *The Universe*, of the 21st instant, a correspondent asks the question, "Where is Heaven?" The writer seems to have wandered into a wilderness without compass—left the trail, and has evidently got lost. The computations and figures designed to express distances and velocities look formidable, but figures have little to do with answering the question, "Where is *Heaven?*" Let me say first, that the writer makes the mistake common with many others of substituting the term "heaven" for Summer Land, or Spirit Land. Heaven, according to the Harmonial Philosophy is a condition, not a locality, and for sake of clearness it would be well to bear this in mind in all such investigations.

The computed distances and velocities, which are so liable to turn the investigator away from a perception of the real nearness of the Summer Land, whether right or wrong, are of very little

value in this connection. The milky-way tract of stars is an elongated plane, or rather field, of suns and planets. It is comparatively a thin aggregation or stratum of stars, and to one situated outside, or to a dweller in the Summer Land, this star-tract spreads with almost boundless extent overhead. To dwellers in different parts of the Summer Land other milky-ways appear in the infinite heavens above them.

Now an observer on our planet, looking into, or in the general direction of the galaxy, looks *away* from the Summer Land, or in a direction tangent to it. In looking at Sirius, which is one of our nearest fixed stars, we see an object which is five times more distant than the Summer Land is from us. When we look at those remote and faint points of light, which the telescope only reveals, and of which no instrument can detect a parallax—from whence light has been travelling with such amazing velocity for so many countless ages, we are still looking in a line of the plane of this great star stratum. But let us turn at *right angles* with this line and look parallel with the axis of the vast milky-way, and with a short reach we look directly out beyond its thin field into the blackness of real space. Now if, while so looking, the earth should happen to be in proper relation, in its annual revolution and diurnal rotation, our line of sight would extend directly towards the Summer Land. But although we know its direction, it cannot be seen in the present state of optical science—our instruments are still too imperfect to distinguish its ethereal light. It will require years of improvement in optical appliances before the space-penetrating power of our telescopes can focalize the pure light of this sublime zone of *all* firmaments. Yet it will some day be discovered as a strange, pure, golden zone of light trailing through the blackness beyond the stars! It will attract more astronomical attention and cause more interest than ever the zodiacal light has done, and its interest will never cease so long as our planet remains, and men behold the heavens!

Sir John Herschel says, in reference to looking at right angles with the plane of the milky-way:—"In such cases it is equally impossible not to perceive we are looking *through* a sheet of stars, and of no great thickness compared with the distance which separates them from us." Again, in the direction I have indicated—parallel with the axis of this great plane of stars called the milky-way—Herschel says, substantially, "We seem to look beyond the stars, which appear to be projected upon a black background, out into space."

So it appears that research is advancing with strides "better than it knows" toward a positive demonstration of that great question, Where is the Summer Land? The human spirit is far more perfect than any optical or mathematical instrument, for it is their maker, and it is not strange—it need not be incredible to a thinking mind that the spiritual sight should antedate by centuries the external discovery of this divine zone, which is the sublimation of all the suns and planets of space.

The stars, 61 Cygni, Lyra, and Sirius have a decided parallax, and of course their distances are approximately known; but the same line of sight that takes in any of these would, projected in the direction of the Summer Land, extend billions of miles beyond it. By this we may readily see that the distances and figures that look so formidable in attempted estimates on this subject, are of little value, for they over-estimate vastly the distance we all travel at the advent of our ascension called death. In fact, the Summer Land is so near that it is far more likely to be discovered, as stated above, than is the parallax of some of those remote telescopic stars that gem the infinite space! Compared with these the Summer Land is very near us, in our immediate neighbourhood—a truth which should give calm repose and trust to every harmonious mind.

New York, April 30, 1870.

DR. J. R. NEWTON.

THE best abused man in England for the last few weeks has been the gentleman whose name stands at the head of this article. And why has he been thus vilified by the Press and the "unco guid"? Simply because his mission is unfamiliar to the eyes and ears of the great bulk of the people. Even some spiritualists begin to stand aloof and question the propriety of Dr. Newton's course. It was foreordained by such that Dr. Newton should closely adhere to his work of healing, and establish himself in the hearts of the people as a respectable philanthropist, and successful physician by spirit-power. All this has been accomplished. Dr. Newton has spent some hundreds of pounds in his work amongst the masses, and has established himself at great cost in a suitable mansion, to give dignity to his position as a popular medical practitioner. But such is not his mission, however grateful it might be to the conceits of a few, or the happiness and comfort of his patients. Looked at through the narrow sphere of SELF it is a most important matter to have the functions of the heart regulated, consumption averted, and debility and death postponed. Such acts, however good they may be in themselves, are of too narrow and contracted a sphere to be worthy of exalted and universal love, in which circumscribed specialties are swallowed up in the wide necessities of all. If the force which would relieve indigestion or lameness in one hundred cases would reflect the light of a new truth on the collective mind of a nation, it would be a bad misapplication of such force to devote it to the former narrow purpose. Yet Dr. Newton's power over disease is not less efficient and marvellous on account of his other duties. He makes the lame to walk in many cases instantly. The blind see at once or progressively. The deaf hear, and the debilitated are strengthened. These mighty works are performed often by him by a mere touch; sometimes by a short invocation and nervous shock communicated by the will-power of the Doctor. Patients have been relieved by shocks being sent to a great distance, the patient being brought *en rapport* with the Doctor through the presence of a friend, a scrap of writing, or a garment. In other cases articles of clothing have been magnetised by

Dr. Newton, and returned to the afflicted with great benefit. But the most remarkable mode of communicating this power is through the agency of Dr. Newton's photographic portraits magnetised by himself. By these numbers have been relieved, and most interesting experiments have been performed therewith on clairvoyants, sensitives, and mediums. Some of these can select from amongst many an article or photograph that has been magnetised by the Doctor. Some experience a cold feeling, others a burning feeling, when they handle these magnetised portraits, or any object which Dr. Newton has touched. Some persons have been healed in his public meetings, even without being touched by him, and several cases have been authenticated of sufferers being thoroughly and permanently cured, simply by thinking of Dr. Newton to the exclusion of every other thought. Those who have not been out of doors for months or years have suddenly been made to walk, and have shortly regained health and strength. We do not utter exaggerations, but give expression to sober facts which can be abundantly authenticated. Our next step as students of Human Nature Science is to fathom the deep import which lies concealed under such facts. By what means does Dr. Newton relieve the sick? A lame man comes up hobbling painfully on a pair of crutches. Dr. Newton lays the crutches aside, steadies the patient, strokes his brow and face with the right hand, takes the paralytic or rheumatic patient in his arms, and, by inducement and pressure, makes him sit down as close as possible on his haunches. Then with a lift from the Doctor and the command "Arise!" the patient gets up, walks with difficulty, then more freely, now easier, and sometimes finishes the scene by dancing, and marches away in triumph with his crutches over his shoulder, and gains in strength every hour till he is as well as ever he was in his life. Here comes a patient with defective vision; the Doctor works on the eyeballs with his thumbs, and the power of sight is greatly augmented or fully restored, and complete recovery is the work of time. The deaf have their ears manipulated, then the Doctor blows into them, at the same time holding the patient's nose and asking him to endeavour to blow it. It is startling to see a patient come up hearing with difficulty loud conversation, and in one minute going away able to hear a whisper. Dr. Newton breathes on the chest of those afflicted with heart disease and causes the patient to breathe deeply while he bends forward. Consumptives inhale the breath while they throw out their arms. Those with rheumatism in the shoulders and arms put their hands round their head in a circle. To expel disease generally the Doctor says to the patient, "Look at me," and standing back a step and fixing his eyes on the sick person, the Doctor says, "In the name of the Powers that be, disease, I bid thee depart." At the same time giving his hands a thrust down and sending a shock of will power into the patient; when this is done in a crowd all the sensitives shudder with the effect it produces upon them. It is worthy of remark that though Dr. Newton handles lame and stiff people in such a way as would cause intense pain under other circumstances, yet very few seem to be incommoded by the Doctor's treatment. A soothing influence seems to stream from the Doctor's system and flow into the patient as his organs

move. A command is generally given to be obeyed by the sufferer, as "Arise," "Throw out your arms," "Shake your head," "Look around," etc., etc. The observance of these acts places the patient under the control of the Doctor's will, and enables a power to flow into the sufferer which could not be so well communicated without these means.

And now, What do all these things teach us? for unusual phenomena must indicate laws hitherto unknown. Medically, then, it is apparent that drugs do not remove diseases, otherwise disease could not be removed without them; but in the experience of Dr. Newton we find that he has benefitted or completely cured tens of thousands to whom medical aid was of no avail whatever. It is also evident that agencies used for the cure of disease should not devitalise the patient, but act in accordance with vital law. Then it is to be observed that the mind has unlimited influence over the body; in fact, that disease is the mind psychologised by certain circumstances into that state which results in disease in certain organs. Hence a psychological influence of a more positive kind eradicates the previous impressions and restores health and harmony. Dr. Newton uses this will-power on the minds of his patients very extensively, and it is amusing to see those with positive minds quite restored and yet sceptical of the fact till their own experience convinces them of the reality. We have now considered the use and agency of vital power and will-power in Dr. Newton's treatment, but these are scarcely adequate to cover the whole ground. Dr. Newton's clairvoyance and peculiar power of diagnosis even in cases which he has not seen nor heard described, ally him to mediums of the highest class, and his individual experience attests the fact that he is in almost constant communion with spiritual beings. When conditions are favourable for spiritual control and action in him then is his power greatest and his success most marked, but when disturbing influences supervene neither will-power nor vital power avail him in his work. Clairvoyants have also repeatedly seen spirits over him and around him while operating on those who seek his aid.

With the spiritual relations of the subject we must not omit to consider the theological. The popular faith is said to rest upon certain wonders called "miracles," which occurred at one period amongst a peculiar people, and nowhere else, and can never occur again. Dr. Newton shows that such a supposition is false, and he moreover says that a dead faith rests upon past works, but that living works flow from a living faith. It is thus inferred that the special divinity of Jesus as resting upon such acts is a gross mistake. Dr. Newton claims to be controlled by the spirit of Jesus to heal and speak, and that Jesus has declared to him face to face that he was only a good man, and did his mighty works by natural law, or mediumistic power, the same as Dr. Newton does, and not by any supernatural aid whatever, as commonly understood. Such considerations arouse the ire of the populace, and a feeling of coldness amongst "respectable" spiritualists. If Dr. Newton settled down, and paid particular attention to to those good people's mandates and sick friends, then they would delight in nothing so much as to lionise him to the full extent of their power. But Dr. Newton prefers to be controlled by spirits, not men—

to be influenced by the laws of spirit-life and not the ephemeral conventionalities of society. The prevailing suppositions respecting his power, and the interpretation given to the historical cases with which it is considered parallel, are false, and Dr. Newton's mission is to expose these errors and uphold the truth. Miracles are not impossibilities, but acts performed by a means not generally understood. Jesus was not God incarnated any more than the rest of mankind, but a man whose parental, spiritual, and organic circumstances enabled him to distinguish himself in the way he did, and his case was not by any means a solitary one. Dr. Newton has cured many times more people than Jesus ever did, and by extraordinary means, such as photographs, which means were not in existence at that day. When Jesus promised to visit from the spirit-world those who loved him and remained attached to his teachings, he merely uttered a law of spirit-life by which he and others of like sympathies aid Dr. Newton, and those who are in harmony with the spirit of Jesus's life. The Gospels are a record of facts, natural facts, embellished by the ignorance and fanaticism of those who wrote them and transcribed them from time to time. But the great Bible to which they refer is being daily written in the lives of men who exist on the earth at the present day, and the true Word of God are the unchanging laws which control the phenomena of nature, and the acts of men in all ages. To open up some part of this eternal Word, and give a leaf from this living Bible, Dr. Newton comes amongst us. His healing is not the end of his mission, but only means to an end—a sign to attract attention, and lead the minds of men to the universal truth which lies beyond.

Dr. Newton's mission is not a selfish one. He does not receive fees sufficient to pay a fraction of his expenses. He treats all who are not able to pay "without money and without price." He visits provincial towns on Sundays, and lectures and heals the sick publicly. By so doing he stirs up the minds of thousands to a mighty truth, which, if understood, would not only put an end to human suffering, but enlighten the mind in regions now occupied by the darkest clouds of superstition and bigotry. Dr. Newton's practice teaches that the physical body is not the man, that all medication should be applied to the unseen powers within the body, and that each human being is a magazine of healing power to his neighbour. He communicates the healing power to many, who practise it with sucess: but all have the power more or less latent within them.

As a specimen of the results of this treatment we append a few cases from the *Medium*, a weekly paper, which records Dr. Newton's progress. The following are some of the cases treated at Dr. Burns's chapel:—

Mrs. Hill, 17 Dudley Place, Paddington Green, had been an invalid twelve years, the last four years bedridden; had advice from hospitals and medical gentlemen, all told her the one thing—her case was hopeless. A member of Dr. Burns's church, hearing his kind pastor had offered his chapel to Dr. Newton for healing purposes, being a constant visitor at Mrs. Hill's, told her he would carry her to the Doctor if she would like to try the means employed. She consented, knowing that it is our duty to use every

means. Dr. Newton told her at once he could make her walk, and in less than five minutes she walked from the table-pew to the body of the chapel, and would have walked home if the mob would have allowed her. We were anxious that days should elapse before we called upon her. On the twelfth day we found her stronger and better able to walk. If Dr Newton had no other case than this one, we think it would amply repay him for his trouble in coming.

Harriet Redding, 16 North Wharf Road, Paddington, had rheumatics, unable to bend her knees; now is able to kneel, and expresses herself very grateful to Dr. Newton.

Miss Monk, 7 North Street, Grove Road; she was suffering from dropsy, and lump in the throat caused her to suffer with bronchitis most of the winter. It is now six weeks since I took her to see Dr. Newton. She came to the chapel and thanked him, told him she was quite well, never better in her life. We called upon her since, and she says she will be glad to see any one if they doubt this statement.

Mr. Bird, Carlisle Mews, came as a looker-on; his minister said to him, "You have been suffering great pain the last few weeks, and I am sure Dr. Newton will relieve you." The Doctor did effectually, for all pain was taken from him before he left the chapel. The next day he came and told the Doctor his wife was ill with rheumatic fever, had been in bed several days. The Doctor described her case and the position she was in; told him he must get her up, and give a free circulation of air to the room, use plenty of cold water to the suffering part, and give her a mutton chop. I called a few hours after, and found her gaining strength, and the pain had left her. Her husband showed me the rings that had to be filed off her fingers from their being so swollen. Dr. Newton said she would be in her own place at chapel on the following Sunday, and true it was. Now she is able to attend to her duties quite well. They both say they shall ever feel thankful to Almighty God that Dr. Newton came to New Church Street Chapel. Any person is at liberty to call upon them.

Mrs. Rickets, 10 Avenue Market, had not been out of doors for six months. She sent her slipper. Dr. Newton said, "She will be able to walk here to-morrow." She came to the chapel, and walked home, is still able to walk, and is much improved in health generally.

William King, 17 Devonshire Street; gout and rheumatics, had not been able to bend his ankle, and suffered intense pain. His hip joints were so stiff that he could not bend so as to sit down. Now he can stoop or sit down close to his heels. Many in the neighbourhood can testify to this.

These are only a few of the many cases that have come under our observation. All uniformly speak with the deepest feeling of Dr. Newton's great kindness and gentleness with them, and the manifest desire which he exhibited to relieve their sufferings. If space would permit, we might give a long and interesting account of the wonderful manner in which Dr Newton. described those whose garments were brought to him, even to their state of body, surroundings, and the marks on their faces. These features of his labours have deeply interested us, and, taken in connection with his remarkable power over disease, impress the mind with the fact that he possesses powers far above those of ordinary men.

Miss E. A. Wathen, 32A New Church Street.
Mrs. E. Cowper, 388 Edgware Road.

The readers of *Human Nature* will be glad to learn that J. M. Peebles has reached his home in safety. His passage was tedious (12 days), and rather unpleasant. He has now departed for the West, to confer with Hudson Tuttle on the publication of the forthcoming "Year-Book of Spiritualism."

A LETTER FROM MELBOURNE.

April 21, 1870.

Now with regard to Spiritualism, its position and prospects here, of which, I presume, you have but little information. Ten years since, I do not think there were twenty spiritualists in Victoria; it is probable by this time we have a hundred times that number. The growth of Spiritualism here has, until within the last few months, been quiet and steady. The manifestations being mostly intellectual ones, we have had but few striking physical phenomena, nor indeed have I or others connected with me sought or encouraged them, thinking the strata that was being formed the best basis whereon to build the structure, and believing that the wise influences on the other side would develop physical media when necessary. We have not sought to proselytise, but rather to present the truths entrusted to us, to all minds that seemed open to its reception. About six months since the public interest was attracted more towards the subject by a lecture delivered by Mr. B. S. Nayler, of this city (a gentleman of known ability and erudition). The subject was "The Battle of Science," but the principal part of it was devoted to the advocacy of Spiritualism. About the same time, a paper was read before the Eclectic Society of Melbourne by its President, Mr. H. Turner, on Spiritualism, and was afterwards published in pamphlet form. Being cleverly written *and opposed to the Spiritual theory*, it was very favourably reviewed by the press. The majority of Mr. Turner's arguments are, to those who have the slightest knowledge of the subject, very superficial and absurd. I send you herewith a copy of his paper, together with an antidote I published shortly afterwards. The reading of Mr. Turner's paper led to a long discussion in the Eclectic Society, the ultimate of which was the recent appointment of a committee to investigate the subject, and report to the Society. The composition of this committee, however, is such as to preclude any probability of a satisfactory investigation of the subject. Nearly the whole of the gentlemen composing it are strong opponents of the Spiritual hypothesis, and only one of them a believer, and he but lukewarm. Under these circumstances they are not likely to receive the support of the friends of the cause, nor to obtain among themselves satisfactory manifestations.

During the discussion a gentleman (member of the Society) introduced his son, twelve years of age, upon the platform, and although whilst blindfolded he wrote a description of persons standing behind him, and, at the request of a bystander, rapidly and correctly punctuated the matter covering a large sheet, whilst his eyes were covered thoroughly, it was sneered at, and attributed to collusion. Regardless of the character of the father, who is well-known in Melbourne as a strictly honourable and high-minded gentleman, it is astonishing how prejudice will warp the minds and blind the reason of otherwise intelligent men.

Mr. Nayler delivered several lectures bearing upon Spiritualism, but was not favourably received after the first two or three, owing to the theological character of his deliverances, which were in other respects excellent. In November last (the public interest in the matter being

still alive), Mr. Nayler started a paper devoted to the cause, but his indignation at the unjust attacks made upon Spiritualism and Spiritualists, caused him to adopt a course, which was inimical to the success of the paper among the general public, by begetting a feeling of antagonism to the whole subject. I send you herewith the five parts published up to the present time, from which you will see that they were commenced at the wrong end; had the last been first, they would have made a much more favourable impression.

The "*Glow-worm*" was looked upon from without as the recognised organ of the spiritualists, although the great majority were opposed to and did not countenance the tone of it; at any rate, the issue of Nos. 1, 2, and 3, instead of increasing public interest, seemed to throw cold water on the embers, and public interest has consequently died out. True, Spiritualism is, I am happy to say, as full of vitality as ever, and is slowly but surely progressing. We have no public circles, but there are numerous private ones, not only in Melbourne and suburbs, but in several of the up-country townships. There are two in Melbourne, whose doings will be heard of in due time. Our most noticeable medium is a lady who was developed by Mesmerism some three years since, and through whom some most remarkable manifestations have taken place. Her body has been levitated as Mr. Home's has been, and she has written in Greek, Hebrew, Latin, and other languages of which she is perfectly ignorant.

Whilst staying at my house, she was, at her own request, left in a perfectly dark room, with ruled paper before her, and, under these circumstances, wrote an interesting communication; a portion of which was in Greek characters, neatly and distinctly written, and *on the fine ruled lines.*

Her brother-in-law, who developed her, is a gentleman of intellect and position, and an earnest spiritualist. He has recently printed for private circulation a number of her communications. He entrusted a few to me for circulation among those who were likely to be interested in or profit by them, and I will venture to send you a copy. The bringing of flowers and playing of music by unseen hands has lately been developed in a private family. The latter phenomena I have not personally witnessed, the former I have.

You will see in the last number of the *Glow-worm* allusion made to a proposed conference of spiritualists, but I do not think it at all likely to come off at present, we are not ripe for it yet. To many of our leading men who are spiritualists, the taking part in such, would imply a sacrifice which they are not all at present prepared to make. This applies more especially to professional men and ministers of religion. However, I have little doubt that when the necessity for combined action arrives, we shall not be wanting in material for organisation.

There is need for a lecturer who would present or explain in a temperate and attractive manner to the public the philosophy of Spiritualism, and if such a one does not come shortly forward, I will take the field. I will keep you posted up in anything of interest occurring here, and shall be glad to hear from you of anything not published in the magazine.—Meantime, with kind regards, I remain, yours fraternally,

W. H. TERRY.

THE WELSH FASTING GIRL.

A COMMITTEE of doctors appointed a corps of nurses to watch the "Welsh Fasting Girl." The parents put her entirely in their charge. At the end of eight days she died; and, because of that, the parents have just received sentence—the father to twelve months, and the mother to six months' imprisonment. Such is modern science!—I am, &c. JUSTICE.

DEATH OF AN EMINENT SPIRITUALIST.

A DEAR brother spiritualist has just left us. Dr. Hahn of Stuttgart, of whom I gave you a brief notice in *Human Nature* of February last, has gone to join the host of our kindly helpers in the Summer Land. In a letter dated 9th instant, his widow writes to me:—"I remain desolate, but he is gone to that state of being which he so ardently desired to attain." Dr. Hahn was a very remarkable man. Of an exceedingly handsome person, learned, and of great renown in his profession as a physician, an unsurpassable inspirational artist, a great musician, and, above all, a medium with manifold gifts, he was *the only spiritualist* in the capital of Wurtemberg; but he, amidst the pity, the derision, and the scepticism of his fellow-citizens, calmly yet firmly maintained the grand truth of spirit-communion. May the blissful state of being which he preconceived, be fully realised for him in the brightness of his sphere.

Clifton, 15th July, 1870. G. DAMIANI.

THE BIBLES OF THE WORLD.

"God is One. The Universe is a Thought of God: the Universe therefore is also One. All things spring from God. All things participate in the Divine nature, more or less according to the end for which they are created. Man is the noblest of created things. God has given to man more of His own nature than to the others. Everything that springs from God tends towards that amount of perfectibility of which it is susceptible. The capacity of perfectibility is indefinite in man. Humanity is One. God has created no useless thing. Humanity exists; hence there must be a single aim for *all* men, a work to be achieved by all. The human race must therefore work in unity, so that all the intellectual forces diffused among men, may obtain the highest possible development in the sphere of thought and action. There exists therefore one Universal Religion for the human race."—DANTE.

IN the *Antologia*, Florence, July, 1830, Mazzini suggested the publication, for popular use, of the following books which he denominates "National Bibles, springing up—the cathedrals of art—from the collective genius of a people in the primary epochs of their existence, and containing, more or less clearly sketched forth, their traditions and the germs of their future and innate mission. Such are the Râmâyana, the Mehâbâhrata—expressions of the two great Indian cycles: the Persian Shahnameh, the echo of the ancient Iranic traditions; the Iliad, the German Niebelungen Lied, the fragments of the Scandinavian Edde, the Divina Commedia—all of them of unknown authorship, with the exception of the work of Dante, whom the privilege of re-existence conceded to Italy has enabled to assume the position of a prophet standing between two epochs of national civilisation."

He also recommended the publication of certain "Books of Religion," by which he says he "understands not those codes, more or less borrowed, more or less sectarian, of the secondary Polytheistic, Catholic, or Protestant Churches, but the great monumental works which are landmarks in the series of religious syntheses, the Bibles of the epochs, each of which is a page of the Bible of humanity, and the foundation of a vast period of progressive civilisation:—the Vedas of India, the Nagkas of Zoroaster, the

Israelitish Bible, the Gospel of Jesus, the Edda of Snorro, and the Koran. —The first of the two collections—which might be much aided by the translations of Lassen, Max Muller, Gorresius, Rasenius, and others—would give us, if intermixed with philosophical discourses upon the primitive traditions, mythologico-historical legends, and national songs of the various peoples, the basis and origin of the idea of nationality.

The second—if the various Bibles were linked together by discourses and studies, showing the progressive advance of the one beyond the other, and the heresies, sects, and derivations—analogous all of them—which issued from each, and broadly sketching the philosophies which arose between them to fulfil their mission of analysis of what had been, and preparation for what was to follow—would offer the most splendid demonstration possible of that law of progress which is the life of humanity, and might lay the first stone of the long-invoked and inevitable religion of the future."—*Life and Writings of Mazzini*, Vol. II., pp. 111-112.

LIFE.

THAT life is real and earnest, most people know without our repeating it, but what its objects and purposes are, we think few persons realize. To eat and drink is the cardinal and all important object of some; to get rich and be popular and respected is the cardinal object of more. To gratify in some way, some, or all of the passions, is the main object and effort of still more—especially of the male sex—while but few seem to realize that the highest and best object of life is to secure such condition and development as will bring the most advanced and happy reception and condition in the life to come; to remove all obstacles to the love of every soul that knows them; to gain the affections and highest regards of such company as they would choose to dwell with in the spirit-world. Few really realize of how little importance is wealth of coffers when compared to wealth of mind, and depth and breadth of affections; how utterly worthless is popularity and worldly praise, if the spirit-world has no part in it, or if the soul does not really merit it for its goodness. Nor do many persons realize that "fame and shame" are the same to God and to the soul that rises in its own dignity above them, when conferred by the ignorant multitude. Intrinsic merit of character is what we all rest upon in the life to come, without regard to earthly popularity and abuse. Some writer says:—

"It is not all of life *to live*, nor all of death *to die*."

In some sense it is, and in another sense it is not. Life is eternal and death is ephemeral. The former had no beginning, and has no end, of course, if it be eternal, and the latter is the name we give for unrobing it of the earthly body and leaving the soul naked in its true and real character; stripping off with the body earthly riches, fame and shame, so far as the people conferred them. The people take back on their own heads whatever they had unjustly or undeservedly bestowed on the one who has slipped out of their sight; the sound of their applause dies in faint echoes before it reaches the spirit shore, and the abuse brings only a smile of disregard from the soul and its friends, if they are beyond it in condition, even before the body is cast off. What can be more satisfactory than a well-spent life—one with which the soul is satisfied, and feels and hears the approving angels in their waiting welcome at the opening doorway, even though profane, vulgar and vindictive epithets still linger on the tongues of the ignorant or wicked? Those who feed and depend on popularity here, may dread to lose it by death, and consequently, dread death; but those to whom popular applause is only the passing breath of perishing mortals, it has no terrors and need not be crowded off. We should all so live as to be ready to pass over at any hour of any day, and to rejoice at the approach through old age.—*Warren Chase.*

MISCELLANEA.

SIGNOR PARISI of Florence, who recently visited England, is a very devoted teacher of the philosophy of man's immortality. He recently started the *Aurora*, a very high-class magazine, but, for want of proper recognition, it had to be discontinued, at which we have many regrets. Signor Parisi visited London a few weeks ago, and we were very much pleased to make his acquaintance. The old gentleman wears well. Though 74 years of age, yet he is young in spirit and nimble in body, and as enthusiastic as a boy. He writes from Florence, advocating unity of thought and purpose, in harmony with the views enunciated by Allan Kardec. We are glad of this international exchange of thought and motive, and only regret that dissimilarity of language shuts out from each other's love and goodness so many exalted minds. We are always glad to hear from our friends abroad.

WE see in much of the poetry and literature of the day that Spiritualism is progressing. From a recent poem of Whittier's we extract the following:—

So sometimes comes to soul and sense,
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers,
Impinges on this world of ours.
The low and dark horizon lifts;
To light the scenic terror shifts;
The breath of a diviner air
Blows down the answer of a prayer;
So to the calmly gathered thought,
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good,
And, chiefly, its divinest trace
In Him of Nazareth's holy face;
That to be saved is only this:
Salvation from our selfishness,
From more than elemental fire,
The soul's unsanctified desire,
From sin itself, and not the pain
That warns us of its chafing chain:
That worship's deeper meaning lies
In mercy, and not sacrifice,
Not proud humilities of sense
And posturing of penitence,
But love's unforced obedience;
That book and church and day are given
To man, not God—for earth, not heaven—
The blessed means to holiest ends,
Not masters, but benignant friends;
That the dear Christ that dwells not far,
The king of some remoter star,
Listening at times with flattered ear
To homage wrung from selfish fear,
But here amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
"Life of our life, he lives to-day."

An eminent writer has kind words for *Human Nature*. He says, *Human Nature* is decidedly improving. Miss Blackwell's papers are opening up to us a very important phase of continental thought, which cannot fail ultimately to modify modern philosophy. Like much else in our day, it is essentially a resurrection from the past, the epicycle of Pythagorean and Brahminical doctrines on the same subject.

Death in the Rouge Pot.—It is impossible to walk in the Row, to saunter along the Drive, or to attend any of the various gatherings where fair faces are supposed to be the chief attraction, without noticing how many of them owe their imagined charms to another hand than that of Nature. During the last eight years the odious practice of painting the face has been steadily growing, until, in the most conspicuous classes of society, the practice has ceased to be the exception, and has become the rule. Once more, as in the time of Steele, we have a race of Picts amongst us. Formerly, an old harridan, if she spread a little cautious rouge over the cheeks that age would have spared had unremitting excitement not been superadded to years, was pointed out with the finger, and was in a double sense a marked woman. Nowadays the youngest fingers dabble in the pigment. The disease has spread from the cheeks to every portion of the face. The mouth, which one would have thought the last to catch the infection, has taken it in the most violent form, and hundreds of women in London go about with a perpetual lie upon their lips. Pencils for the eyebrows and even for the eyelashes, are common wares on a modern toilet-table. Nothing strikes a stranger to Hyde Park more forcibly than the want of expression in the countenances which flash past him during the hours that carriages congregate in that much affected spot. They lack all mobility. There is no play of feature about them; they are fixed and set. Moore would never have compared any of them to the lake that breaks into dimples and laughs in the sun. This phenomenon, so often remarked on, is fully explained when it is remembered that a single injudicious smile might mar the labour of hours. Were it not that there will always be found women to incur any risk, and indeed any certain and inevitable peril, in order not at a given moment to do themselves what they call injustice—*i. e.*, forego any means of seeming handsomer, as they think, than they really are—it might be hoped that the injurious nature of all these colouring matters would, in this age of chemistry and its exposures, put a stop to their employment. To use a feminine expression, they ruin the complexion in the long run; and the woman who begins by an infinitesimal quantity of rouge, ends by laying it on as thick as circumstances will allow. There are some people who attempt to defend, if not to advocate the practice, on the plea that women ought to make themselves as beautiful as they can, and that these pigments are in many instances considerable beautifiers. Of course, we utterly traverse the alleged fact. Seen at a distance, or only for a moment as she flashes past, a woman by their aid will often attract more eyes and be thought for the instant a handsomer woman than she would without them, but proximity instantaneously exposes the deception. But even were it otherwise, we cannot persuade ourselves that such practices as we have been speaking of can be followed by any one without entailing a very deteriorating effect on the character. We do not speak here—though much might be said on the subject—of its meretricious quality; we refer rather to that hourly familiarity with the false and the spurious which induces a disregard for the sanctity of truth, simplicity, and ingenuousness. The thing is dirty and dishonest in itself, and we have Shakespeare's authority for believing that people's natures become subdued to what they work in.—*Daily News.*

At a public sale of books, "Drew's Essay on Souls" was knocked down to a shoemaker, who, to the great amusement of the crowded room, asked the auctioneer if he had any more books on shoemaking to sell.

YOUR HUMAN NATURE is giving very general satisfaction to many highly gifted minds. Mr. Jackson writes some of the finest things, and from a very lofty realm of thought. He ought to have a grand testimonial, and we hope sincerely that he will.—*From a Letter from Andrew Jackson Davis.*

A MUCH-RESPECTED PHYSICIAN residing at Bercy, near Paris, has recently fallen a victim to his professional zeal under singular and painful circumstances. A young woman had thrown herself into the Seine from the Quai de Bercy; some young men plunged in after her and succeeded in bringing her body to the shore. Dr. Launessau was sent for, and on his arrival found the young woman apparently dead. He, however, had recourse to all the known methods of restoring animation, and among others to that of reviving the action of the lungs by the inspiration of his own breath. After two hours' assiduous efforts he had the satisfaction of observing signs of recovery. The doctor was exhausted, and as his patient gradually recovered strength so he became enfeebled, and finally died from exhaustion, produced by his incessant and successful efforts to preserve the life of one who was a complete stranger to him. . . . [We are inclined to think that other causes besides that of physical exhaustion hastened the good doctor's death. Some peculiar form of psychological *rapport* may have been established, which revived the vitality of the lady at the expense of that of her preserver.]

AN INTERESTING PHENOMENON.—At Coatham, near Redcar, Yorkshire, in a house whose inmates are occupied in a well-known charitable work for the relief of suffering humanity, an apparition has, during the last year or two, been frequently seen, not by any particular one, but by several of those residing in the house. The spectre is that of a young lady who holds on her lap an infant, and weeps over it, rocking too and fro, and (so the story runs) appears from her behaviour desirous of communicating with those who see her; but they being scared, are afraid of speaking to her, or of taking means to learn her wishes. The only explanation which can be given is, that some years ago, a child belonging to the house was missed, and no trace of its fate could be discovered, and that a young lady (whom the seers say the apparition resembles) being shortly afterwards taken ill, and lying on what proved to be her death-bed, expressing a wish to see a relation of the child, a messenger was despatched, but the relation arrived only just in time to find the lady dying, and to witness some painful and fruitless attempts to divulge something which evidently weighed heavily on her mind. As far as can be learned, the seers are not at all acquainted with the modern spiritual theories and manifestations.

PUBLIC-HOUSES WITHOUT THE DRINK.—The sixth "public-house without the drink" was opened on Tuesday night at Chapeltown, under very favourable auspices. The well-known motto, "Come and Welcome," appears conspicuously enough to all passers-by (whether on the top of the omnibus or on foot), as do also the large characters of *British Workman*, No. 6, while the old sign of the Swan has been erased to make way for the words so familiar in other parts of the town—

> A public-house without the drink,
> Where men may sit, talk, read, and think,
> Then safely home return.

The taproom and inner parlour are supplied with daily papers and monthly periodicals, while the large clubroom upstairs is admirably adapted for meetings of various kinds which may be held in connection with the place. Clubs and sick societies can here be accommodated without the necessity of "drinking for the good of the house." The opening was celebrated by a tea, bountifully provided by the ladies of Chapeltown, in the Wesleyan schoolroom.—*Leeds Mercury.*

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

SEPTEMBER, 1870.

CREATION.

THE SYMBOLISM OF NATURE.—*(Continued.)*

By J. W. JACKSON, F.A.S.L.,
Author of "Ethnology and Phrenology, as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

WE have already, in the foregoing paper, endeavoured to define of what a Vertebrate, as such, is the symbol, in relation to the advancing unity of creation. But this type has yet other relationships, of which its power and functions, could we read them aright, are doubtless adequately significant. Its especial characteristic, as the structure of a sentient organism, is the marked development and centralisation of the nervous system, implying as its accompaniment and result, a proportionate specialisation throughout many, if not all the subordinate parts of the organism. This centralisation is more especially manifest in the brain, though it is also distinctly observable in the spinal cord itself, which has so largely superseded the ganglionic arrangements characteristic of the Articulata. In truth the symmetrical type of sentient being, based on the principle of transverse polarity, implying two corresponding sides, does not attain to effective unity either longitudinally or transversely, till we reach the Vertebrates. And even here the unity as implying centralisation, and its accompaniment, specialisation, is only comparative, more especially in the lower classes, as may be observed by comparing a fish with a man.

Now what is the nervous system of a Vertebrate, more especially in the human type, wherein alone it has attained to anything like the completeness requisite for an effective realisation of the fundamental idea on which it is obviously based? And we reply, a solar plant, with its large bulbous root turned sunwards, and its branches and blossoms earthwards, or rather

speaking from the solar standpoint, spacewards. Let us remember that the relationship of the nervous system is to the imponderables, for whose circulation in the form of vital force, it exists. This return to a vegetal form in the highest portion of an animal organism need not surprise us. It is only an instance of that law of cycle and epicycle, whereof all nature, and, we may add, history, is but an extended exemplification. Something similar is also seen in the internal structure of the cerebellum. Moreover, this vegetal correspondency is not confined to the nervous system. What, for example, is the arterial and venous circulation, but that of the sap in a plant, and this too through structural arrangements, having a most suspiciously treelike appearance. Let us here again remember that an animal is, in a certain sense, but a locomotive vegetable endowed with sensation. This solar relationship of the nervous system will be found to have important bearings in a more advanced stage of these speculations, but of this hereafter.

As the animate scale is so much higher than the inanimate, though still organic, that is, the vegetable kingdom, which we have been just surveying, we may reasonably conclude that its symbolism will be of grander import and profounder significance. If divine or architypal ideas are at all reflected in plants, they will assuredly be yet more distinctly embodied in animals, while attaining to their highest emblematic expression in man. Every kingdom in nature is constituted of a series of hieroglyphics, the full interpretation of which, as absolutely divine characters, is doubtless beyond not only the capacity of the human mind, but that of any finite intelligence, the entire significance of his work, being known only to the great artist and universal architect. It will, therefore, be readily understood that there is no pretence here to teach with authority. More especially in this paper on symbolism, there is not even an attempt at scientific precision; the utmost we can hope for being to prove occasionally suggestive, and this too under liability to correction in reference both to the minute accuracy of our data, and the conclusions legitimately deducible from the indications which they afford.

We have in previous papers spoken of the bipolar arrangement of being into positives and negatives, beginning with God and nature; now this is the relation existing between the nervous and the muscular systems, the former acting on the latter. It is this positive character which renders the nervous system so largely the determining element of form and function. And thus again it is that man is the only approximately perfected instance of a Vertebrate type, because in him alone the nervous system has attained to something like centralisation. We have already spoken of the involution characteristic of an animal organism, as a speciality contradistinguished from the externality of vegetal

structure and function. Now this involution attains to its maximum in man where the convolutions of the cerebral hemispheres indicate the advanced interiority, that is, in metaphysical language, subjectivity, of his mental life. Of the profounder symbolism of the human as contradistinguished from the brute form however, we purpose speaking hereafter, when in the due sequence of our subject, we come to contrast the oviparous with the viviparous, and the instinctive with the rational plane of sentient being.

The senses are simply sensation in the abstract, specialised and so intensified, in certain portions of the system, for the more effective performance of the function of perception. Touch, taste, smell, hearing, and sight, indicate successive gradations of susceptibility to external impressions, beginning with the tangible and ponderable, and ending with the aerial and imponderable. It has been said, and with some degree of truth, that the four last are simply modifications of the first, which is perception in its most nearly rudimentary and, therefore, in its most widely diffused form. The primary function of touch is obviously to give us cognition of impact. It has all the externality and generality of the vegetable kingdom, where a tree is covered with respiring leaves as man is covered with a percipient skin, or rather with the papillae immediately beneath it. Touch, then, is perception not yet specialised, and so we share it in common with the zoophyte. It is at the dawn of sensation. We could not conceive of anything lower in the way of perception. It implies mechanical contact, and may be defined as our most direct and immediate means of communication with the material world. It is therefore very properly diffused over the whole body, as if to imply that it is, as nearly as possible, a merely corporeal attribute. While the remaining and more specialised senses, it may be observed, are all placed in the head, in close proximity to the brain, implying their nearer relationship to mind.

It is obvious from its position that taste is the lowest of these remaining senses. It is towards the bottom of the face and at the farthest remove from the brain, and takes cognizance of the more material qualities of food, by direct contact. Nevertheless even here there is gradation, coarser natures seeking gratification from quantity, while the finer prefer quality and savour. Strictly speaking, perhaps, taste may be defined as alimentary perception. Smell, which takes cognizance of emanations, is higher in position and finer in function than taste. Its primary duty is obviously supralimentary, that is, it is appointed to test the suitability of food prior to its being tasted, and, in this form, is possessed in much greater keenness by many animals than by man. It can transcend this, however, and through the delicate

perception of scents and odours, administer to the gratification of something in our nature, higher than the grossly sensual plane of being. And here a vast vista of possibility opens before us. If through taste we can perceive savours, and through smell we can enjoy odours, and if through hearing we can appreciate music, and through sight obtain a revelation of the beautiful, who shall say what yet further translations of sensuous perception may await us on the excelsior path of the future, as we advance from plane to plane in the ascending scale of everprogressive being?

Through hearing we are placed in direct sensuous connection with our aerial environment; by it we perceive if we cannot count the undulations of the atmosphere. Its primal function, as might be known by its proximity to the love of life, secretiveness, and yet more remotely, cautiousness, is self-preservation from physical injury through the rude impact of extraneous forces and foreign bodies. Hence its lateral position, qualifying it for the direct and immediate perception of any intimation of approaching danger, from whatever quarter it may impend. Its next function is doubtless, to assist beasts of prey in their attacks, hence its proximity to combativeness, destructiveness, and alimentiveness. With hearing we must associate voice, the gift of song and the power of appreciating and producing music. This is a deep subject on which the zoologist and metaphysician have yet scarcely broken ground. What relation have discord and harmony to our interior being? And why is the voice, whether of the man or the animal, so profoundly indicative of character? From the spiritual standpoint, what are flavours, odours, sounds, and sights? Is there any real connection between bitterness and sorrow, stinks and moral corruption, discord and conflict, ugliness and sin? Are we yet sufficiently masters of the symbolism of nature to interpret these things or their opposites?

Through sight alone we attain to the true level of direct nervous perception, our medium here being an imponderable. In ordinary works on physiology, we are of course taught that this is the highest and most refined of all possible modes of perception, but as mesmerists we know that it is inferior to clairvoyance, endowed with which the subject rises superior to opacity and distance. Independently indeed of direct experiment, we might conclude from the fact that vision uses light as its medium, that it is not the most subtle and penetrating of all possible modes of perception, for only a few bodies are diaphanous, whereas all are permeable by magnetism. Sight is unavailing in absolute darkness, where, nevertheless, gravitation acts with the same force as in the brightest sunshine. In truth sight is comparatively superficial. It only takes cognition of

surfaces and externals. Hence we share it in common with animals, in whom reflection, imagination, and a sense of moral responsibility, are at the most germal, if indeed strictly speaking, they can be said to even remotely share in such exalted attributes. Perception to be on a level with these higher endowments must consist not only of sight but insight, our perceptions being thus co-ordinated with our intuitions.

The position of the eyes at the top of the face, and in close juxtaposition with the perceptive faculties, and through these with the intellectual powers generally, is adequate indication of the superiority of sight to any of the other senses. It is doubtful if we have yet fully appreciated the diversity of its range, even in our own species. It is commonly understood that mankind may be divided into those who are blind and those who can see. But this is a mistake, as there is an additional division, susceptible of manifold subdivisions, into those who see well and those who see imperfectly—the latter embracing by far the larger moiety of rational creatures. It is doubtful, however, whether any one but a phrenologist, or shall we say, to use a less exceptionable term, cerebral physiologist, can fully appreciate the force of this remark. In relation to all qualities, the eye only sees what it brings with it the power to see. Ask a sculptor how many people have an eye for form, or a painter how many appreciate harmony of colouring, and yet how blurred and inchoate must be the reflection of the universe on a soul-mirror, whose possessor is devoid of either of these forms of perception in something like artistic force. But are not similar remarks applicable to size, order, and number? Ask any man of science what proportion of ordinary people are correct and trustworthy observers of a fact in nature. And why do we retain the cumbrous and complex apparatus of our law courts? Is it not principally to sift and test the evidence of common witnesses, presumably honest, but in most cases incompetent to give a clear and connected narrative of what they have seen and heard. What, indeed, is the especially distinctive characteristic of Shakespeare as a dramatist? Is it not his ability to accurately reflect the manysided humanity by which we are all surrounded, but which few of us see with sufficient precision, to reproduce in a form, on which the ages may be willing to set their seal? And why are such harmonious soul-mirrors so rare? And we reply, because few men are so constituted as to see the moral and physical universe correctly, or reflect it truthfully.

The lateral position of the eyes in animals, and their anterior position in man, are facts not without significance to the student of analogy. The former indicates that sight, like hearing, is principally devoted to immediate self-preservation, while the latter shows its especial subserviency to the purposes of intellectual

perception. Considering the great distance at which it can give us cognition of objects, as in the case of the stellar bodies of cosmic space, this latter is probably its true function, that to which it pointed from the beginning. If so, then sight in its higher and grander applications, is an especially human attribute, though we would rather regard it as initial lucidity, the dawn and the promise of that insight which can attach, in all its force and fulness, only to the radiant man of the future, whose perceptions will thus bear due proportion to his inspirations.

We are thus brought to the disputed subject of Phrenology, into the controversy respecting whose truth or fallacy we cannot, from the nature of this paper, enter here, and shall therefore in the few remarks, for which alone we have space, assume not only the truthfulness of its principles but the accuracy of its details. If there be a divine symbolism anywhere manifest in the forms and processes of nature, we may be sure it cannot fail to be emphasised in the cerebral structure of man, through which the highest known phenomena, those of consciousness, are apparently developed. It is quite proper that the animal passions and impulses of our nature, which we share in common with brutes and even reptiles, should have their seat in the basis of the brain, and so in juxtaposition with the body. The lowest in character of all our functions, their place is eminently indicative of their grade. And what a fine suitability do we see in the love of life being surrounded more immediately by the combativeness which is to defend it, the destructiveness which is to carry out that defence, if necessary, to the extinction of another organism, and by the alimentiveness, which in due efficiency, provides for the growth or repair of the corporeal structure. In a sense, the affections are the passions translated, and it is therefore quite suitable that in the structural arrangement of the cerebral organs, they should rest upon them. It is not without significance that the passions and affections are situated posteriorly, and the intellectual faculties anteriorly, for before and behind, front and back have their meaning in nature as well as in society. And with what beautiful propriety are the perceptive faculties arranged immediately around the eye, through which, by the function of vision, we obtain cognition of so many of the properties or rather appearances of matter. And is there not a certain fitness and propriety in the reflective being super-imposed on the perceptive faculties, the sphere of thought thus dominating that of fact, and principles being enthroned on phenomena? Nor is it without significance that the organs of locality and time separate the inferior from the superior province of intelligence, thus of necessity compelling us to think of every event as having occurred at some period, and of each thing as existing in a certain place.

There is no more suggestive fact in the entire structure of man than the coronal position of the moral sentiments. How strikingly indicative of their rightful supremacy over the impulses, the sympathies, and the intellect. They occupy the throne, and were obviously intended to rule from the beginning. Neither is it without meaning that conscientiousness sits as chief councillor on the right and the left of the regal will, as if it were provided that our decisions should be submitted to the dictates of integrity, prior to their execution. While the centrality of veneration, with all the nobler attributes of our being encircling it, like satellites around a primary, is adequate evidence of its importance, and a sufficient proof, were any wanted, of the inherent grandeur and sublimity of its function. We know that faith is higher than hope, and the organ of the first is central, while that of the last is comparatively lateral. And we are told that charity is greater than either, and it accordingly occupies an anterior position.

Not without design was ideality, with wonder above and sublimity behind it, placed in the position of wings to the intellect, lifting it from the practicalities and utilities of ordinary life into the grandeur and glory, the beauty and spirituality of a higher and freer, a more refined and harmonious sphere of being. Is it any wonder that we find time and tune in such a neighbourhood? What but music could result from such a combination, if only in sufficient strength to dominate the harsher elements manifested through some of the other organs. We, as yet, know nothing of what awaits humanity in this direction. Already there are women whose conversation is an ever-varied flow of sweetest harmony, and whose every movement is but a fresh manifestation of grace and beauty. We now speak of the poet and the orator as exceptional, not merely as to the force and originality, but the form of their utterances. But why should not the voice of man, like that of the lark and the nightingale, grow up spontaneously into music, as by a law of nature? It must do so eventually, and of this the organs just alluded to are a promise and a preparation. It is the same with constructiveness, which mechanical in its roots is artistic in its blossom. It shapes the tomahawk and erects the wigwam of the savage, while it carves the statue of the sculptor and designs the temple of the architect. But to do this it must be winged with ideality, and so borne sunwards to the clear empyrean of creative thought and imagination, where the seervision of genius beholds the architypal forms of everlasting beauty instinct with the life and radiant with the glory of their divine author.

(*To be continued.*)

THE PHILOSOPHY OF RE-INCARNATION.*

No. XI.

WE have seen that there are, in Nature, neither immobility, gaps, nor sudden leaps; that not only is everything moving and changing, but that each phase of existence grows out of that which has preceded it, and leads to that which succeeds it. We have seen—the results of Positive Science confirming the statements of our spirit-friends—that all the constituents of material substances exist, throughout Infinity, under the form of a Fluid too attenuated for perception by human senses; and that what we call Matter is only a solidification† of one of the elements of

* The ancient Brahmins (previous to the irruption of Boudhism into their original creed), Pythagoras, their submissive disciple, and the Druids of a still later period, all taught that individual progress is only to be achieved through successive existences; but the surmises of all those schools, lacking the guidance, correction, and support of the scientific discoveries of modern days, and therefore necessarily fantastic and false in detail, were still farther vitiated by the radically erroneous notion that the souls of the wicked were made, after death, to go into the bodies of worms, insects, birds, and animals, as the punishment of wrong-doing.

That the earliest speculations of the human mind should have pointed, however vaguely, to a community of origin and destiny for the various races of beings that people the planet is a most interesting and suggestive fact, and constitutes, in itself, a strong presumption in favour of there being, in the nature of things, some basis of reality for that idea; although the forms under which it has been formerly put forth necessarily reflected the general ignorance of the epochs in which they arose. But the theory of Derivation and Development, which is being set forth in these papers, not only gives what no other theory has ever given, viz., a general explanation of the Universe that is at once rational, coherent, consolatory, eminently moralising and humanising in its tendency, covering all the phenomena of life, explaining all the facts of history, and in close conformity with the discoveries of Science, but also demonstrates the absolute impossibility of the assumption, by an individualised soul, of any of the forms of the pre-personal stages of psychic elaboration, by showing the nature, both of the process through which the psychic element is elaborated from its original state of vapourous diffusion up to individualised personality, and also of the process by which, through a voluntary return towards the psychic of the *status* animal degree, it incurs the penalty of incarnation in the material bodies of the human races of planets, as the nearest approach to animality which is possible in the case of a fully-formed spirit, constituted into an individuality by the formation of its permanent perisprit. This theory, therefore, is no more a reflex or resurrection of those infantile hypotheses than modern Chemistry is a reflex or resurrection of the dreams of the Alchemists, or than modern Astronomy is the reflex or resurrection of the extravagant misconceptions of Judicial Astronomy; although, in each case, the intuitions and observations of earlier ages find their explanation, correction, and interpretation, in the wider and truer generalisations of the era of Positive Science (Physical and Metaphysical) on which we are entering.

† The Committee appointed by the Academy of Sciences of Paris to examine the results of the interesting researches of M. Tresca—regarding solids pressed through small apertures by a gigantic force, and by means of which he proves that the particles of ice, metals, and other bodies, when driven through those apertures, obey the same laws as obtain in the case of liquids issuing through such holes—has recently published its affirmative Report on the latest papers of that gentleman concerning the operation of punching. In this case, the pressure exercised on the head of the punch, and transmitted by it to all the particles of the solid body, causes them to give way equally in all directions,

the Universal Fluid with which what was formerly regarded as "empty Space" is now admitted to be filled.*

We have seen that every element and department of the Created Universe is intimately connected with, and dependent on, every other; and that the various phases of material formation and development are only the concomitants of the phases of self-development accomplished by the Spiritual (or Psychic) element of the Universe, in conjunction with the molecules of Matter, in the course of its Divinely-appointed elaboration, from the state of diffusion in which it originally exists in connection with the Dynamic and Material elements of each incandescent stellar nebula, up to the period at which—having achieved the work of its pre-personal elaboration of the various affectional, intellectual, and effective elements of personality, through its formation of the bodies of the mineral, vegetable, and animal reigns of the planet in which it has thus been educated up to the threshold of individualisation—it is constituted into educable personalities by the formation of the permanent soul-envelope, or périsprit, that constitutes the individuality of each fully-formed spirit.

We have seen that the antithesis of Right and Wrong—with its correspondential results of Good and Evil—is necessarily inherent in the constitution of things; and that (it being impossible for the Divine Being to create other Gods) each individualized spirit, in order that it may become a homogeneous element of the self-sufficing Universe of Order and Happiness of which it is destined to be an integral portion, is subjected, through the unfettered action of its free-will, to the dangerous, but necessary, struggle between the Reason and Conscience which are the apanage of its personality, and the selfish tendencies which are the result of the pre-personal elaboration of the Psychic Substance (of which its Soul is composed) in the moulds of the lower reigns; and we have also seen that, while the voluntary following of the dictates of Reason and Conscience, by the individualised spirit, enables it to progress to the true Soul-life of the Sidereal Degree without incurring the necessity (or acquiring the possibility) of incorporation in a fleshly body—in other words, of being *humanised*—the voluntary declension of the individualised spirit towards the selfishness which constituted the necessary motor of the Psychic element in the pre-personal

exactly as the particles of a liquid behave under analogous conditions. Again, if a solid block, say of metal, be encased in a ring offering insuperable resistance to its extension, and a punch be then applied to its upper surface, the impact will cause *all the particles of the block to move as would those of a liquid*, viz., in a vertical direction, their movement in a lateral direction being rendered impossible by the resistance of the ring.

* *Vide* opinions of leading Astronomers on this subject, in *Human Nature* of February, 1870, p. 63.

phases of its elaboration (but which should now give place to the higher direction of Reason and Conscience) produces, through the materialisation of its périsprit, a correspondential modification of its corporeality which brings it down to the nearest approach to animality that is possible in the case of a fully-formed and individualised spirit, viz., the accretion of a body of flesh, produced by the correspondential substitution, in place of the fluidic particles of its normal outer form, of particles of a heavier and more compact nature, and of a greater or less degree of grossness corresponding to the degree of its latent Psychic impurity. For the three constituent elements of Derived Existence—viz., Spirit, Force, Matter—being co-existent, and therefore co-extensive with, and co-relative to, each other, every possible state of the Spirit-element has its correspondent in the action of the Force-element, and in the qualities of the Material-element. In other words, every state of the Spirit-element spontaneously and necessarily determines the corresponding action of the Force-element which produces the material body and conditions which are its correspondents in the sphere of objective externalisation; and therefore it is idle to appeal even to the Divine Power to make us happy otherwise than through our own bringing of ourselves into the mental and moral conditions which, in virtue of the Creative ordinations of that Power, are the sole factors of happiness.

We have now to examine the nature of the purifying and regenerative action exercised by Matter in its compact state upon spirits incarnated in fleshly bodies, the bringing of which action to bear upon them—as Providential punishment is always remedial—is the beneficent aim of this subjection of spirits, self-exiled from the happy spheres of fluidic education, to the toilsome and painful discipline of humanized existence. But, in order to understand the nature of this action, it is absolutely necessary to endeavour to ascertain something of the nature of the corporific process by which, in virtue of the Providential ordinations for rendering the mechanism of the Universe self-sufficing, each soul is made to furnish itself with the outer envelopes which constitute at once its visible personality, and its instrument of relation with the other personalities and objects of the Universe.

The Universal Fluid, matrix and generator of the Universe of Derivation,* though declared to constitute the third term, or element, of the Divine Existence (Intelligence, Thought, Fluid), is not GOD, but, being the concretion of the efflux of the Divine Thought, is related to the Divine Being as a man's thought is related to the man himself; *i.e.*, as the immediate, nearest product

* Vide *Human Nature* for March, 1870, No. V. of these papers.

of the man's self-hood, but which, nevertheless, is not the man's essential self. The inscrutable, unimaginable DIVINE ESSENCE, whose Self-existence is as necessarily implied in the phenomena of the Universe as are the hand and mind of the Writer in the existence of Writing, being the Sole Reality, Sole Substance, Sole Life, from which all other modes of existence are only dependent derivations, it follows that, as Man's self-hood is only a product of that Sole Reality, with no original or intrinsic reality of its own, so his thought can only be a mental image or picture of the thing it represents. But the Divine Intelligence being Existence in its essential Self-hood, ITS Thoughts are Realities, and contain in Themselves the elements of the illimitable varieties and possibilities of all the orders of Derived Existence—Spiritual, Dynamic, Material—which will be progressively evolved from those elements according to the laws which, in virtue of the origin of those elements, are inherent in their nature. Consequently, the Universe of Derivation, though possessing no original or intrinsic Reality of its own, is none the less *real*, because, as a derivative of the necessarily-productive movement of the Creative Reality, it shares, in virtue of its Source, the Reality of that Source.

The Universal Fluid, therefore, as the immediate product of the Creative Thought, contains the entire sum of Created Existence (as constituted by the Creative Conception) in the three distinct, but intimately-connected elements of that Existence, as Spirit, Force, and Matter; neither of which can live its life except in connection with the others. The Spiritual (or Psychic) element, in its two modes as Affection and Intelligence, is the ruling and determining power which controls the formation and shaping of material bodies, and is the Soul of which all bodies are the material clothing and manifestation. The Material element, in its two states (as Fluidic or Compact) is the body of which the Psychic element, in its generality as in its individualisations, is the Soul. The Dynamic (or Magnetic) element, declared to partake of the nature of the two other elements, is the sole and necessary link, and agent of relation, between Spirit and Matter, is everywhere present throughout the immensity of Space, and acts by vibrations which determine, according to the various modes and conditions of their action, the various classes of phenomena which we speak of as Magnetism, Electricity, Caloric, Light, Sound, Attraction, Cohesion, Vitality, Thought, &c. These three elements of Derived Existence are eternally, necessarily, and inseparably united, and their possibilities, as previously stated, are co-extensive, and correspond exactly, with each other. In other words:—any given state, or movement, of the Psychic or Soul-element, determines a corresponding vibration of the Dynamic or Force-element with

which it is always and everywhere in union; and this vibration of the Force-element, instantaneously transmitted to the particles of Matter in which the Force-element is always and everywhere present, determines a corresponding grouping or separation of those particles. Thus, although Soul and Body, Spirit and Matter, are never blended, are never in contact, they are always in intimate connection with each other, through their inseparable dynamic intermediary; the various states (or movements) of the Soul-element determining, through the agency of the corresponding magnetic vibrations, the production or dissolution of the various forms and resulting qualities of material bodies which correspond to those states, and the bodies thus formed re-acting, through the same dynamic intermediary, upon the Soul-element whose impulsions determined the dynamic vibrations that, in their turn, determined the various modes of juxtaposition of their constituent atoms to which the various forms and qualities of those bodies are due. That the vibrations of the Dynamic (or Magnetic) element, which are the cause of the phenomenon of Light,* are also the source of Form† is shown, as remarked in the preceding paper, by the symmetrical groupings of grains of sand and other minute bodies, when submitted to the vibratory action of Light, Sound, or other modifications of that ubiquitous element, whose agency in the formation of bodies is becoming comprehensible for us since we have begun to see what the subtle, irresistible, all-penetrative electric current can do in the way of

* It is well known that, when two plates of glass, coated with varnish on one side only, are placed with their unvarnished sides at a small distance from each other, while their coated sides are connected with the poles of a Ruhmkorff's machine, *light appears between the plates.*

† Professor Von Bezold, in a paper recently communicated by him to the Academy of Sciences of Munich, gives an account of certain experiments lately made by him with a view to ascertaining whether the light-developing action of such an inductive discharge as that alluded to in the preceding note could be rendered visible by the production, in a fine powder, such as the seed of Lycopodium, of the figures which have been so frequently obtained under other circumstances; as when Chladni obtained vibration-figures by drawing a fiddle-stick along the edge of a glass plate on which saw-dust was strewn. To this end he placed two glass plates one above the other; their coatings of varnish, which were circular, being face to face. Lycopodium seed was sprinkled on the lower one; and the two plates were separated by bits of glass. The lower lamina was now connected with the positive pole of the induction-coil, and the upper one with the negative pole; the machine being worked by a single element. At the end of about a minute, a part of the seed was found to have been projected on to the upper plate, in the form of small circles, some of which had a little heap in the centre; the rest of the plate being perfectly free from seed. The seed remaining on the lower plate had also become grouped in circles dotted with little stars. Around the edge of the coatings was a ring free from seed, enclosed in a ring of seed thinning off inwardly. A reversal of the poles produced a corresponding change in the effects produced. When the distance between the two plates was increased, the circles increased in diameter, as they also did when the strength of the battery was increased, the figures then spreading out so as to overlap one another; the distinctness and beauty of the figures being dependent on the regulation of the induction current.

disintegrating, transporting, and grouping anew, the molecules of the metal submitted to its vibrations, whether in the seemingly-spontaneous action of the thunder-bolt, or, as directed by human skill, in electro-plating, &c. Not only is the transporting and grouping power of the Dynamic element being more and more conclusively demonstrated, every day, by the results of physical investigation,* but the course of modern experiment is rapidly leading the scientific world to the recognition of the existence of a greater or less degree of attraction in *all* bodies, and of the action of electricity in the production of all vital phenomena; while the fact that the rousing in our consciousness of the perception of colours, odours, flavours, and all the other so-called "properties of bodies," is simply the result of the vibrations which those "bodies" have the power of causing our nerves to perform or to perceive, is now so fully admitted that we begin to see the possibility of establishing, for the convenience and certainty of definition, comparison, measurement, &c., formulas of vibration that shall furnish, for the entire globe, and in regard to all our other perceptions, a standard as sure and unvarying as that which has now been arrived at, in regard to the mode of Dynamic vibration that we call "Sound," by the adoption, as the standard for determining "concert-pitch," of a tuning-fork making a definite number† of vibrations per second.‡ We see, therefore, that Pythagoras,

* In a communication recently addressed to the Academy of Sciences of Paris, M. Prillieux gives the results of his examination of the behaviour of *chlorophyllum* (the green colouring matter of plants, which is contained in cells of the shape of grains) when subjected to the action of Light. Boehm, a German naturalist, announced, many years ago, that he had seen these grains, in the *Crassulaceæ*, collect in the centre of each cell, under the direct influence of the solar rays. The announcement remained unheeded until a Russian botanist, Famintzin, remarked a decided mobility in the grains contained in the cells of the leaves of a moss of the *Mnium* genus, when exposed to the sunlight; and his countryman, Boradine, confirmed the statement in regard to other plants. Received with incredulity, these observations were not repeated in France, until M. Prillieux took up the matter, with a view to settling the question, by experimenting on the kind of moss called *Funaria hygrometrica*, which is peculiarly adapted for the purpose, the leaves being formed of only a single stratum of cells. A whole plant, roots and all, was placed on the object-plate of the microscope, and a leaf was then examined by transparency, a method which allowed the cells, and the modifications going on in them, to be conveniently watched, the grains of chlorophyllum being easily distinguishable. He found that, when the plant has been kept for a few days in the dark, its leaves present the appearance of a green network, between the reticulations of which there is a clear, transparent ground, all the grains of chlorophyllum lying against the portions which separate one cell from another, so that there are none on what may be called the *roof* and the *floor* of the cells. But, under the influence of daylight, or of the rays reflected by the mirror of the instrument, the grains are soon seen to leave the partitions, and slide along to the *roofs* and *floors*, where they accumulate. At night, or on the withdrawal of the light, they return to their old positions.

† This "Normal Diapason," for determining the pitch of the *la* of the treble staff, is now fixed at 860 vibrations per second.

‡ "How absurd it is," exclaimed a witty French *savant*, the other day, "that, if I want some cloth of a particular shade of red, or blue, or green, or any other

Plato, Jamblichus, and the other lights of ancient thought, in declaring that "Numbers rule the world," only asserted a truth which the progress of scientific discovery was destined to establish; and we also see that, for the advanced intelligences entrusted by the Creator with the conduct of the Cosmic work of the Universe, the formation and qualitation of bodies, with all their illimitable variety of attributes, may be reducible to mathematical formulas: so that, when they compare notes, or issue directions, in regard to the production, or classification, of the various objects of the mineral, vegetable, animal, and hominal reigns of the planet whose development they superintend, they may only have to indicate the number and mode of the magnetic vibrations through whose agency the Psychic element accomplishes the accretion of those various forms—correspondents of its various states—which it assumes and animates in the successive phases of its elaboration.

All organised bodies, we are assured by the higher minds with whom we are beginning to enter into communication, are thus formed, maintained, qualitated, and vitalised through the magnetic action brought to bear, on the material atoms of which they are composed, by their animating soul; while all the inorganic substances of the planet—already shown* to be so many *corpses* successively abandoned by the Psychic element in the course of its initial elaboration—owe their formation to the same magnetically-agglomerative action of that element, at some period of its pre-personal career.

But before proceeding to consider the little we yet know, from Spirit-sources, of the formation of living bodies, we must briefly revert to the nature of the sentient beings of the Universe, and pass in review the various spheres of intelligent life in which the various phases of the elaboration and education of the Psychic (or Spiritual) element are stated to be accomplished, as an indispensable preliminary to our examination of the specific nature of the service which is rendered to the Psychic element by the reactions exercised upon it by Matter in the compact state in which it exists in the lower order of planetary worlds.

The nature of the sentient beings of the Universe, destined to become the images, in the sphere of the Finite, of the triplicity of

---

colour, I should be obliged to send a pattern of that shade to the weaver! For I ought only to have to write and say, '*Send me so many meters of cloth of so many vibrations per second*,' to be sure of obtaining, with mathematical exactness, and whether I sent my order to Lyons, to London, or to Pekin, the identical shade of colour that I have in my mind. This world will never be worth living in, for reasonable creatures," he continued, "until we have got beyond our present roundabout and inexact methods of conveying ideas of objects by patterns and descriptions; and are able to call up the idea of each object, quickly and directly, by merely stating the number and mode of its vibrations!"

* Vide *Human Nature* for April 1870, pp. 157, 158.

the Creator, (Intelligence, Thought, Fluid) in the sphere of the Infinite, is declared to be triple, and to consist, as we have seen, of 1st, a Soul; 2nd, a soul-envelope or Perisprit; 3rd, a corporeal externalisation or Body. The Soul is not a mere principle or abstraction, but is a real, substantial entity, immortal because immaterial, acting in two modes, as Affection and Thought; but, soul-substance being diffusive in its nature, it is dependent for its individuality on its immediate envelope, or perisprit, composed of another order of substance, equally incomprehensible by us in our present state of scientific attainment, being declared to be of the same nature as the Dynamic element of the Universe, which, in its various modifications (as Magnetism, Electricity, Caloric, Vitality, and others not yet known to Science) is the immediate producer of all the vital, sensational, and mental phenomena, is, as we have seen, everywhere present, and acts by vibrations. It is this magneto-dynamic envelope, or perisprit, which circumscribes the naturally-diffusive Psychic Substance into a definite personality, or soul; constitutes the temperament (or distinguishing idiosyncrasy) of each soul thus individualised; and is the intermediary and instrument by which each soul attracts to itself, and shapes to its own uses, the particles of Matter (fluidic, or compact, as the case may be) which compose the bodies it successively assumes in the course of its development, and by which it is furnished with the means of acting upon the other beings and objects of the world of relation, and of being acted upon by these in its turn. This soul-envelope, which is stated to partake both of the nature of Psychic Substance and of that of Material Substance, becomes, from the period of its conjunction with the soul, so intimately united with it as to constitute thenceforth an integral part of it; never being thrown off, but being correspondentially modified by every change in the affectional and intellectual *status* of the soul it enshrines. The outer, corporeal form—which is attracted by, and clothes, the perisprit, as the perisprit is attracted by, and clothes, the soul, and which constitutes the soul's instrument of manifestation and of relation with the external world—consists of the particles of compact or of fluidic Matter which the soul, through the magnetic action of its perisprit, attracts around the latter, and which it holds together, shapes, vitalises, and develops to its uses, through the vibratory action of that magneto-dynamic agent.

The individuality of each soul is absolutely dependent on the circumscribing action of its perisprit, because soul-substance, existing originally in a state of diffusion analogous to that of a fluid or a gas, would necessarily continue, but for the limiting and circumscribing action of that dynamic-envelope, to expand and mingle with the general mass of the Psychic element of the Universe, and would thus remain for ever in a state of uncon-

ciousness, in which the intellectual and moral possibilities inherent in its nature would be simply latent, *i.e.*, for all practical purposes, non-existent; for those possibilities can only be developed and rendered effective by the joint-action of the three necessary constituents of Derived Existences, viz.: Spirit, Force, and Matter. The formation of individualised spirits out of the general mass of Psychic Substance would therefore seem to be, like the formation of suns and of planets out of the mass of nebular Matter, a process of *individualisation through condensation;* this condensation not only giving a distinctive personality to each portion of Psychic Substance thus separated from the mass and condensed into *a soul,* but also, through the developing action of the condensing process (analogous to the action of condensation on nebular Matter), rousing, and rendering active, in each of the souls thus individualised, the various qualities, powers, and tendencies which had previously been only latent in its elements.

If we consider the Spiritual (or Psychic) essence as existing, in connection with the forms of the mineral, vegetable, and animal degrees, in states more or less analogous to vapour, we see that the re-embodiment of any one of the various portions of that essence temporarily segregated in the forms of those degrees is impossible, and that, consequently, no one of those segregated portions is capable of continuous, individual progress, because the state of the spiritual element, in those lower reigns, is not definitive; and that it is therefore as impossible for any amount of culture to make a pebble anything but a pebble, a cabbage anything but a cabbage, a beaver anything but a beaver, as it would be for the human fœtus to be made to live and progress if its proper sequence of development were arrested at the worm-stage, tadpole-stage, lizard-stage, or any other of the phases of fœtal elaboration—reflexes of the pre-personal phases of spirit-elaboration—through which it passes on its road to the human form. Spirit-substance, in the life of those degrees, not having yet attained to the psychic quality corresponding to the molecularity which is the condition of cohesion in material-substance, it is as impossible to educate it, otherwise than as a mass, and through a general rousing of its latent faculties, as it would be to give enduring shape to wisps of mist or steam. Could we compare the state of spirit-substance as it exists in the forms of the mineral degree, in those of the vegetable degree, and in those of the animal degree, we should doubtless perceive, in the latter, a marked advance towards the conditions of its approaching individualisation. We should see that essence, when set free by the death of a vegetable form, coalescing almost instantaneously with the mass of Psychic-substance, from which a new segregation would be seen to operate, immediately, a new incor-

poration in some slightly higher vegetable form; similar processes being repeated, throughout the mass, until it became able to operate the zoophytic links through which it will reach the animal degree. In the animal degree, we should see its tendency to cohesion still farther developed; the portions of Spirit-substance, set free by the death of each animal form, retaining the shape and impress of that form for a longer period * than is possible to the portions set free by the death of a plant; but, the degree of cohesion which constitutes the animal grade of the Psychic essence being still too weak to be lasting, no *education* is possible to it in that degree, beyond the acquiring (so to say, by *rote*) of certain fragmentary associations between acts and consequences, soon forgotten, and which—though constituting the *germs* of all the mental and moral faculties of individualised Soul—are productive of nothing like the general development and modification of mind and character implied in that term as employed in relation to the human subject. It is only when a mass of Spirit-substance has undergone (through periods of duration too long to be calculable by us) the innumerable processes of development and elaboration due to the reactions of the forms of the mineral, vegetable, and animal degrees, and has thus arrived at the spiritual quality, analogous to consistency, which gives it the possibility of attracting around itself the elements of a perisprit, that it at length becomes *a defined personality*, capable of individualised existence, and consequently susceptible of education, *i.e.*, of individual development and progress, through the acquisition, retention, and comparison of abstract ideas.

The process by which Psychic substance is gradually brought from the state of diffusion to that of personal individualisation may perhaps be roughly compared to that by which the confectioner brings his syrup, through repeated boilings, to the point at which it spontaneously separates into crystals; or we may figure to ourselves the state of that substance, when arrived at the stage of individualisation, as being somewhat like that of a portion of syrup that has acquired sufficient consistency to support the accretion upon itself of the firmer particles that will form its individualising envelope. This envelope,—which, as already stated, is declared to be of the same nature as the Dynamic element of the Universe,—though impalpable, and far more subtle than any form of Matter, is nevertheless *dense* and, so to say, *material*, in comparison with the subtlety of the substance of the soul it enshrines, and to which it remains for ever attached, progressing with it through all the phases of its eternal development. As the earthly body constantly changes its particles, renewing itself entirely, every month, so the soul, by an

* Vide, in *Human Nature* for April, 1870, the foot-note on p. 160.

analogous action, incessantly changes the quality of its perisprit. Every modification of its state, of its ideas, convictions, sympathies, affections, produces a corresponding modification of its Dynamic envelope, and thus of the attraction exercised by the latter on the ocean of fluids in which it lives; and as those fluids are the immediate source of Material-substance, and as "like attracts like," the evil thoughts of a low and impure soul determine perispritic vibrations that attract the grosser, denser, and more materialised particles of those fluids which correspond to that impurity, and which render the perispritic body of such a soul as obstacular to the higher spiritual essences as would be a granite wall to us; while, on the contrary, the progressive enlightenment and purification of the soul, determining corresponding modifications of its perispritic vibrations, attract to its fluidic body particles of a proportionally lighter and purer nature, which, taking the place of the grosser ones, are again displaced, and replaced by still finer and finer particles, as the spirit progresses in knowledge and in purity. The fluidic bodies of the lowest of the disincarnate spirits of which we know anything are almost as dense and gross as the material bodies they so closely resemble; the highest are as impalpable, incorruptible, luminous, and rapid in transit, as the electricity to which their nature is so closely allied.

Paris, Aug. 7, 1870. ANNA BLACKWELL.

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

BALDER THE BEAUTIFUL.

BEAUTY AS VESTURE AND EMBLEM OF THE DIVINE.

SCANDINAVIAN mythology is characterised by grandeur rather than beauty, being in this respect the opposite of the Hellenic, in which beauty is the superior element. The early dwellers in the North were obviously men of Titanic frame, cast in a larger if a ruder mould, than their classic predecessors; and, truly, the Norse gods bear the stamp of their worshippers. They, too, are vast and terrible, as if a reflection in the human soul, of a ruder and more tempestuous clime than that of Hellas. The storm-gods and the frost-gods speak of a winter such as no Greek ever encountered. The blast of the tempest, and the roar of the waves, as they roll in with the long swell of the Atlantic, is the true undertone which pervades the stupendous machinery and terrible life-environment of Valhalla, where there is no repose from the battle, save in the excitement of the chase, and the drunken

revelries of the feast. But to all this reign of brute force, and yet more brutal indulgence, relieved only by a courage that never knew fear, and a manhood that no labour could exhaust and no difficulty could vanquish, there is one exception, and this is Balder the Beautiful, the summer sun-god of this land of night.

Oh! who shall say what must have been the feelings of the stern and daring, yet simple and domestic Scandinavian hunter and herdsman, seaman, and soldier, so long the prisoner of cold and darkness, when he at last beheld the eastern sky mantling with brighter splendour, and the western hills enrobed in richer glory, till at length in the supremacy of light darkness is unknown, and in the far north, Balder for a season holds uninterrupted court, never wholly descending from his throne, even at the midnight hour. What a glorious feeling of liberation must have passed over his expanding soul, so long denied, the coveted opportunity for action—what a bounding sense of joy and hope must have thrilled through his iron frame, as the lengthening days and shortening nights told of the approaching advent of the summer solstice; for let us remember that this man was no artificial denizen of the town, where civilisation masks the more striking contrasts of Nature, and tones down not only her harsher but also her sublimer features, into the tame mediocrity suitable for timid souls. He, on the contrary, in summer and winter, in spring and autumn, by night and by day, stood face to face with his terrible mother, whether she smiled in the radiant splendour of her unutterable beauty, or frowned in the grandeur and the gloom of her irresistible anger. He saw the snows descend upon the green pastures, and the running streams helplessly bound in their icy chains. He listened to the voice of the tempest as to the howl of a ravening wolf seeking for his prey. In the long nightwatches of his northern clime he often heard the fearful revelry of Jotunheim, as borne upon the thunderblast, wild bursts of fiendish laughter echoed down the deep gorges of his pine-clad mountains, while the flickering lights of the demonic council flashed aurora-wise across the wintry sky. No sight of grandeur and sublimity, of wonder or terror, was veiled from his vision; and no sound of sweetness or of power was muffled to his ear. They impinged upon his manfully great, yet childishly simple soul in all their overwhelming strength and overawing vastitude, and were reflected thence, not in modern scientific guise as "forces of nature," but personified in the dire gods and dread demons, the gaunt heaven and dread hell of Scandinavian mythology.

But in the far North, and up even to the Arctic circle, it is not all winter. The storm-gods and the frost-gods, though powerful, are not omnipotent. Their empire is not for ever. Even here,

light and darkness, heat and cold, maintain internecine conflict, victory being followed by defeat, and triumph being succeeded by subjection in unresting alternations. The snowy shroud of winter is supplanted by the verdant mantle of spring, and icy fetters are superseded by floral chaplets, and Balder, the beautiful and the beneficent, is the author of the change. It is no wonder, therefore, that the Scandinavian imagination clothed him in the radiant splendour and peerless beauty of a celestial sun-god, the light-giver and joy-bringer, the hope and delight of a world, otherwise too cold and cheerless for human existence.

And is there not a profound truth hidden beneath the radiant imagery of this solar myth? Is not the beautiful the light and the joy of the world? Is it not the crowning glory of creation, the marital vesture in which Nature, as the bride divine, stands finally robed for her "holy sacrament of marriage," in the gorgeous temple of the universe. And is not this Balder the Beautiful, this summer sun-god of the soul, sometimes slain? Does he not at the present moment lie dead in our midst? Where is poetry, or the beautiful in thought and language? Is it not for the most part relegated into the background of literature? Regarded in the matter of authorship, as a refined amusement, and so but too often undertaken in the spirit of an elegant dilettantism, as the last and crowning accomplishment of a finished gentleman, and, in the matter of study, as the desirable completion to a superior education, and so, written as an amusement and read as a task, without ardour and enthusiasm, and therefore without inspiration in the one case, and without earnest attention or responsive emotion, and therefore without due and fructifying receptivity on the other; what wonder, we say, that it pines and withers, its occasional blossoms, however promising, like the fair almond bloom in our northern clime, coming to no fruit, leading to no result, comparable with the grander masterpieces of a more congenial time?

And where is Art, or the Beautiful in form, colour, and composition? Once it ministered to the requirements of the temple, now it contributes to the superior upholstery of the drawing-room. Phidias and Praxitiles executed the statues of gods, which were not only objects of admiration to the few, but of something very like adoration to the many. They knew and felt that the superhuman grandeur of the Jove and beauty of the Venus, on which they respectively wrought, expending, doubtless, their very souls in the process, would rouse the rapt devotion of ardent worshippers, generation after generation, while the far Olympiads would come and go, and the waning centuries wax old and die. And it was the same with the saints and altar-pieces of the "old masters" of the Catholic Church. Raphael did not paint his glorious Transfiguration for the post-

prandian criticism of well-bred gentlemen, but the all-absorbing devotion of a believing Christendom, through its pilgrim representatives in the Holy City, and so he wrought in a state of ecstatic inspiration, as if sustained by the faith, and borne upwards on the prayers of those believing millions who, age after age, come to worship at the shrines which he, as high-priest of the Beautiful, was graciously permitted to adorn—albeit, perhaps, with hands not wholly worthy. Now what have we to offer in the way of inspiration when compared with this? and we must reply in all humility and sorrow—The walls of the Royal Academy, the mansions of our nobility, the notices of our art-critics, and—shall we profanely add—the purses of our millionaires.

And where is Music, once, like Art, a reverenced handmaid in the service of the temple? Whether among "the sweet singers of Israel," as they raised their pealing anthems to Jehovah, in his chosen dwelling-place on Mount Zion, or in the Gregorian chant of Christian Europe, echoing through the vaulted aisles, and reverberated from the fretted roofs of her Gothic cathedrals, music was something more than a matter of taste and amusement. It was an important part of that service of prayer and praise which then continually ascended as the incense of the soul from those devout generations to the Creator and Preserver of the universe. Thus sanctified and set apart for the highest and holiest uses, sacred music attained to a grandeur and sublimity in its composition, and to a precision and solemnity in its execution, of which we have a reflection in the modern oratorios, the germ and the promise, let us hope, of a temple-worship yet to come, in that glorious age of restitution and resurrection, when men will once more deem it fitting to dedicate the finest music, the best poetry, the most soul-stirring eloquence, the highest art, and the noblest architecture, to the service of their Creator. But at present, and more especially in these Protestant and progressive countries, music is, for the most part, relegated to the realm of amusement, if not of dissipation—to the theatre, the opera, and the saloon, according to the social status and intellectual culture of its patrons, and, thus profaned, has perhaps lost somewhat of its olden character of grandeur and sublimity, and has, consequently, been shorn in a measure of its former power and influence. Not that we need nourish any despair on this or any other department of the "Beautiful." Seedtime and harvest are still as sure in the moral as in the physical world. Humanity has all the elements of greatness and excellence in it now as of old, from the finest susceptibilities to the grandest heroisms, although the nobler seem just at present somewhat slumberous, reposing perchance previous to a great awakening. But we need, as we have said, nourish no despair; there is beauty unutterable and transcending all that poetry has ever

described or art embodied, in the universe, and we may be sure that there is a proportionately responsive appreciation of this in the heart of man. Do we go too far when we affirm that beauty is a revelation of the divine in the material sphere—that it is the highest possible attribute of physical being—that in which it most powerfully appeals and makes the nearest approach to that yet higher phase of existence, which is developed on the moral and intellectual plane, where in a sense beauty, and that, too, of the highest order, is also manifested? Let us endeavour to spell out a few sentences of the boundless and mystic volume of Nature, and see what is their import on this fair subject.

We suppose it is almost needless to say that astronomy reveals exquisite beauty, both in the planetary and stellar sphere, where, notwithstanding the wondrous sublimity of vastitude, whether as to the volume of the heavenly bodies or their stupendous distance from each other, the finest order of disposition and the most exquisite harmony of movement are found to prevail, not seldom illustrated and adorned, too, with a depth and diversity of colour, which might well warrant the grand old poetic conception of the music of the spheres, and, we might add, the sacred dance of the gods. And then, again, what wondrous beauty engirdles our own comparatively dull earth. The grand cerulean dome, with its hue ever deepening in intensity from horizon to zenith, across which the fleecy summer-clouds, so high and pure, and we might almost say, holy, float in their sweet yet solemn majesty, like great white thrones, whose celestial occupants are only invisible, because too spiritual, perhaps too sacred for our grosser vision. And then, too, amidst all this, Balder the Beautiful, rises morning after morning, in all the splendour of his fadeless youth, from behind the sapphire ramparts of the Eastern hills, whence night voluntarily folds back the curtains of the gloom to make way for this procession of glory, as it slowly advances with triumphant march through the roseate portals of the dawn. Did any man, with his soul open to the truth, ever see a summer sunrise and doubt the divinity of Nature—or, we may add, behold an autumnal sunset, and not read therein the charter of his immortality; for if Balder be beautiful at his birth, he is yet more sublime in his death, expiring as becomes an immortal, who feels that his passage from time to eternity is not a defeat but a victory, and so bids the world his last adieu, surrounded with the halo and crowned with the glory of a conqueror.

And what a world has he illumined in his stupendous march, whereon somewhere there is always the dewy freshness of the dawn and the golden glow of eve—where Nature ever swings her censer, laden with the fairy perfume of the morn, and piles her altar with the fragrant buds of spring—where the matin anthem of the grove never sinks into silence, and the vesper hymn of

wild and woodland is never wholly lulled into slumber—a world where there is in reality no death, but only a change in the forms, and a variation in the processes of life—where the unsightly root is always struggling up into beautiful blossom, and the decrepitude of age is being constantly exchanged for the grace and agility of youth—a world where even night, dark but solemn, sad yet sublime, the tearful mourner of creation, is also a Sybilline revealer, unveiling to us the wondrous mystery of the host of heaven, hidden under solar splendour during daylight, like the grandeur and glory that lie beyond the life-sphere of time, where the stars of eternity are always shining, had we but eyes to behold them.

But let it not be supposed because it is possible for us to thus prattle, in our infantile way, about the beauties of creation, that we can exhaust their infinite excellence, or sum up their measureless glory. Practically, the universe is to every man but the wierd reflection of his own soul, cast upon the mystic mirror of his objectivity; he sees what he brings with him the power to see; he drinks in his own appropriate share of the infinite beauty and sublimity by which he is surrounded, his capacity being the measure of his enjoyment; he grows only by what he can assimilate, his development depending on his susceptibility. And while the higher order of minds may thus see from how much those of a lower type or culture are excluded, they will not, if wise, use this as an occasion for pride, but rather for heartfelt humiliation, knowing that they, too, are but men with limited faculties, of measurably finite capacity, to whom—if something of grace and beauty, of grandeur and sublimity has been vouchsafed—this, like their own receptivity, must be partial and imperfect as compared with the splendours too bright, and the glories too intense and effulgent for their weak and imperfect vision.

A GLANCE AT THE PHILOSOPHY OF LEIBNITZ.

To the Editor of "HUMAN NATURE."

DEAR SIR,—The speculation with which some of your correspondents favour your readers furnish useful exercise to the mind. I have often thought that lofty and abstract speculation is more or less intuitional. So, to me, the philosophical speculator is often a poet who thinks and writes in prose. Do any of your communicative readers know anything of the philosophical speculations of Leibnitz? Some years ago I was talking with a learned literary friend, Prof. Jas Morris, now gone home, about the inherent formative principle in each being, pointing out to him that every naturally formed thing, existing in a concrete state, must exist antecedently in a soul-state. He agreed with me that it did seem that every naturally-formed being and thing did develop out of a prior into

what we call the material state of existence. He said that the vague term "vital energy," which meant that inherent force, or nothing, might be better supplemented by that of "monadial force," to utilize a term of Leibnitz. He considered that the constancy in the infinity of beings in their various species, genera, orders, and classes, proves such prior soul or monadial existence. He said he should prefer the term "monadial," as that of soul was appropriate to the human being. My friend, wishing me to know something of what he called Leibnitz's speculative philosophy upon the subject, kindly rendered into English an outline of it, as expressed in one of his great works.

Upon my reminding my friend, Mrs. Morris, the widow of the Professor, of the conversations we used to have together, and in which she used to take interest and part, and asking her to give me some particulars of a philosopher, whose views I regard as profoundly intuitional, has kindly to my request favoured me with the following note:—

"Leibnitz was born at Leipsic, in 1646, and died at Hanover in 1716, where his tomb may be seen at the extremity of the Grand Alley, in a small temple, with the inscription, 'Ossa Leibnitzii.' I believe there is but one man in modern Europe who, in the attributes either of universality or intensity of genius, can be named as his compeer, and that is his compatriot, Goethe. In the regions of speculative thought, there was no department unvisited by the ever-living activity of Leibnitz's marvellous mind, or unillumined by his brilliant conceptions. He was a jurisconsult, historian, theologian, naturalist, mathematician, and, above all, a metaphysician of the highest order. To his piercing intellect he added almost unresting industry. He wrote many essays on jurisprudence. As a naturalist he wrote the 'Protogda,' in which he seizes the two grand distinctions of present inorganic forms, namely, the aqueous and the igneous. He has the credit of being the first to repudiate the fallacy that petrifactions are freaks of nature, but rather are relics of her history. His conceptions of the attainable extended far beyond what even a century could accomplish. In this work his power of discerning the extent of any sphere of thought, and laying down its grander outlines, seems greater than filling in details. His intellect moved serenely over a wide diversity of regions, and subjected all to itself. A great psychological work of his was 'Nouveaux Essais sur l'Entendement Humain,' perhaps the most valuable of all the criticisms which have been written upon Locke's system. None of Locke's mistakes in his 'Essay on the Human Understanding' could escape his keen perception. His achievement in this work was twofold:—

"1st, Starting from the Cartesian foundation, that the mind can obtain no conception of real existence, save through its intuitions, he asked, What is our primary idea of substance? He broke down Spinoza's Pantheism, and established his own scheme of Monads. He asks What know we of existence except that it is a force? What is a crystal, unless it is an energy, or simple power, having the capacity to assimilate what is external, and therewith build up a fabric in accordance with definite laws? What is man but a loftier Monas, operating sovereignly on what is around it?—not a dead extension, of which the mind can form no conception! Around and over us—in the dust at our feet, or through the vault of heaven—energy, action, existence—synonymous with force; the shows and forms of things but indices of powers that are! That primary notion of substance—the bridge we pass over to our conception of realities—analyse it as you will, you find best represented in the scheme of monads.

"2nd, Growing out of his theory of monads comes his other great metaphysical conception, *pre-established harmony*. If existence is the development of individual energies, how comes it that one energy does not distract another? How are assimilation, progress, intercourse possible? Is it not simply because the nature, the sphere, the necessities of each monas are by Supreme Wisdom primarily adjusted to all that environs it? What is Man? The utmost we can predicate is this—He is a primal force, building up a wonderful scheme of nerves, and this scheme or system holding intercourse with everything external. This intercourse is only sensations through these nerves. Nothing is substantially presented to him. He turns towards the cause of sensation, simply because the soul, like every Monas, is by pre-adjustment in perfect harmony with all things. In ourselves we possess the germ of all things. The soul is a glorious microcosm, within which every phenomenon and law, every form and energy has its counterpart or correspondent.

"Leibnitz gave much study to the subject of Religion and Church affairs. He reverentially recognised the full existence of the Great Creator and Ruler of Spirits, perfect in wisdom. Hence, he regarded everything ordered by Him as for the best; and thus, *in his Theodicée*, reconciles the mystery of physical and moral evil, looking on evil as the consequence of limitation of good, and that each Monas, inferior to the Supreme, must experience limitations, simply because it is finite. He said that no faith could be real or intelligible unless its foundations were detected in the human reason. This led to some calling him a rationalist. He adhered to that law of human liberty which is the source of toleration, and insisted that religion could have no hold or standing-place if dissevered from the reason of man. He wrote an able system of theology. His abstruse mathematical works alone, treating on dynamics, &c., would have conferred upon him renown, The honour of the *Infinitesimal Calculus* is really due to him, though our Newton also discovered that power."

This note will serve as introduction to the abstract kindly furnished by my late friend. The word "Monad" is the Spiritualist correspondent term of "atom," the latter signifying further material indivisibility. Referring to Jourdan's definition, "Monad" means a simple being (from *Monas*, unit, or unity), without parts, consequently without extent or figure, by virtue of which, according to Leibnitz, a body exists. *Atom*, according to the same definer, is a particle of matter, supposed to be indivisible, solely because its divisibility escapesour senses. J. Dixon.

(*From the Monadologia and Pre-established Harmony of Leibnitz.*)

The universe is altogether an assemblage of Monads; there is an actual infinity of them; and God has created this innumerable multitude from the very beginning of things. This infinity of Monads requires no other proof than its very possibility. Being possible, it exists because it is conformable to the wisdom of God, that His works should be as rich as possibly can be imagined. Less than an infinity would be incompletion, and would argue a defect of fecundity in God. The greater the number (of Monads) the greater variety and power.

In this infinite number of Monads there do not exist two so much alike as to be undistinguishable from each other; there are not, in the world, two beings absolutely undistinguishable. For,

were such the case, God and nature would act without reason in treating one in a different manner from the other. Now, neither God nor nature ever acts irrationally, and, consequently, never produces two portions of matter perfectly equal and similar. Further, there are not two leaves on a tree that resemble each other identically. It is neither by quantity, because they are without parts, nor by form, because that which is simple has no figure, that Monads are distinguishable. It is, and only can be, by their internal actions, and by their intrinsic denomination.

In the midst of Monads infinite in number, which form this universe, is man, placed intermediate between God and nature. Man knows himself, and directly he knows only himself; but this little Monad in which he is included, and which he constitutes to himself alone, is the mirror of the universe and abridgement of the mighty world.

1. The Monad is a simple substance which combines with composites, simple, that is, without parts.

2. Simple substances necessarily exist because there are composite ones; the composite being merely a collection or aggregation of simple ones.

3. Now, where there are no parts, there also is there neither extent, figure, nor possible divisibility; and these Monads are the true atoms of nature, in a word, the elements of things.

4. There is no fear of any dissolution, for there is no manner conceivable by which a simple substance can perish naturally.

5. For the same reason there is none by which a simple substance could begin naturally, for it could not be formed without composition.

6. Thus, we may say that Monads could only begin and terminate by a sudden power, that is, they could only begin by a CREATION and terminate by an ANNIHILATION; whereas, composites begin and finish *in parts*.

7. It is necessary then that Monads should have some qualities, otherwise they would not even be *beings;* and, if simple substances did not differ by their qualities, it would be impossible to perceive any change in things; for what exists in composites could only come there from simple ingredients; and, if Monads were without qualities, they would be undistinguishable from each other, since they do not differ in quantity.

8. It is even necessary that each Monad should be different from each other, because in nature there are no two beings perfectly identical, and in which it is impossible to find an internal difference, or one based on an extrinsic denomination.

9. I take it also for granted that all created being is subject to change, and, consequently, the created Monad also, and that such change is continual in each.

10. This change must arise from some internal principle in the Monads, since an external cause could have no influence on their interiors.

11. It is also necessary that, in addition to this principle of

change, there should be a detail of what changes, and which should constitute the specification of the variety of simple substances.

12. The action of the internal principle, which causes the changes or passings from one perception to another, may be called appetition or seeking-to. It is true that this appetition *(appetitus)* may not always reach the whole perception to which it tends, but it always obtains something, and arrives at new perceptions.

13. And, as any present state of a simple substance is naturally a succession from its preceding state, so that the *present* is pregnant with the *future*, it follows that one perception could only originate from some other perception, as one movement could only naturally originate from some other movement.

14. As all this detail only envelopes other contingent anteriors more detailed, each of which requires a special analysis to give an account of it, it follows that *sufficiency* or *ultimate* reason should exist out of the succession or series of this detail of contingencies, however infinite it may be.

15. And it is thus that the *ultimate* reason of things must exist in a necessary substance, as in the source, in which the detail of changes should be only *on the surface*, and this is what we call God.

16. Now, this substance being a sufficient reason of all this detail, which also is connected on every side, there is but one God, and this God is all sufficient.

17. We may also judge that this supreme substance, which is one, universal, and necessary, having nothing external to it, which is independent of it, and being a simple succession of possible existence, must be incapable of limitation, and capable of containing all possible realities.

18. A creature *(creatura)* is said to *act* externally, or as much as it has completeness; and to suffer from, or be acted upon by another, inasmuch as it is incomplete. Thus, we attribute *action* to the Monad, inasmuch as it has distinct perceptions, and *passiveness*, inasmuch as it has confused (or complicated) ones.

19. And one creature is more perfect than another, inasmuch as there is in it that which serves *a priori* to render an account of what passes into another, for it is by this that it acts upon the other.

20. But in simple substances there is only an ideal (spiritual) influence of one Monad on another, which influence it can only have by the intervening will of God, since, in the ideas of God, one Monad with reason asks that God, in regulating all others from the beginning of things, should consider it especially. As a created Monad could not have a physical influence on the interior of another, it is only by this means that one could have dependence on the other.

21. It is by this means that among creatures, actions and passions are mutual. For God, comparing two simple substances, finds in each reasons which oblige Him to accommodate the other to it (reciprocally), and consequently, that which is *active*, in some respects, is *passive* under another point of view; *active*, inasmuch

as its distinctive knowledge can give a reason of what passes from it to another; and *passive*, inasmuch as the reason of what passes in itself is found in what it knows distinctively in another.

22. Now, as in the ideas of God, there are infinities of universes possible; and, as only one of them can exist, there must have been a sufficiency of reasons for the choice of God determining Him to one rather than to another.

23. This connection or accommodation of all created things to each, and of each to all the others, causes that each simple substance should have relations which should express all the others, and should be a perpetual living mirror of the universe.

24. The composites in this symbolise with the simples; for, as all is *full*, that which unites all nature, operating in the ratio of distance each from each, is affecting and affected in an infinite manner, it follows that such communication should be infinitely extensible—thus, although each created Monad represents all the universe, it represents more distinctly the body, to which it is more particularly affected; and as this body expresses the whole universe, by the connection of all the matter in the *full*, the soul also represents the whole universe in representing this body which belongs to it in a particular manner. Thus, we see that there is a world of creatures, of living beings, of animals, of souls in the minutest parts of matter; for each portion of matter may be conceived as a garden full of plants, or a pond full of fishes. Yet, besides each branch of each plant, each member of each animal, each drop of its humours is still such another garden, such another pond.

25. As there is a perfect harmony between the two reigns of nature, the one of efficient, the other of final, causes, we must here remark another harmony between the physical reign of nature and the moral reign of grace, that is, between God considered as the architect of the machine of the universe, and God considered as the monarch of the divine city of spirits.

THE WOMAN'S REFORMATION IN GERMANY.

The question of woman's rights, which of late years has so agitated the English and American mind, is by no means dormant in Germany. In fact, it is as much a topic of the day here as in either of those countries; and the women of the "Fatherland" show themselves not at all behind their Transatlantic or English sisters in the comprehension and vindication of their rights, as results testify. Within a few years women's educational and industrial societies have started up in every corner of the land; many of them, indeed, having different aims in view, but all with one general purpose—the education and development of woman. In November last, a general convention of all those societies was held in Berlin, when they were all formed into one united association for the promotion of woman's education and labour. The *Frauen Anwalt* (Woman's Advocate), the first number of which has just appeared,

gives a list of the branch societies connected with the head association. To mention a few of these will give a good idea of the standpoint from which the women of this country view the question, and the general character of the societies. In Berlin, there are several: a workwoman's society, a Trobel society for the promotion of the Kinder Garten system of education, a teacher and governesses' society, a society for family and popular education, besides many others. In Bremen, there is a society for the extension of the sphere of female labour, and a labour intelligence office. At Breslau the society consists of a school for instruction, courses of lectures for children's nurses, library and reading-room, and a sewing school. In Hamburg, there is a female industrial and educational school, and this society has lately determined to educate a few nurses at its own expense. An organ for these united societies is announced to appear shortly, under the editorship of Fanny Hirsch, of the Lette Society of Berlin, which is to be called "*Die Mitgift*" (The Dowry), no inappropriate title for a publication, which is to be the voice of a woman's industrial and educational league.

There is also a very active and thriving society in Vienna, which, among other branches, has trades schools, schools of design, in which flower and ornamental painting, modelling, and sculpture are taught, French and English classes, and a sewing school. Last May it established a school for telegraphy. The girls quickly took up this art, and were immediately employed by the private telegraph company of Vienna. The great Austrian Railway Company has also signified its willingness to employ female telegraphists. Another result of this woman's labour agitation is the permission granted by the Prussian Minister of Commerce for women to be employed as booking-clerks on the railways. The above society has also started an envelope manufactory in connection with the State's Printing-office of Vienna, in which seventy-two females are employed.

In Pesth, a lady of the name of Rudwarsky has commenced a printing establishment, in which females only are employed. The woman's society of that place will establish schools for the special purpose of educating girls to be compositors and printers.

It will be perceived from these facts that the women's reformation has taken a healthy hold in Germany, and that it is making giant strides. The mass of energy and intelligence which is brought to bear upon the question of woman's position and influence, and in such a practical manner, cannot but have great and useful results. The accusation of the German poet Holderlin, "that the Germans are great in thought but weak in deed," cannot surely hold here. The future historian, however, can only tell whether this reformation will be more fruitful of happy results than that former reformation which was first kindled here. HANS AMSEL.

When we have practised good actions awhile, they become easy; and when they are easy, we begin to take pleasure in them; and when they please us, we do them frequently; and by frequency of acts they grow into a habit.

PSYCHOLOGICAL PHENOMENA.

EXPERIENCES IN DEVELOPMENT—*Continued.*

COMMUNICATED BY A. C. SWINTON.

April 25th, 1870.—Much light seen by all our circle.

26th.—Nothing more unusual save our spirit friend Dr. Buchanan being seen with great distinctness for about a minute by Mrs. Knight, whose spiritual sight seems gradually improving.

27th.—The medium, Miss Shaw, accompanied by Miss Elmer, joined a circle at Mrs. Stephens', 26 Waterloo Road, by spirit direction, and therefore we did not sit here. Miss Shaw and Miss Stevens (a young girl) were entranced, and silently represented youthful pastime, graceful poses and caresses. Miss Stevens seemed to be supported for some time by the spirit friends in a slanting position, though her feet were not removed from the ground. The sweet innocence of childhood's spirit-love is said to have been very touchingly and delightfully shown.

28th.—C. W. Pearce present. More light than ever seen by all of us. The controlling spirits were seen by Mrs. Knight between C. W. P. and Miss Shaw, instead of being directly opposite to her, as is the case when C. W. P. is not present. Some half-hour after the room had been darkened, C. W. P. was desired by our spirit visitors to ask for a light, which having been brought, he was seen holding the medium's hands in the form of a bow, and making graceful movements with them. Communications were afterwards made by motions of the medium's hands. The room was again ordered to be darkened, and an extraordinary amount of light was then seen by all present except A. C. S. Mrs. Knight seemed to find it difficult to understand that the taper had been extinguished, so bright was the room. She seemed able to see C. W. P. most luminously, and A. C. S. and Miss Shaw least so.

29th.—From this date to May 1st the phenomena were similar. Mrs. Knight saw our spirit friends as each one stood controlling, and informed the circle when one was giving place to another. Several of them were seen with sufficient distinctness to be recognised.

May 1st.—Held our *séance* at C. W. Pearce's—(in the adjoining house, he having recently removed there from Stockwell). The room was darkened, and much light seen by Mrs. Shaw and Mrs. Knight. Ed. N. Dennys, Mrs. Swinton, and other spirit friends, were again seen by Mrs. Knight. Mrs. Pearce joined the circle.

2nd.—Again sat in C. W. Pearce's house, and shortly after the room had been darkened we were requested to light the candle, and, a few minutes afterwards, to extinguish it. Then much light was seen by all of us, and to Mrs. Knight and Mrs. Shaw our surroundings appeared to be a vast amphitheatre, around which were grouped, tier above tier, the faces of our spirit circle. E. N. Dennys, Mesmer, and others, were distinctly seen by Mrs. Knight, and numerous lights were seen by other members of our circle.

3rd.—Similar phenomena. More light was seen by A. C. S. and

C. W. P. Directions and information were, as usual, given to the circle, and a promise that our spirit visitors would endeavour to speak through Miss Shaw next Monday evening.

4th.—Similar results to those of May 2nd.

5th.—Sat here. No perceptible change in the phenomena, excepting that our spiritual sight seems gradually improving.

6th.—Several of our circle much tired. Results of the sittings less remarkable than usual, but one or two of the circle were touched by spirit friends, and A. C. S. saw more light than he had ever seen before. Miss Shaw and A. C. S. were directed to visit Dr. Newton (the celebrated healing medium, recently arrived from America) the ensuing Friday, at 11 A.M.

7th.—Went to Ealing, accompanied by Miss Shaw and Miss Elmer, as directed by my spirit mother, M. A. S., and visited two empty houses there for a special purpose. One of the houses visited by us seems to have been seen by Miss Shaw in a vision which occurred to her whilst entranced the evening before, and also the direction and character of the road leading to the house referred to. Sat as usual at 8 P.M. (being Sunday); much light, and numerous spirit friends seen.

8th.—Seeing powers of our circle apparently improved; phenomena similar. Went out with C. W. Pearce at 6.30 A.M. of this day, by the advice of E. N. Dennys, as a means of development to increase our impressional sensitiveness.

9th.—Sat at C. W. Pearce's. Told by our spirit visitants that they would probably speak *directly* to us shortly. Afterwards heard a faint voice or two in the room, which we were told was theirs. No other change in the results perceptible.

10th.—Sat at A. C. S.'s. The room appeared very light to all of us after the taper had been extinguished, and A. C. S. seemed to see for the first time things moving in the light. Robert Shaw (after an absence of about a month) again communicated, and informed us that since last with us he had visited other planets, Jupiter in particular, and that the inhabitants there communicated with the spirit-world much as we do now. Mrs. Shaw was controlled by her niece. Went out again with C. W. P. (as we have done since the 8th, and shall continue to do till further advised), at 6.30, for impression. During our half-hour's stroll we have to keep our minds passive and free from all influence save that of the spirit friends who would impress it.

11th.—Sat as usual. Mrs. Shaw was entranced, and a young daughter of C. W. P., named Florence, spoke through her. She strongly urged her mother (present) to thoroughly satisfy herself of the truth of spirit communion (Mrs. P. being still somewhat sceptical as to the *identity* of spirits). Dr. Buchanan afterwards spoke through Mrs. Shaw in an amusing manner, and suggested that we should sit every other night for a time. Miss Shaw, whilst entranced, was led by one of the spirits to the piano, the keys of which she magnetised for some time. C. W. P. was enabled to see spirit *forms* for the first time, and A. C. S. saw things moving in the light which pervaded the room after the extinguishment of the taper. Robt. Shaw and E. N. Dennys communicated. After Mrs. Shaw had retired, her spirit-husband again

presented himself visibly to her, and wanted to take her with him to see his spirit-home in the Summer-Land. She states that the lower part of her body gradually became rigid; and, fearing for her daughter who was sleeping by her side, she desired her husband not to entrance and take her yet. He chided her for her want of trustfulness, and afterwards presented himself to her as he was in sickness, whilst dying, as he appeared whilst passing with spirit friends from this earthly sphere, and as he is now. He promised his wife that he would show her the glories of the Summer-Land if she would consent to be entranced and accompany him, shortly.

12th.—Did not sit. Mrs. Shaw states that she this morning saw troops of our spirit friends walking by, and that they seemed to cause a mirror to appear in which she could see them, and much else that caused her inconceivable pleasure.

13th.—Sat as usual. Room became lighter than ever. Robt. Shaw spoke through his wife again, and she described her sensations as pleasurably warm during his influence now. Previous to his month's absence she experienced coldness, as if cold water were being poured down her back. Mrs. Knight saw and clearly identified a number of our spirit friends, and C. W. Pearce was enabled to see better and, apparently, the whole circle. Mrs. Pearce joined us again.

14th.—Miss Shaw and C. W. P. sat for half-an-hour for some instructions regarding future proceedings. E. N. Dennys communicated. He stated, among other things, that he desired them both and A. C. S. to rise at six on the following morning and take half-an-hour's walk (passively), and afterwards to sit for further instructions—more especially for A. C. S.'s attention. We carried out our dear friend's wishes, and he requested the latter to avoid troubling himself so much about his family and personal affairs, and to keep himself as private or free from ungenial influences, and to trust to his spirit-self as much as possible; to continue the same early morning's routine, and to have Mrs. and Miss Shaw take their meals with Miss Elmer and himself. We were further directed as to the course we should take at Ealing to-day, and advised to leave Paddington (because more convenient to us) by the 2 P.M. train.

15th.—Went to Ealing at 2 P.M., and saw a house we were directed to by our spirit friends, which was said by them to be suitable for a mentally afflicted relative to reside in. Returned and held our usual sitting in the darkened room about 8 P.M. The light was soon extinguished, and Miss Shaw, as usual, entranced. She was then led to the piano, which she soon began to use, and continued repeating a certain tune or lesson, and after about an hour and a half's practice she was enabled to play part of a tune. Miss Shaw had never even *touched* a piano (except to magnetise the keys) in her life before. During this development the room appeared exceedingly light, and forms moving in it were visible to us all, and to Mrs. Knight and Mrs. Shaw they were, as usual, distinguishingly clear. "Dr. Buchanan" controlled Mrs. Shaw, and closed the *séance* as before. Mrs. Shaw seems to have seen some delightful sights of a spiritual kind during the sitting and hilst we were at Ealing. She stated that her husband, Robert Shaw,

enabled her to see small heads and forms, by controlling her organism and impressing her to press her thumb or finger against things, the image appearing where the finger had been withdrawn. He next directed her to dip her finger in ink and press it on white paper: the following heads and profiles (which we cannot transfer from our note-book) are the result. The control was made more apparent to us by the characteristic trembling of the arm and hand. Several loud knocks were made by our spirit friends on the front door of the house at the end of the *séance*, and they said they wanted the door opened for some of them to go out. It would seem that all spirits have not the same power of passing through walls, or cannot so freely exercise it.

16th.—Did not sit.

17th.—Miss Shaw soon entranced, went to the piano; commenced practising, and improved considerably. Much light seen around the piano, and several forms seen, but none distinctly enough to be recognised. Instruction given to two or three of the circle.

19th.—Nothing apparently remarkable occurred during this sitting in C. W. Pearce's house. Directed to go to Dr. Newton's hall in Newman Street.

21st.—Miss Shaw continued her piano practice whilst entranced. But little light was seen during this evening, and no spirit friend spoke through Mrs. Shaw or her daughter. Replies to our questions were chiefly given on the piano—such as yea, nay, or doubtful.

22nd.—Nothing remarkable observed, though several of our spirit friends were, as usual, seen.

23rd.—Nothing specially noteworthy observable. Walked out as usual each morning at 6.30 with C. W. P., for impression. Requested to visit an aged and mentally-afflicted relative the next afternoon, accompanied by C. W. P. The usual phenomena occurred, and W. H. Harrison, who sat with us, was informed of his father's presence, and received a characteristic communication from him.

24th.—Visited the relative referred to, and took him with us to one of the parks. Our spirit friends state that by loving and wise care, if shortly removed from his present morbid surroundings, he may yet regain his reason.

25th.—Got home rather late, and our circle was broken soon after the *séance* commenced by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for some time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends stated was their voice.

26th.—Visited by Dr. Newton, who kindly attended to the ailments of several of us, and went into our *séance* room, and carefully treated me for an old injury which he seemed to know of impressionally. 9.15 P.M.—Sat at C. W. Pearce's house. The *séance* was a *light* one, and some of our spirit friends were seen by Mrs. Knight.

27th.—Sat here (C. W. P. away for a week or two) in the darkened room. An unusual *grayish* light was seen. Urged to see Dr. Newton and advise him against going to "the London Fields" to heal the sick poor, in consequence of certain difficulties and dangers to be apprehended, and if he should persist in going, to do what we could to assist him.

28th.—Sitting as usual. Mrs. Shaw was controlled by E. N. Dennys, and instructions and advice given on several subjects. The spirit-sight of Miss Elmer was apparently improved. She seemed to see the atmosphere of the darkened room open occasionally, as others of our circle have done whilst developing. Directed to sit for advice regarding the publication of several lectures by E. N. D., at ten next morning (Sunday).

Sunday, 29th.—Sat with Miss Shaw by request of E. N. Dennys at 10.15 A.M., for the revision of a lecture of his, and in the course of our converse E. N. D. informed us that Jesus of Nazareth *personally* formed one of our spirit circle on the evenings of March 22nd, April 22nd, May 13th, 19th, and 22nd; and that William Shakespeare has been here thrice; Socrates and Michael Angelo once; Percy Bysshe Shelley, George Gordon Byron, Washington Irving, Cervantes, and others of their sphere, several times. E. N. Dennys further stated that though Jesus Christ shares our common nature—Deity-derived and spiritually divine in all—as a man he is reverenced by all who can appreciate the thorough purity and *active goodness* of his life, as the highest personification of the Intelligent Principle we denominate the Godhead. The volume and brilliancy of the spirit-light seen by us in the darkened room depend, E. N. D. stated, on the number and *active intelligence* of our spirit visitants.

8.15.—Sat as usual, after delivering a lecture, during which an unusual amount of influence was felt in the room, and spirits were seen. In the darkened room a large number of spirits were seen, and much light. Requested to secure, if possible, "the Repository," 227 Gray's Inn Road, for Dr. Newton, to there heal the sick poor, and also to get him to see several of our circle again.

30th.—Informed by E. N. Dennys that their circle desire J. J. Morse to visit us on Sunday mornings at eleven, so that we may have communicated to us more freely "An Analytical Compendium of the Principles of Nature." (J. J. Morse informed me during the same afternoon that *his* spirit friends had told him a band of advanced Intelligences were concentrating their power here for that and other instructive and benevolent purposes.) During our sitting I saw the largest and most brilliant light I have yet seen, and other lesser ones. Our known spirit friends were clearly seen by Mrs. Knight, and my mother gave us precise directions regarding a visit to, and the treatment of, a mentally-afflicted relative.

31st.—Requested by E. N. Dennys, after my early walk, to go to Dr. Newton and render what assistance I could, and to take "the Repository," 227 Gray's Inn Road, for him there to treat the sick poor. Went, as desired, with the Dr. and took the place. Afterwards went to "the London Fields" at his request, and informed the people there about the change in arrangements. There met Samuel Owen, who very forcibly addressed the assembly on the real Religion Dr. Newton is exemplifying—*a life of brotherly love towards* ALL *God's children*—a life which causes Want, Sickness, and Misery to flee from us—one which *all* might *live* by exercising their *Will-power* to curb the blind SELFISHNESS of their animal nature, giving free rein to the Divine

Spirit that is within each one of us, and ever after enjoying the sweets of Heaven.

Sat. at 9.15., as usual. No apparent change in the phenomena.

June 1st.—More light seen by A. C. S., and also certain movements in the room. He felt himself touched by his mother several times. Various directions given. Miss Elmer desired to withdraw from the circle for a short time. Efforts made by the spirits to control Mrs. Pearce (who frequently sits with us) and Mrs. Shaw, but unsucessfully, so far, in both cases.

2nd.—Nothing apparently noteworthy occurred.

3rd.—Sat for an hour in C. W. Pearce's house with Mrs. Knight and Mrs. Pearce only. Certain advice given, and Mrs. Pearce nearly entranced by E. N. Dennys, the failure seeming to partly arise through her non-passivity to the influence. Though the room was not darkened, it seemed quite so during the influence to Mrs. Pearce's sight, and the hands of the circle, whilst on the table, gradually became invisible to her eyes, and appeared *very white* ere she ceased to see them.

4th.—Morning. Received the following letter from Brother Pearce of our circle, who is in bodily presence temporarily away:—

"Bungay, Suffolk, June 3, 1870.

"My Dear Swinton,—Thank you for yours. I enter into all your joy (concerning Dr. Newton, &c.); were I with you I should be an active worker with you—as it is the pleasure you experience I do also: it being the actuating-love of the man which brings him into rapport with all others like-minded.

"We need not ask who belongs to our circle; let us but know that we harmonise in aim with those gone before, *and we and they are* ONE: I now KNOW as certainly as I know that I exist, that *all who are filled with the same spirit are one.* Clearly did Jesus of Nazareth see this when he said, 'I and the Father are *one.*' Last Monday, at Rogers' (Norwich), we were made happier by the presence of the bosom friend of Jesus, John of Patmos, who gave us a characteristic message—'My little children, he whom you love said, Where two or three are gathered together in my name, there will I be. My little children, I come to bring with me the love of him and from him. The blessings of the Prince of Peace rest upon this house, and upon all within it; not those encompassed by its walls, for walls cannot compass spirit, but upon all who are within its influence. May love rest upon them; may they dwell in it; may it overshadow them; may *all* their actions be prompted by it: a new commandment, and yet an old one, beloved, give I unto you—Love one another.—JOHN, the Beloved Disciple.'

"Please tell Morse that his impressions are confirmed, and that I am ready to aid him and those who are working through him. I had a similar communication from 'Tien' to the one your letter stated you had received (referring to the communication made to me by our spirit circle on the 30th ult.) Love to all.—Yours truly, C. W. PEARCE."

Sat in the evening in A. C. S.'s house. Present with him Mrs. Knight, Mrs. and Miss Shaw. Nothing particular to record.

5th.—Again sat with Mrs. Knight and Mrs Pearce only for development in the house of C. W. P. Similar phenomena occurred to Mrs. Pearce as on the 3rd inst., but lasted much longer. We sat about an hour. Mrs. Pearce retained her consciousness, though very nearly entranced several times. Mrs. Knight, also, was nearly controlled or

entranced—the room being light at the time—and she saw E. N. Dennys controlling.

6th.—Sat at C. W. P.'s house. Advice and numerous directions given. Requested to provide pencil and paper for our next sitting, which is to be at 7.30 to-morrow. Mrs. Knight and Mrs. Pearce rendered very sleepy. In the course of this day a very unexpected, and at first sight scarcely to be credited, event happened. E. N. Dennys visited Mrs. Knight, and "impressed" her, among other things, that they were, by blood, related. At the evening *séance* E. N. D. confirmed Mrs. Knight's statement. He said he was the son of John Dennys, a ward in Chancery, and that the latter was Mrs. Knight's mother's nephew.

7th.—Nothing apparently noteworthy transpired.

8th.—A. C. S. was impressed during the afternoon of this day to visit the National Gallery, and proceed to the Italian school of pictures till he came to "St. John in the Wilderness," and afterwards to walk a few paces to the right to see another picture—"The Youthful Jesus and St. John" (pictures he had never seen before, though not an infrequent visitor to the collection.) After gazing on the latter picture for some time, he was impressed to leave the building without looking upon another.

9th.—Still developing Mrs. Knight and Mrs. Pearce. Directions given for future proceedings.

10th.—Full circle. Sat atC. W. P.'s house. Mrs. Shaw entranced, and several friends spoke through her. Instructions for the future given, and the development of Mrs. Knight and Mrs. Pearce continued.

11th.—C. W. P., W. H. Harrison, Mrs. Knight, Mrs. Pearce, Miss Shaw, and A. C. S. Sat in the house of the latter this evening. Excepting spirits being seen by Mrs. Knight, and some light seen by others, nothing remarkable was observed.

12th.—No *séance*. J. J. Morse came. The preface to "The Analytical Compendium to the Principles of Nature" were given through him.

13th.—Noon. Impressed to write the following "Truth for Humanity:"—

"THE LIFE:—

"That calm, sweet, ever-present, trust in the Divine Spirit which those —blessed with the light that frees us from all earthly chains—rejoice in. Thus only can we truly be with God, and love our neighbour as ourselves, —thus only can we ever know Heaven."

During the evening of this day, save a little further development of Mrs. Pearce, nothing else was noticeable. Neither Mrs. Knight, Mrs. Shaw, or Miss Elmer sat with us.

15th.—Nothing of moment apparent this evening.

18th.—An address by J. J. Morse was given through him whilst entranced in the evening of this day.

19th.—J. J. M. proceeded with "The Analytical Compendium of the Principles of Nature."

21st.—Two or three of our mediums became so much weakened by *continuous* communications with the spirit-world, despite the advice of their friends to the contrary, and by the equally ignorant surrendering

of their own individuality, reason, and judgment, that temporary mental prostration has resulted.

On this day A. C. S. commenced exercising his *will power* for development, under spirit advice, half an hour each evening.

25th.—C. W. P. received the following directions for clairvoyant development, which he and A. C. S. have since endeavoured to carefully adhere to in detail, devoting one hour before breakfast to their developments as directed:—

"To attain a clairvoyant state, let your mind be harmonial; a harmonial mind must be enveloped in a harmonial body; a harmonial body can only be attained by living, eating, and sleeping in harmony with natural laws. Clairvoyance is but the harmonial unfolding and development of the inner, the interior life. There are what are termed assistive adjuncts to clairvoyant development; but let it be borne in mind that, as a general rule, all abnormal exciting causes of a necessity are followed by an equal reaction—therefore, when the clairvoyant development is once fairly started, use no means outside of yourself to hasten it. A determined will to attain it; sitting alone, or with congenial companions, with the mind centred upon the spiritual plane, will bring your inner or spiritual powers into more immediate rapport with the spiritual forces, and this consistently persevered in will naturally develop a natural power, and thus it will be, at all times and under all circumstances, within your control.

"One other advice I give you now. Never pass by any subject which may be of *use* to you without making yourself acquainted with its hidden meaning; this is of great importance in developing the interior or spiritual power. Follow this, and you will continue to grow for ever and for ever."

Summarising now the experience of some two years' communion with the spirit-world (of which the developments herein recorded seem the most noteworthy), the difficulties, the risks, and the results of the investigation—pursued with no common care, patience, and constancy—must be justly stated. During a large portion of the time devoted to the inquiry, the communications consisted of truth, falsehood, and senselessness, combined with affectionate greetings and philosophic thought. To at least three members of the circle insanity resulted, and to one of them, death whilst demented; facts from which it may truly be inferred that many changes were caused in it—not through the loss of the afflicted ones only, but through the fears of others, thence arising, and through the general want of that earnest and untiring perseverance which any true sense of life's significance and duties ensure—changes almost necessarily containing in themselves the elements of *in*harmony, and therefore, so far, accounting for the unreliable and sometimes sadly deceptive character of the communications. Previously, however (through ignorance of the highly delicate nature of the conditions of spirit communion, and the essential need of having truthfulness and purity of thought represented in *each* member of the circle to effect *unity* in that earnest, truth-seeking spirit, which alone can ensure a like and reliable issue), any casual visitor, who chose, sat with us, and hence, by the law of affinity (like attracting like) the circle would be surrounded by spirits of *varied* morality corresponding to that of those composing it, and with a necessarily conflicting and unsatisfactory result.

The suggestive truth here evidenced as a principle, namely, that the

general *character* of spirit communications accords with that of the circle seeking them, shows that if people would avoid frequent disappointments, frivolousness, falsehoods, and viciousness in the manifestations, together with the perils named, their circle should consist of persons *healthy in body and of intelligent and well-balanced minds, lovers of the truth, and mainly seeking communion with the spirit-world for an earnest and worthy purpose.*

The mental derangements referred to seem to have been caused in those so afflicted, permitting themselves (despite the frequent warnings of their friends) to be *almost continuously* absorbed by communion with spirits, and by the suicidal surrendering of their own individuality—reasoning power and judgment—to the control of the spirit-realm. Who, however—admitting the existence of an infinitely just God, with any knowledge of Nature's compensating law, and of this mortal life being as a single day compared with the eternity and inconceivable glories of the life hereafter—but can truly see that the very worst of such so-called calamities have other than a beneficent ultimate whatever their temporary trouble may be? In the instances named, one was raised from a life none too joyous to the spirit-sphere; another was at least made wiser by the experience; and a third was redeemed from hypocritical viciousness to comparative righteousness of action: in all, *spiritual growth* has resulted, and, whether we go through the furnace here or in the next state, Happiness being our destiny, we *must* conform to the laws of our higher being, and *suffer* according to the perversion of them ere we become true to ourselves and attain it.

The main result of this circle seems to have been the interior and impressional development of at least two of its members, so that communion with Humanitarian spirit-workers of high intelligence can be freely had. That the light gained may be as freely shared and enjoyed by the world, is the humble and earnest wish of its truth-seeking servant,

A. C. Swinton.

MORE DIRECT SPIRIT WRITING.*

We again have the pleasure of presenting to our readers another spirit message by direct writing, given through the mediumship of Mrs. Everitt, at the house of Edward T. Bennett, Esq., Betchworth, Surrey, on July 21st, 1870. The receipt of this message only formed part of a *séance*, during which a conversation took place as to the eagerness with which people believed in cases of spirit communion as recorded in the Bible, and yet refused to admit of the possibility of similar occurrences at the present day. The circle was a small one, consisting only of Mr. Bennett's family and the Everitts; and as it took place in a strange house,

* We are sorry to find that a few misprints occur in the article on this subject in last number of *Human Nature*. In the introductory remarks, the 9th chapter of Revelations is printed, instead of the 19th. On page 372, third line, for "word of wisdom," read "word, or wisdom;" and in the fifth line, for "conquest," read "conquests." In the first line of the last message, on the same page, is the phrase "in which we live;" it should be "in which you live."

we have further proof of the certainty of this wonderful phenomenon of direct writing. It was given in darkness. No person held the pencil. The 291 words were given in six seconds, and the time was computed by the peculiar ticking sound which accompanies this unique manifestation. The following is the message given under these circumstances:—"You seem to be so sadly puzzled that spirits have the power to make themselves manifest to you or communicate with you on your plane of existence. But, generally, people are not at all incredulous about Abraham entertaining two angels, or spirits, who had once lived on the natural earth, for that is what it really was, and even preparing dinner for them to partake of, which they did; that Jacob even wrestled with one. He must have put on a great deal of materiality to have been so felt. Now, if it was so in what you call the patriarchal days, why should it not be so now? Only because they gave the conditions, or lived so simply, and were innately good, that communication was opened with the spirit world, and so it will be again if you lead pure harmonial lives, simply good, and innately pure, or internally good and pure. Then we can flow into or become part, as it were, of your outward organisation. If you look within yourselves, you really are in our world, because as to your spirits you live in the spirit world. It is only your natural body that requires your natural atmosphere for it to breathe in. Do not think we are far removed—we are ever present with you all. The good influences flow imperceptibly into you from good spirits, and bad from the bad. You are quite at liberty to receive or reject; hence your free agency, but you will not have bad or evil influences where there is no receptivity. If you give them no fallow ground for them to sow the seed in, it will wither and die."

VISIONS.

Dreams or visions are not always transient and meaningless, as we sometimes think. How they come upon the spirit, all the laws which govern their creation we are not yet able to define, but we look forward hopefully to a time when the plumb shall have touched the bottom, and we shall know the depth, or, in other words, when we shall be able, by realising the realities of dream-life, to interpret their meaning, and act accordingly. For some time back I have almost always seen the shadows of coming events, until I find that in some things the secrets coming to me are almost too much for me to bear. Some time ago there was, in the city of Glasgow, a party who carried on the business of a photographer, and was moderately successful. He was supposed to be a very pious man, and was a preacher amongst the "Plymouth Brethren." Seldom did a Sunday pass without his voice being heard at the corner of some street in that city. Young ladies flocked to him when in despair about their souls (for he was *good-looking*), and he would tell them of the love of Christ for them, frequently illustrating that by referring to his own love for them. One day the words began to ring in my ears and lie upon my heart, "Be sure your sin will find you out;" so persistently did they stick to me that I

felt as if they had burned themselves upon my soul. To read was vain, to think was also vain, for both before my bodily and mental eye the words still appeared, "Be sure your sin will find you out." Leaning over a table and trifling with a pencil, I fell a-musing, and then woke up to find that I had written down the ghastly words. I then again fell into a dreamy state, wondering the meaning of all this; when with a start I woke up a second time, I found I had folded up the paper, and addressed it to Mr. Greatrex, photographer, Sauchiehall Street. I pitched the paper in the fire, thinking it too dangerous a game to play. I mentioned the strange circumstance to several friends, amongst others Mr. Hay Nisbet, of Glasgow. I then turned my back upon the shadow, and was disobedient "unto the heavenly vision;" but the event came in about three or four weeks which was shadowed here. At that moment Mr. Greatrex was busy forging bank-notes. He then absconded to America along with a young lady who coloured plates for him—was caught there, brought back, tried, convicted, and is now suffering the penalty of his crime at the hands of the law.

More recently I had another vision. At the time of Mr. Peebles's visit to Glasgow, I was residing in Bradford, and read the account of his visit. I was well pleased at the successful meetings held by him. I felt a strange desire to see and hear him before he went back to America. Just at this time I dreamt that Mr. Peebles had been asked to visit Bradford, that he had consented, and that during his visit my youngest child died; that I asked if he would favour me by officiating at the funeral, and that he did so most willingly. All this unhappily has occurred just as foreshadowed, for Mr. Peebles has visited Bradford, my youngest child died, and the funeral service at my request was gone through by Mr. Peebles. Previous to that time occasionally, and since that time frequently, have events been thus foreshadowed. How is this? What are the laws which regulate these premonitions? Let us understand this, and like Joseph we shall be able to read dreams, and more effectually to receive their lessons. CLARA SHERWOOD.

PSYCHOLOGICAL INQUIRIES.

WHERE IS THE SPIRIT-WORLD?

THACKLEY, near Leeds, Aug. 15.

WE notice in last month's *Human Nature* the chapter headed with the words, "Where is the Summer Land?" by our transatlantic friend, Mr. Loomis. We heartily thank him for his labours in endeavouring to solve what appears to be a mystery even to the most advanced minds. The writer intimates that, in looking at Sirius, which is one of the nearest of our fixed stars, we see an object which is five times more distant than the summer land is from us.

If that statement be correct, it will appear that that blissful abode is several billions of miles from our earth. We are not in a position to

either accept or refuse our friend's logic; but it will be seen that we are inclined to entertain different views respecting it, and it will, perhaps, be well to state that we have received our information from our spirit-guides.

They say that it is circumscribed within a radius of about a thousand miles from our earth's surface, and is comprised in the two outermost circles or spheres of our ethereal world, though, strictly speaking, the higher states of the fourth sphere may be said to comprise a portion of the Summer Land, since there is fruit located there, but it is of the grosser kinds; there are not the richest productions of the equatorial belt in the fourth sphere. Be it remembered that there are six zones or spheres which encompass our earth that are divided into states, and each state becomes more beautiful and harmonious as we proceed from the earth, until we reach the highest state of the sixth sphere, which is the boundary of our ethereal world. They likewise inform us that every inhabited planet has its Summer Land; for when a planet has so far progressed that the animal kingdom is crowned with its ultimate, man, the vegetable kingdom always keeps pace with it, and is crowned with its ultimate, which is the fruit for his subsistence. And the finer kinds of vegetation now grown on the earth's surface being the ultimatum or crowning point of the vegetable kingdom, their spiritual part ceases to be thrown back, to be moulded again in Nature's laboratory, or, in other words, ceases to be incarnated in physical forms; having gone through the necessary refining processes in their former incarnations, they have become fitted for the end for which they have long laboured, viz., to be transmitted from the realm of transition to a permanent reign in the ether zones. The flowers being a higher form of development than the coarser kinds of vegetation, rise higher in the ethereal world, and constitute what is commonly called the paradisaical sphere; and the fruit being a higher form of development than the flowers, ascend higher than they to those glorious spheres which may be truly called the Summer Land. Now, if it be admitted that there is spiritual essence contained in the flowers that grow on the material plane, and that when the material flower decomposes, a spiritual, or ethereal flower (which is synonymous with the former) is transmitted into our ethereal world, it must be admitted that there is ethereal fruit encased in the material fruit. That being the case it will, like the flowers, be transmitted into our spirit-world. Therefore, it would be unreasonable to conclude that the ethereal flower which is thrown off from the earth's surface is located in the spheres that environ it, while the fruit is transmitted to some unknown region of space many billions of miles away. It will therefore become evident that those glorious exhalations of ethereal fruit which are being continually thrown off from the material plane, chiefly from the equatorial belt, are confined to our spirit-world. That being the case, the Summer Land is unquestionably located in it. Our spirit-friends further inform us that the reason why such ignorance prevails respecting such important matters, is because the earth's inhabitants (that are in communication with the spirit-world) are for the most part communicating with spirits whose minds are besmeared with the debris of earth-born theology; that the dictates of reason and nature are alike

rejected, which are the truest guide-posts to the higher spheres, they are content to allow themselves to be penned up in a theological sty, not refusing to swallow the heterogeneous food if it is only gravied with the moral sentiment, instead of journeying on the plains of free thought seeking for the most salutary food they can find. Our instructors often describe unto us the beauties of those blissful spheres, and regret that so much bigotry prevails among both incarnate and disincarnate spirits, for they are desirous for all to partake of the fruits of the vine, and to enjoy the unspeakable delights of the Summer Land, which is illuminated with the radiant glory which streams from the great ethereal centre, or spiritual principle, the sovereign ruler of our planet.

J. PITT.

THE CAUSE OF CONTRADICTORY TRAITS OF CHARACTER.

To the Editor.

SIR,—With regard to the contradictory manifestations of character expressed by the same individual which "Enquirer" * wishes to be explained, I would beg to offer my opinion upon the two classes of men which he alludes to. In the former, it appears that the man exhibiting such peculiarities of mind would possess either a predominance in size or activity of that portion of the organ of philoprogenitiveness, which gives man an affection for the lower order of creation, also a smallness or inactivity of the organ of benevolence, which gives us that sympathy between our fellow-beings which is manifested by all philanthropists; and in the latter case, it would appear that the man possesses that intellectual power, which, however superior, if not controlled by a higher set of faculties which we term Moral, is like a ship without any one to guide it, and would be tossed about by every wind and wave of passion, making the man a creature of controlling circumstances either internal or external. More might have been said, but trusting this brief explanation may enlighten your enquirer and others of your readers, and hoping you will allow a short space of your valuable work to be devoted to inquiries of the like nature to bring out the minds of your young readers, I remain, yours for progress,

J. R.

[At the weekly *séance*, held at 15 Southampton Row, on August 19, Mr. J. J. Morse, trance medium, the same inquiry was brought before the controlling spirit, and the following answer was received as reported in the *Medium*:—"A. The questioner refers to the psychology of child-bearing. A fine artistic taste can only come from a brain so constituted that the vibrations coming from these objects will be received and assimilated by it. The same law refers to all other parts of the mind. The whole depends upon ante-natal influences."]

---

* See *Human Nature* for last month.

WM. CROOKES, ESQ., F.R.S., *v.* SPIRITUALISM.

"I will never concede his four Planets to that Italian from Padua, though I die for it."—HORKY.

"Experiments are the soldiers, Theory is the General springing from their ranks. The interpreter of the works of nature is experiment; that is never wrong; it is our judgment which is sometimes deceived, because we are expecting results which experiment refuses to yield."—LEONARDI DA VINCI.

"How great and common an error appears to me the mistake of those who persist in making their knowledge and apprehension the measure of the apprehension and knowledge of God."—GALILEO GALILEI.

To the Editor of "HUMAN NATURE."

Sir,—The spiritual press has already done ample justice to the effusion of W. Crookes, Esq., F.R.S., in which the author shows nothing more profoundly than his utter ignorance of the whole subject he tries to deal with. Like a renowned hero of romance, he points his lance against a windmill, which he takes for a flesh and bone warrior. To be impartial to Mr. Crookes, however, it must be admitted that the style and manner of his lucubration shows a marked improvement upon the productions from the pen of Michael Faraday, and those of the quills of other celebrities of the Royal Society. Unlike his colleagues, he appears to have given more than one half-hour of his "valuable time" to the observation of the phenomena of Spiritualism, and his soberness of language and decency of demeanour show how a *philosopher* can talk nonsense without forgetting himself. A thousand pities that so cool-headed and keen observer as Mr. Crookes has hitherto shown himself to be in his special department of science, should have thought it expedient to go investigating Spiritualism with brass pendulums in his pocket, and glass shades under his arm; and because the invisibles refuse compliance with his modest request to make clock springs and cog wheels of themselves, he arrives at the logical conclusion that they have no brains, and are no entities at all. Let Mr. Crookes candidly and impartially ask himself whether, had the spirits moved the pendulum, he would have rested satisfied, or whether he would then have pushed his exigencies still farther, and asked the spirits to be so good as to make him a cup of coffee, brush his hat, and saddle his horse. And, supposing they had even done all this, would he then have been convinced that he had to deal with intelligences? All leads us to suppose that he would not; for, in regard to the investigation of Spiritualism, the question has ceased to be, what will suffice to convince a sensible and reasonable man, but what will satisfy a Fellow of the Royal Society. Another fatal error of Mr. Crookes is his belief that attending half-a-dozen *séances*, or, for the matter, a dozen, confers upon him the right of pronouncing judgment, or even giving an opinion, upon a philosophy deep and wide as the universe. In this respect, however, he has stepped in the footprints of many a modern philosopher, whose conduct in the presence of the new phenomena will rank in history with that of the opponents and detractors of Galileo at the first announcement of the new discoveries which have made his name imperishable as the stars of heaven. For the benefit of Mr. Crookes, let me exhume from the dust of ages a page of that history of science which

he and his *confrères* seem to have lost all sight of. When the news of the fresh discoveries of Galileo got abroad, the whole nest of the scientists and philosophasters of his time began, as usual, to flap their wings and to chirp in a strain truly howlish. First to be heard was the German astronomer Horky, a young man of great promise, who writing to Kepler, exclaims, "The discoveries of the Italian are wonderful; they are stupendous; whether they be true or false I cannot tell." Having subsequently consented to look through Galileo's telescope, he rushed into print with an essay, in which he undertook critically to examine the four principal questions touching the *alleged* astronomical discoveries. Listen to him—"I have patiently examined the heavens with Galileo's own glass, and I positively declare that no such thing as a satellite about Jupiter exists. I not more surely know that I have a soul in my body, than that reflected rays are the sole cause of Galileo's erroneous observations, and I can see no other use for new planets and satellites than satisfying Galileo's thirst for gold and notoriety." How this smacks of the "muscular energy" and "mental aberration" of modern institution! Next amongst the clamorous came Professor Christman, who also gave himself the trouble of another essay (Nodus Gordius) against the truth of Galileo's discoveries, and in which we find these memorable words:—"We are to believe that Jupiter has four satellites given him by nature, in order, by revolving round him, to immortalise the five members of the Medici family, to whom Signor Galileo first gave notice of the observations. These are the dreams of *idle men*, who love ludicrous ideas better than our laborious and industrious correction of the heavens. Nature abhors so horrible a chaos, and to the *truly wise* such vanity is detestable!" This represents the roguery ascribed by the modern scientists to our poor mediums. And hearken now to the still wiser words of Francisco Sizzi, the Florentine astronomer, and a P.U.P. (meaning Professor to the University of Pisa, the most renowned for learning in those times), who, conscientiously refusing even to look at Galileo's telescope, wrote in this immortal strain:—

"To his Highness the Grand Duke of Tuscany.

"Illustrious Ruler of Etruria,—I have learned with deep sorrow that my declining to accept Signor Galileo Galilei's invitation to observe the skies through a newly-invented instrument has caused displeasure and false interpretations in high quarters, and even the censure of your first Secretary of State. But, illustrious Prince, whereas no reasonable being ever committed an act without a motive, and whereas it is not just that any man be condemned without obtaining a hearing, allow me to place at your feet my humble reasons for not acceding to Signor Galileo's desire to go and look at that which cannot have an existence—namely, an eighth planet, which Signor Galileo wishes the world to believe he has discovered. Sire, you, who are the fountain of all wisdom, are aware that, after centuries of fruitless theories, modern science has at last discovered the great fundamental truth of the perfect number—I mean the number seven—a truth which will render our times famous in the history of the world's knowledge, and which cannot be discarded without endangering the very foundations on which all true philosophy is based. Signor Galileo seems bent on revolutionising the whole philosophical system of our times by placing himself even above Aristotle and the Peripatetics, but it transcends all belief that he should attempt to

trample underfoot the very axioms of modern science, based as they are on number seven, the perfect number, which alone can explain the relations of man to all created things in the universe. For seven are the metals, seven the colours, seven the notes of music, seven the days of the week, seven the mortal sins, and seven are the multiferous harmonious and mystic combinations of the perfect number seven in the infinite department of the vast realm of Nature which would be too numerous to mention, but one more of which I cannot resist to point out, to convince the blind innovators of their errors. There are seven windows given to animals in the domicile of the head, through which the air is admitted to the rest of the tabernacle of the body, to enlighten, to warm, and nourish it: two nostrils, two eyes, two ears, and a mouth: and so in the heavens there are not, and there cannot be, more than seven planets—namely, two favourable stars, two unpropitious, two luminaries, and Mercury, alone, undecided and indifferent. Moreover, Signor Galileo speaks of satellites; forgetting that they, being invisible to the naked eye, can exercise no influence on the earth's inhabitants, and as there are no useless things in nature, such satellites cannot and do not exist. Besides, from the ancient Jews to modern nations, the week, as I have already observed, is divided into seven days, and these have been named after the seven planets. Now, if we increase the number of planets, we should in consistency increase also the days of the week. Far be it from me to try and detract from the great merit of the new instrument, by the aid of which distant objects and heavenly bodies can be seen nearer and better, but when the Signor presumes to engage the attention of serious scientists who respect themselves, whilst denying the very principle of modern philosophy, it is time that more competent men should step in and say, nay. This I consider to be my bounden duty, and these are my reasons for declining to look through Signor Galileo's new instrument."

It is said that when Galileo read this letter he calmly observed that, however great the force of the arguments therein contained, they did not appear to him of sufficient weight to crush a new planet when actually seen in the sky. Thus history repeats itself; for who can see any difference between the detractors of Galileo and the opponents of the facts of modern Spiritualism—between Horky, Christman, Sizzi, & Co., on one side, and Faraday & Co. on the other? None more than between six and half-a-dozen. Where is the difference? The ancient clique of opposing philosophers (?) enjoyed as exalted a status, as great a reputation in their time, as do the most prominent amongst our modern Crichtons; the latter, as the former, persisting in their belief that the science of their time is the science for ever; that it has taught everything, and has nothing more to learn. The same acrimony of invective against the *new thing*—the same snarling, plunging, and biting, and the same bringing of old bottles to hold new wine. If any difference of merit and acuteness there be between the two sets of scientists, it is on the side of the ancient as shown by the shrewdness of Sizzi, who, while denying the possibility of a new planet, took precious good care never to go near the tube armed with glasses; whilst our F.R.S.'s will complacently place their orbs at the wrong end of our telescope, and then complain that they can see nothing in our heavens, and indulge in childish chaff and banter. When will they reflect that, if Spiritualism be truth (and they have proved nothing to the contrary as yet), we, the votaries of the new philosophy, as investigators of primary causes, are, in point of *true* knowledge, one thousand years in

advance of mere physicists, and that we are those who can truly be styled, in the words of the great Italian bard :—

"The masters of things the highest,
And the teachers of those who know."

Let us hope they will, at no distant date, retrace their steps and become more reasonable, by investigating the new science without egotism and with befitting humility, lest their diatribes against Spiritualism go down to posterity bound in the same volume with those of Horky, Christman, and Sizzi.—Yours, &c.,

G. DAMIANI.

Clifton, August 15th, 1870.

HEALTH.

DR. BARTER'S HEALTH INSTITUTION, ST. ANNE'S, CORK.

OUR visit to this far-famed and beautiful spot was one of the most delightful holidays we ever had the good fortune to experience. Over a sea smooth as glass, the floating palace which so comfortably bridges the Channel carried us in about eighteen hours—no sickness, no tossing, no unpleasantness, but a suitable foretaste of the delights that awaited us during our sojourn in the Green Isle. We shall not readily forget the conversation we had with Dr. Barter as we drove in his wagonette from Cork, by Blarney's leafy groves to St. Anne's. As a practitioner and writer on health, the doctor was no stranger to us, but we were not prepared for the revelation of psychological knowledge which he brought to bear on the subject of Diagnosis and Therapeutics. The intelligent student of human nature will know how to appreciate such qualifications in a physician, disclosing as they do the mystery of temperament and of mesmeric influence as bearing on the modification of treatment and recovery. With such light it is not difficult to imagine how the Turkish Bath may be vastly extended for good through the magnetic process of shampooing, as directed by Dr. Barter, often without the patient being aware of the importance of the treatment of which he is the recipient.

St. Anne's consists of a picturesque mass of Grecian pavilions, gracefully dotted along the slope of a terraced hillside, backed by woods and rising ground, which effectually shelter it from pernicious winds. In the immediate front to the left is a deep and wooded ravine full of delightful shady walks, cool streams, purling cascades, and dreamy pools. Beyond is a bold foreground of noble trees, and in the distance the "green groves of Blarney" clustering round the gray turret, on the plinth of which rests the famous "Blarney stone," which ambitious sophists risk their lives to kiss. Of all places in Britain it is the site to choose for a hydropathic establishment. Behind is a farm of several hundred acres, with cow-sheds, barns, and all appurtenances; and Dr. Barter keeps about fifty cows, with a necessary contingent of horses, poultry, and other animals. With 150 patients, and all this farm to manage, together with the erection of baths at home and abroad, Dr. Barter has his hands full. He is up every morning about five o'clock, or earlier, takes his bath, and has a half-a-day's work done before the world knows that the sun has risen.

There are some ten Turkish baths in the establishment—two within doors for invalids, three public baths, one bath in which the temperature can be raised to upwards of 200 deg., Dr. Barter's private bath, a bath for the poor,

one for horses, and the two magnificent baths just erected at a cost of £7000. One-half of St. Anne's does not know how the other half lives; for a patient might be there for months and not know that on another part of the estate 40 or 50 poor people were bathed daily gratis. Through the liberality of Dr. Barter an efficient suit of baths are placed at the disposal of the poor, who come from great distances, finding frugal accommodation in the village, and getting advice and treatment for nothing. Many cures are effected in this way, and an immense amount of misery is prevented. The new baths are large and grandly finished. They were opened by a public ceremony, in which 600 ladies and gentlemen took part, on July 6. The *Cork Herald* of the following day devotes upwards of three columns to a report of the proceedings. The new baths are referred to in the following terms:—

"The bath is divided into two sections, one for ladies, the other for gentlemen. The walls of the sudatorium, or hot-room, are all carried out in Caen stone piers and styles, panelled in Cork red marble. The capping of top rails is finished in polished Sicilian marble. The floors throughout the entire building are laid in Cork red marble, which has a beautiful effect. On the gentlemen's side the wall dividing the hot-room from the cooling room is broken by a circular-headed archway, twelve feet high and six feet broad, occupied by a single sheet of plate glass, through which from either side a beautiful view is presented of the cooling-room from the one side, and the hot rooms from the other. These noble rooms are decorated in the highest style of architectural and ornamental art, and with the most consummate taste. We noticed that much use had been made of mirrored and stained glass, which, combined with the charming colours displayed by the tapestry and other decorations, give an Oriental and magnificent effect. In the centre of the beautiful cooling-room above described a marble fountain plays into a plunge of large dimensions. The exquisite harmony of the colouring in this room strikes the beholder with delight. It requires to be seen to be appreciated, and, in fact, each portion of the building becomes a study in itself. The ladies' end of the building is carried out in the same harmony and finish, but we observed that here more privacy had been obtained, without injury to the general effect. We noticed a special arrangement in the hot-rooms, which are lit from the ceiling by a novel and effective plan, the chief features of which are the maintenance of the purity of the internal atmosphere, the products of combustion of the gaslight passing directly into the external air, being separated from the hot rooms by oblong circular-headed stained glass panels, the light from which produces a most pleasing effect. The architectural beauty of this stately structure is due to the talents of Mr. Richard Barter, on which it reflects the highest credit."

The Bath was opened by Miss Barter, on whose behalf the following was read:—

"Ladies and Gentlemen—I now declare this Bath open, and hope you will all experience in yourselves its benefits some time or other. My father has told you how he was led to build the first bath, and how successful it has since proved itself, under God's blessing. Permit me to say for him that no thought of self has influenced him in his exertions, his one and only aim being to spread the principle he believed to be so beneficial to his fellow-man. In conclusion, I desire God's blessing on this building now open."

At a stage of the proceedings, Dr. Barter made a speech, from which we cull the following extract:—

"Ladies and gentlemen, we are this day to celebrate the 14th anniversary of the introduction of the Bath into Western Europe since the time of the Romans, by the opening of the Bath just completed. But, as the Romans never visited Ireland, we celebrate the first Bath of this kind ever built upon Irish soil, and further, the first Bath in the world's history built for the purpose of a special curative agent. So you see we commemorate several

events to be recorded by future historians. I was not long perceiving that the bath had a far wider range of usefulness than that of a mere curative agent, important as that is. I have laboured hard to establish it as a great social institution, and now every town of importance in Ireland has its hot air bath. Several hundred private mansions possess them. They are also to be found in large factories, lunatic asylums, union workhouses, and hospitals. It is worthy of remark that the medical officers attached to those latter institutions have, without exception, reported favourably of the Bath after long experience of its value as a sanitary and sanative agent. Indeed as far as Ireland is concerned, the Bath has assumed the dignified position of a national institution, of which Ireland may feel pretty proud. From here it has extended to the whole of the British Empire and several of its dependencies to the greater part of Western Europe, and to the Continent of North America."

We have not space to say half which wells up in our being in praise of St. Anne's and Dr. Barter; but we would most emphatically recommend all who want a holiday, either in summer or winter, in sickness or in health, to find their way to St. Anne's.

The ANTI-VACCINATION MOVEMENT is making rapid progress all over the country. R. B. Gibbs, Esq., the hon. sec. of the Anti-compulsory Vaccination League, has many calls to attend meetings and deliver lectures. He has recently been to Ireland, and found that the assertion so widely made that vaccination had stamped out small-pox is erroneous, as multitudes of children remain unvaccinated. The fact that 96 per cent. of the small-pox patients in Paris have been vaccinated has made a profound impression on the mind of this country. All persons who desire information on this subject should read Dr. Collier's Essay, to be had at our office, price 6d. It was given with *Human Nature* for Sept. 1869, at 3d.

Professor L. N. FOWLER, on the conclusion of his recent course of lectures at Barrow-in-Furness, had the following address presented to him, read by Mr. Pearse:—"To Professor L. N. Fowler and Mrs. Fowler.—Sir and Madam—We have been desired by a large number of residents in the town of Barrow, who have been regular attendants at your course of lectures on mental science, to request your acceptance of this address, as a public recognition of the respect and esteem in which you are held by them, and as a mark of their sincere and warm appreciation of the influence for good which your valuable lectures cannot fail to have exercised in this town and neighbourhood. While they are anxious to acknowledge the marvellous fidelity of the delineations of character which you have offered as the result of numerous phrenological examinations, they also feel that your masterly exposition of the great truths of science, the noble lessons you have endeavoured to inculcate, and the high moral and religious tone which has characterised all your teachings, have entitled you to a tribute of respect at their hands. They desire, in conclusion, to express an earnest hope that you may both long be spared, under Divine Providence, to continue the great and good work of disseminating truth, advancing the best interests and ministering to the happiness of your fellow-creatures, to which you have for so many years devoted yourselves." Mr. Fowler's course for the remainder of this year will be seen in the "Circle of Lecturers" in our advertising pages.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

OCTOBER, 1870.

THE PHILOSOPHY OF RE-INCARNATION.

No. XII.

WE now begin to see why it is that conjunction with Matter in its compact state is declared to be the indispensable condition both of the pre-personal elaboration of psychic-substance, and of the reformation (*i.e.*, the re-form-ation) of the individualised spirits who, by voluntarily following the selfish instincts instead of the dictates of reason and conscience, have determined the modification of their perisprit which has brought upon them the correspondential retribution of conjunction with fleshly bodies. The etherealised Matter of the fluidic realms of existence offers no resistance to the action of the perisprit, but, yielding absolutely to all its impulsions, produces, instantaneously and necessarily, a corresponding external manifestation of every thought and affection of the soul. In those realms there are no fixed, enduring objects, as in the material spheres of planets; the psychic state of the spirits who inhabit them producing, necessarily, spontaneously, the outward, material conditions and concomitants which correspond to that state, and which only exist as objective realities for those whose perispritic action has determined their production, and whose mental and affectional sympathy causes them to *perceive*, as well as to *produce* from the fluidic elements about them, the same apparent externalisation. The fluidic formations which stand, in regard to the life of those realms, in a relation analogous to that of the scenery and objects of Nature to the life of earth, are stated to be immeasurably more varied, beautiful, splendid, interesting, and *real* to the perceptions of the spirits of whose states they are the fluidic expression, than are the objects of the material sphere to us. But they are not localised as are the objects of the planetary

worlds; nor do the fluidic realms themselves appear to be localised in any sense comprehensible by us; but, being constituted by the spiritual and perispritic states of those who inhabit them, may be said to exist wherever those spirits are. Thus it is an absolute impossibility for spirits of a lower order to trouble the harmony of a higher sphere, or even to enter such a sphere; for, while a spirit remains at any given stage of advancement, any higher realm of life is practically non-existent for it. A spirit of a higher realm can, when it pleases, and often does, present to a spirit of a lower degree, or to the "mediums" with whom he communicates, a fluidic picture of the people, scenery, and objects of that realm, just as he can, at pleasure, render himself visible to such "mediums," or to a spirit of lower degree, whose aspirations he may wish to quicken, or whose action he may have to direct; but no spirit can, of himself, act upon, or even perceive, any spirit, or any fluidic sphere, of a higher order than that which corresponds to the degree of scientific and moral advancement to which he has attained. Thus every new degree of elevation arrived at by a spirit opens to him a new level of fluidic life, co-extensive with the universe, in, so to say, a lateral direction, and therefore generally supposed, by spirits of inferior degree, to constitute the entire realm of fluidic existence; but he can only gain admission to the level next above his present attainment through the achieving of a new step in knowledge, in purity, and in love. For, not only are the spirits of a higher degree invisible to those who are below them (excepting when they choose to render themselves visible to the latter), but spirits of even the same average elevation do not see one another, if belonging to different spheres of sympathy;* though they would immediately become visibly present to one another if their farther progress brought them into mutual sympathy.

A knowledge of this peculiarity of fluidic life is of the utmost importance to the understanding of spiritual phenomena, because it supplies the only rational and sufficient explanation of the notorious fact that half-a-dozen "mediums," equally lucid, honest, and trustworthy, may, and do, obtain glimpses of fluidic life, and receive communications from "over the border," that are not only discrepant, but absolutely contradictory, and mutually exclusive of one another. For it shows us that every spirit is habitually in communication only with spirits of his own sphere of sympathy, and only "sees," in the way of fluidic formation, or

* Judge Edmunds has stated that, on one occasion, two spirits appeared to him, simultaneously, in his study. After conversing with them both for some time, he discovered, to his great surprise, that, although he saw them both, and both saw him, neither of them was aware of the presence of the other, or could see the other, even when informed by him of the fact of the other's presence. Being in sympathy with him, they saw him; but not being in sympathy with one another neither of them saw the other.

of theoretic statement, just what his spiritual and mental "eye" has already acquired "the means of seeing;" and thus—while explaining alike the cases in which "mediums" see the same objects, and receive the same statements, and the cases in which they see different objects, and receive statements of an opposite character—conclusively establishes the necessity of interpreting *all* the contradictory medianimic experience both of the Past and of the Present—whether visual, oral, impressional, theoretic, or of whatever nature—by the light of general principles, of reason, and of Positive Science.

But this absolute, spontaneous correspondence of fluidic Matter to psychic states, which, as just remarked, explains the contradictory perceptions and statements of "mediums" and of spirits,—though eminently conducive to the advancement and happiness of the individualised spirits who are steadily progressing, in fluidic realms, towards the Sidereal Degree, and whose perisprit only operates externalisations in harmony with the innocence of their moral state—renders it altogether incapable of opposing to the psychic element the solid resistance and energetic reactions which we have seen to be indispensable to its pre-personal condensation and development, and which we shall see to be equally indispensable, as a barrier, compulsor, and reagent, to the reformation (re-*forming*) of the spirits who, having chosen the wrong road, have to be turned back into the right one. Hence the necessity for the other class of worlds, viz., the planets of solar systems, composed of Matter in the compact state. For the absolute amenability of the material elements of the fluidic worlds to perispritic action could only lead to the endless declension and ever-deepening misery of the disorderly spirit, if it were possible for such a spirit to remain for ever in the fluidic life; while, on the other hand, the constraining effect of the reactive energies of the compact Matter of planets—which only yields gradually, and as the result of ages of effort, to the modifying power of the spirits incarnated in it—gradually compels those spirits to the exercise of the various physical, mental, and moral activities that will eventually educate them back to the perispritic innocence "from which they through transgression fell," and their regaining of which alone can enable them to re-enter, with safety to themselves and the Universe, on the absolute freedom of the correspondential existence of the fluidic realms.

The Divine Prescience always foreseeing, from all Eternity, the proportion of spirits that will work their way up to the Sidereal Degree without lapsing from the fluidic sphere, and the proportion that will only arrive at that Degree after having incurred the penalty of incorporation in bodies of compact Matter, there has always been, throughout the Universe, the necessary

proportion of Fluidic and Material worlds serving for the habitations of the two classes of spirits thus constituted by the direction which each spirit voluntarily gives to the action of its free-will. The material conditions of all worlds always corresponding to the spiritual states of those who live in them, we are assured that, as there are spirits who, after their individualisation, never incur the penalty of conjunction with compact Matter, —though originally evolved, like all other spirits, from the general mass of the Psychic element, and elaborated through the accretions and re-actions of the "natural reigns"—so there are worlds whose component elements, though evolved from the all-containing Universal Fluid, have never undergone the special processes of condensation which produce the nebular incandescence that gives birth to the suns and planets of the material world. It is to those purely fluidic worlds that each mass of Psychic Substance, when it has been duly elaborated on the surface of planets, is transported for the accomplishment of its individualisation into distinct personalities, by the accretion, around each incipient psychic individuality, of its permanent dynamic-envelope; and it is in those worlds that the spirits thus individualised—and who, unless they take the wrong road, will have neither the need nor the possibility of any farther contact with planetary Matter—should pursue the course of their personal education to the Sidereal Degree.

Of the nature of those purely fluidic worlds, as of the life of the happy spirits who are being educated in them, nothing within the compass of our knowledge or imagination can give us any definite idea; and we are therefore only told that they, like the planetary worlds, form a progressive series, and lead up, by gradual advances, to the celestial splendours and happiness of the true Soul-life upon which spirits, whether "unfallen," or "fallen" and brought up again, only enter on their attainment of the absolute unselfishness and vast intelligence of the Sidereal Degree. The spirits who are being educated in the purely fluidic worlds are not confined to those worlds, but are able, as previously stated, through temporary modifications of their fluidic body, to visit, enter, and study, the planetary worlds; making themselves acquainted with every detail of the three "natural reigns" of whose development those worlds are the theatre, and taking an active part in the direction of those "reigns" (in other words, of the pre-personal elaboration of the Psychic element of which those "reigns" are the material expression or embodiment), and in that of their humanities.

The other class of educational worlds, viz., the planets of solar systems, corresponds, as previously stated, to every degree of the psychic (and, consequently, corporeal) impurity, and gradual purification, of the spirits who have lapsed from the innocence

of "their first estate" as individualised personalities; from the period of their correspondential accretion of material bodies, up to their regaining of the power of operating fluidic incorporations which they have lost by their wrong-doing, and after their recovery of which power they, also, will pursue, in fluidic worlds, their ascension to the Sidereal Degree. Every portion of the Universe being made to subserve some special use in the Divine economy of things, the share of cosmic work alloted to humanised spirits is that of aiding, by their cultivation of the surface of the planet they occupy, and their development of its material resources, in the pre-personal elaboration of the Psychic element of later Creations, incorporated in the mineral, vegetable, and animal "reigns" of their planet. This preparatory elaboration, therefore, only takes place in material globes such as ours; for it is only such globes that offer, as we have seen, the requisite material conditions for that branch of cosmic work; and, as that elaboration is intentionally destined to develope in the Psychic element the germs of all vices as well as of all virtues,* the admirable ordering of Providential Wisdom "makes even the wrath of man" to pay unwitting tribute to Its designs, by causing the early vices, as well as the later-acquired virtues, of each humanity, to furnish their quota of action towards the accomplishment of the common end.

The earliest phases of that elaboration take place in globes at an earlier (and therefore lower) period of their career than that which our globe has now reached; its latest phases take place in globes that are older, and therefore more advanced, than ours. Thus there are, in the purely fluidic worlds, neither minerals, vegetables, nor animals,† because the pre-personal elaboration of the Psychic element, which alone can produce those orders of material bodies,‡ does not, and can not, take place in worlds of that nature; and the objective concomitants of existence which, in planets, are furnished by the varied forms of the three lower "reigns," are supplied, in the fluidic worlds, by other orders of objective externalisation (*i.e.*, "natural reigns" of other characters), in harmony with the widely-different nature, conditions,

* Vide *Human Nature*, for March, 1870, p. 210.

† The scenery, flowers, animals, birds, &c., so often seen by "mediums," are merely fluidic appearances produced in the various realms of the fluidic zone of this planet, by spirit-action; either as aids to identification, as proofs of the spirit's knowledge of past events in the earth-life of those with whom he communicates, and to which those appearances refer, or as correspondentially typifying the states and surroundings of the spirit himself. They are not *real* in the sense in which the things they represent are *real* in the material sphere of planets; *i.e.*, as embodiments of the psychic element;* but are merely images of the thoughts of the communicating spirit, produced through the action of those thoughts upon "the stuff that dreams are made of."

‡ Vide *Human Nature* for April, 1870, p. 157, *et sequitur*.

* Vide *Human Nature* for March, 1870. Footnote on p. 109.

and uses of those higher realms of existence; and proportionally more beautiful and interesting than the scenery and objects of "the natural reigns" of planetary life.

As all spirits are destined to free themselves from contact with solid Matter, so all material globes eventually become fluidic; their grosser particles being gradually eliminated and replaced by more and more ethereal particles, as the purification of their humanities goes on. In course of time, therefore, our earth will cease to be the theatre of the pre-personal elaboration of Psychic Substance; and the various orders of material bodies (due to that elaboration) which now occupy its surface, will consequently disappear, and will be succeeded by other orders of externalisation, appurtaining to the higher phases of development through which it will pass in the process of its elevation to the rank of a "celestial world."

But, even during its phase of materiality, every planet has its fluidic-zone of spirit-life, surrounding it at a certain distance from its surface,* and in intimate connection with it. These fluidic-spheres of planetary life are not to be confounded with the immeasurably more etherealised, non-planetary, realms of fluidic existence spoken of above, whose various orders of "worlds" are only approachable by "unfallen" spirits, and by spirits who, "fallen" and purified, have at length reached the Sidereal Degree, and into whose ranks the planetary worlds only enter when completely purged of their material elements. The fluidic zone of a planet is always in harmony with the material state of that planet, and is more or less dense, or more and more etherealised, in correspondence with the changes that take place in its humanity.

It is from the various realms of the fluidic zone of each planet that the spirits, who constitute the humanity of that planet, operate their accretion of the material bodies by whose aid they enter into the life of its material sphere; and it is into that zone that they return on the death of these bodies. We see, therefore, why it is that, in all ages, mankind has instinctively regarded the Divine Being, and the "Heaven" IT was supposed to inhabit, as being above us, over our heads; for, though the portion of the sky, which was above us in the morning, is under our feet in the evening, the fluidic sphere of the planet is always outside of it, and, consequently, always above us, no matter how the globe may spin and roll through space. And as the fluidic zone of each planet is a portal of the fluidic universe, the supposition which has always represented the "heavenward-going" soul as going upwards after the death of its body, has grown out of a vague reminiscence of the truth.

* Vide *Human Nature* for March, 1870, p. 108.

The "unfallen" spirits, as already stated, learn and progress in connexion with the fluidic state of Matter; but the "fallen" ones can only (for reasons to be more fully set forth in the proper place) acquire new ideas in connexion with Matter in its compact state, *i.e.*, during each of their successive incarnations. The intervals between these (denominated, by the Spiritist School, the state of "erraticity," or wandering) are passed in the fluidic zone of the planet, and are of the utmost importance to the advancement of the spirit, as it then studies, and carries on still farther, the lessons of its last earth-life, which—although its state, at any given phase of its progress, is always the result of *all* its past experiences—is the only one it remembers, until it has attained to the stage in which it becomes aware of the law of re-incarnation. It thus prepares for its next phase of existence, which is supposed, by spirits who are not yet aware of the real nature of that next phase, to be a passing up into some higher level of spirit-life; a supposition which is true in point of fact, for every life in flesh, however faulty it may be, is *always* an advance upon the one which preceded it, and will be followed by a period of erraticity of a proportionally higher character, on the spirit's return to the fluidic zone of the planet in which that incarnation took place. Thus, while the "unfallen" spirits are not subjected to anything corresponding to the vicissitudes of Light and Darkness, it is always "the evening and the morning" (*i.e.*, the earth-life and the succeeding period of erraticity so strictly connected with it) that constitute each successive re-creative "day" (*i.e.*, each new stage of work and progress) for the spirits who have "fallen" from the perpetual daylight of the non-planetary fluidic realms.

The exact correspondence which has been shown to exist between the mental and moral advancement of each spirit and the conditions of fluidic externalisation which that state causes it to operate and to perceive, explains, as previously remarked, the otherwise inexplicable discrepancies which we find to exist in the appearance and statements of spirits, and in the perceptions of "mediums." The fluidic body whose elements, on quitting the material body, each spirit unconsciously and instantaneously attracts to itself, and which—except when, by an act of its will, it effects some temporary modification of that body*—it keeps during the succeeding period of erraticity, always resembles the material body it has worn in its last incarnation,

* In the fluidic world a spirit, even of your low rank, is able, with the aid of his perisprit which constitutes his individuality, to clothe himself instantaneously with any visible or even tangible form that he may wish to assume, *provided* he is able to borrow the animalised fluids necessary to the production of that form; a borrowing which a spirit of higher order has no need to effect, his elevation enabling him to assimilate, for himself, the animalised fluids disseminated in the atmosphere.—ROUSTAING. *Les Quatre Evangiles*, vol. i. p. 141.

and more or less closely according to its degree of elevation, and the consequently stronger or weaker hold which the influence of the flesh retains upon its spirit-memory; and the same unconscious perispritic action, as previously stated, surrounds each spirit with objective fluidic externalisations corresponding to those which have taken the deepest hold on its thought and affections during the life it has just quitted. Thus the miser, in the fluidic world, *sees* gold; the glutton *sees* tempting viands; the murderer *sees* his victims; and these fluidic appearances are as *real* to their perceptions as are the objects of the material sphere to us. Through the same unconscious perispritic action, those who leave the earth with the belief that souls are of different sexes, and are produced by the same physical process that gives birth to the fleshly body, see themselves as "male," or "female," according to the sex they had assumed in that last earth-life; while, if their last span of incarnate existence were that of an infant, or a little child, they will *see* themselves as children still: the notions acquired by them, in previous adult lives on earth, in regard to the "childhood" of spirits, and the necessity of "growing," in the other life, to the stature they failed to attain in their last incarnation, determining, in their fluidic bodies, progressive changes of appearance analogous to those of growth in the material world, although (as there is nothing useless in Nature) there can be nothing like what we call *sex* in a sphere in which there is nothing like the formation of earthly bodies, while there can be no "children" among spirits that have all been gradually educated upwards through innumerable cycles of ages, first, through the vaporous states of pre-personal elaboration, and, next, through a long line of progressive existences in the material and fluidic zones of planetary life. On the other hand, and as a result of the same law, the spirits who, in a preceding incarnation, have learned, or suspected, the fact of our successive lives in flesh, and who—being able to look back over a length of their past experiences proportioned to their degree of advancement, are consequently aware of the merely correspondential nature of the fluidic reflexes of earthly ideas so frequent in the state of erraticity—are compelled, by the necessity of avoiding any sudden interference with ideas and prejudices which are only to be gradually modified, by each incarnated spirit for himself, in the course of his successive lives in the material sphere, to refrain from all allusion to their past existences to "mediums" who are not prepared to receive such communications, which they therefore only make to "mediums" who are already aware of the law of re-incarnation, or are ready to accept, on general grounds, the announcement of its existence. Moreover, as the mind is a substance, and the will a substantial (though immaterial) emanation, the mental currents in the mind of the "medium" frequently exercise a very strong

deflecting influence on the communications transmitted through it; while the experience of most "mediums" will bear out the assertion that a good many communications must be set down as spirit-"chaffing," and a good many others as wilful and malicious misleading.

Thus we see that, in attempting to ascertain the relative value of the contradictory communications proceeding from medianimic sources, the advancement of the communicating spirit, as well as the influence (both attractive and deflective) which each medium, through his mental and affectional state, involuntarily and unconsciously exerts upon the current of communication, must be considered as constituting highly important elements of the enquiry. The various realms of the fluidic zone of each planet correspond to all the various degrees of moral and intellectual backwardness or advancement among the humanity of its material sphere, and every member of that humanity, however high, however low, belongs, during his incarnation, to some particular group, or society, in that zone, with which he is in mental and moral sympathy; and each "medium" among the humanity of a planet will therefore, as a general rule, and under ordinary circumstances, perceive only the ideas and fluidic externalisations of the degree to which he and the other spirits of that group, or society, have already attained. If their kind or degree of medianimity do not admit of their being specially acted upon by spirits more advanced than themselves, the atheistic medium will receive communications denying the Divine Existence, and the theorisers of every school, the sectaries of every creed, will receive communications confirmatory of their respective beliefs; so that, while the Universalist is assured that there is no "Satan," no "Hell," no "damnation," a Saint Theresa *sees* the "damned" being jerked from the pitchforks of devils into the "unquenchable fire" of the "bottomless pit," *hears* the roaring of the flames and the shrieks of the victims, and *smells* the stench of the infernal frizzle!

The hard necessities of humanised existence restricting our acquisition of new ideas to the periods of our sojourn in the Material sphere of the planet, and the fact of re-incarnation having hitherto been purposely kept from the knowledge of that sphere, the majority of the spirits of our planet are only being made aware of it as they come back into the life of flesh. Thus, in England and in America, where the general mind is so deeply permeated by the apparent surface-meaning of the Bible—the "letter" which, though useful in the childish and barbarous age for which it was given, *"killeth"* now that its day of usefulness has passed—the majority of the spirit-communications show no knowledge of the law in question. Continental spiritualists, on the contrary, have very little acquaintance with the Bible, and are therefore not influenced, in their attraction or reception of

spirit-communications, by pre-conceived notions based upon Biblical texts of which they know nothing; while the works of Lavater, Jean Reynaud, Charles Fourier, and a host of other writers—little known in English-speaking communities, but widely read throughout the Continent—had already, before the advent of Modern Spiritualism, commenced the propagation, among Continental nations, under various forms, of the fundamental idea of our successive lives upon this earth, as the only hypothesis that can explain the phenomena of human life, absolve the Divine Government from seeming injustice, and furnish a rational basis for our instinctive belief in the perfectibility of the human race and of the planet we inhabit. Consequently, the immense majority of the communications received by Continental spiritualists allude, spontaneously, to the law of re-incarnation, as being known to those by whom they are given, as the key to all the problems of life in the fluidic and in the material spheres, and as the necessary condition of the comprehension and practical application of the "Christianity of Christ" that are destined to root out Polytheism by showing us the origin, nature, and office of the Presiding Spirit of our planet,—to destroy the "Antichrist" of Ecclesiasticism by revealing the inner meaning of his teachings, and the true nature of the process of human purification,—to overthrow Bibliolatry by demonstrating the correspondential, temporary, and progressive character of Inspiration,—to melt away the prejudices of sex, birth, station, and nationality, by showing us that our successive lives on earth are accomplished indifferently in either sex, and in all races, stations, and countries, according to the needs of each incarnation,—to purge us of sensuality, by showing us that our progress can only be accomplished through our gradual enfranchisement from the trammels of flesh,—to cure us of selfishness by proving to us that individual happiness can only be attained through self-forgetfulness and devotion to Universal interests,—and, by enlightening us in regard to the true meaning, values, and uses of human existence, to bring in the reign of love to GOD and to the neighbour that will raise our humanity from its present degradation to the confines of Angelhood, change the earth itself from a "hell" to a "heaven," and thus fulfil the sublime, prophetic prayer of the Great Spirit who presides over the destiny of our planet and of our race.

The fact that medianimic communications are thus contradictory in their tenor, and therefore *cannot* all be literally and absolutely true, should lead us to admit that there is no "Royal road" to the knowledge of our Universal relations any more than to that of our Material relations;—that the mere circumstance of its medianimic origin is no proof of the truth of any appearance, statement, or theory, and that, consequently, mediumistic

perceptions and impressions being only individual, it is only by an unprejudiced and careful comparison of the scope and tendency of these various communications with one another, with the dictates of Reason, and with the indications of Positive Science, that we can ascertain what is true, and what is erroneous, in the mass of these communications;—and that, until a sound criterium of judgment and general basis of acceptance have thus been arrived at among Spiritualists, the increasing development of the mediumistic faculty—while of the utmost importance as tending to popularise the certainty of our immortality and of the solidarity of incarnate and disincarnate life—must be expected to increase, rather than to diminish, the general confusion of ideas in regard to the nature of our existence, both here and "beyond the Veil."

PARIS, Sept. 7, 1870. ANNA BLACKWELL.

ERRATA IN No. XI.

Page 396, 3rd paragraph, 17th line, for "of the *status*, read "*status* of the;" and 24th line, for "Astronomy," read "Astrology."

CREATION.

THE SYMBOLISM OF NATURE.—*(Continued.)*

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology, as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

IT is time, however, that we should advance to other and higher provinces of sentient structure—we allude to the various vertebrate classes and orders. But let us first ask, what is the significance of that threefold division into head, thorax, and abdomen, which yet more strongly emphasised in the articulata, is still retained in the vertebrata, with a marked tendency however to the increase of the first and second, and the diminution of the third term in the series. We have already seen that their chief functions, respectively, are cerebration, respiration, and alimentation, circulation and reproduction being secondary and, in a sense, subordinate functions of the two latter. We thus see that the principal relation of the first, is to the imponderable forces; of the second, to the aerial; and of the third, to the more solid forms of ponderable matter. This is equivalent to saying that their functions respectively are—thought, action, and assimilation, meaning by the latter, absorption of material for repair of the organic instrumentalities used by the two former.

Let us now, then, endeavour to define what a vertebrate really is. The radiata, contemplated analogically, are essentially sentient vegetables. The mollusks are eggs, well covered

and encrusted in their shells. This speciality is still retained by the articulata, although they have become symmetrical in form and transversely bipolar in vital action, and in the longitudinal disposition of their duplex and corresponding ganglia, show an approach to, and a preparation for, the vertebrate type. With this latter development, the bones have become internal, showing that there is something more precious than limbs and muscles to be protected, namely, the brain and spinal cord—the root and trunk of the nervous system—that wondrous solar plant of which we have already spoken, and whose inversion indicates that it is the beginning of a new series of vital organisms, whose principal relation is not to the negative and ponderable, but the positive and imponderable province of universal being. We may thus perceive that the inferior grades of sentient life are merely germal and ovoid preparations for, the vertebrate type, as the lower classes of the latter are fœtal preparations for the higher.

If the conclusions hinted, if not arrived at, in the foregoing paragraph be correct, we may see that man, standing erect, with his four limbs perfectly free, is the only true type of a perfect vertebrate, the fish, the reptile, the bird and the quadruped, being successive steps towards the attainment of this result. Perhaps the zoologist and botanist may now begin to see that the animal and vegetable kingdoms are not the complements of each other merely because the former expire and the latter assimilate carbon, while the latter exhale and the former inhale oxygen, these functional diversities being simply the effect and expression of deeper and more nearly radical contrasts.

We have already spoken of the animal and vegetable kingdoms as being the positive and negative phases respectively of organic existence. This expressed in other language means, that the former is predominantly solar, and the latter telluric in relation and function, or in the phraseology of some of our earlier papers, that the types of the former are fathers', and those of the latter mothers' children. We suppose it need scarcely be said, for this is implied in the entire tenor of the foregoing observations, that the animate scale is still so imperfect as to be quite incapable of manifesting its true character. This can be developed in all its force only through those matured forms of the vertebrate class, of which man is the initial type.

Let us now, then, by way of terminating this very superficial and imperfect sketch of the Symbolism of Nature, glance at the different classes of the vertebrata, and see if we can spell out their true significance in the great scheme of being. What is a Fish? And we reply, it is the bird of the aqueous ocean. Imperfectly related to the atmosphere, its feeble respiration is effected through gills in place of lungs. Existing in a

medium that rapidly absorbs the light, its sight is weak, and adapted only for the perception of objects in close proximity to the eye. The conditions which enfeeble its respiration also affect its hearing. Thus circumstanced and constituted, with dull perceptions, and a very limited range of action, circumscribed in itself and its environment, it has very properly a small flat brain, the merely rudimentary basis of that of the mammal. Its members are wholly devoid of specialisation, being entirely devoted to locomotion, this characteristic extending even to the tail, which is in many species, the most potent of all their instrumentalities for this purpose. As might be expected, the structure is predominantly abdominal—the face all mouth, the body all belly; and in strict accordance with this, the principal functions are alimentation and reproduction. At the incipient stage of the vertebrate type, the bones of the Ganoids of the early seas were cartilaginous, as in the case of the existing sturgeon. In the Placoids of our present seas, however, the osseous structure is more matured, though still deficient in the density we find in the higher mammalian types, this speciality harmonising with the form, function, and environment of these thoroughly aqueous creatures. We suppose it is almost needless to say that we regard the Cetaceæ as the fish of the future, but we must postpone the specification and defence of this anti-Cuvierian heresy to our intended paper on "The probable Aspect of Future Organic Life on the Earth."

What then, we repeat, is a fish? And we reply, an organic Antæus at his fall. Of far higher type essentially, than the articulata, the fish is nevertheless immeasurably inferior in perception, locomotion and specialisation, to a dragon-fly or a bee. Compared with these high types of the ganglionic order of sentient being, the form of this low vertebrate is inchoate, its senses dull, and its functions feeble. It is Nature stooping to conquer,—condescending to things of low estate, to the dwellers in the water, that she may ultimately rise, through the bird, but yet more through the rational and moral humanity of the future, fire-winged to the empyrean.

And now, advancing to another stage, what is a Reptile? And we reply, a fish in transition, from the aqueous to the aerial ocean. As in the case of its predecessor, Nature here again stoops to conquer, and in the serpent reproduces the eel upon land. In the crocodile and alligator we have the outlines of the quadruped, the promise, of which the lion and tiger are the fulfilment. Oviparous and cold-blooded, yet with respiration through the agency of lungs in place of gills, they present us with Nature's first rude attempt at a landward movement on the vertebrate plane. The poison of the serpent is the compressed subtlety and concentrated hate of a low and grovelling nature,

incapable of fair and open fight, and so seeking the destruction of its adversary by treachery and circumvention. The snake is the deceiver, the adder is the poisoner, expressed in the profound symbolism of Nature's mysterious volume of animate signs. We have already said that, as a class, they are the larvæ of birds, the maggot and grub of which the latter are the beetle and the papilio. In a sense they are thus the root of all the higher animate types, in whose species or individualities they are often partially reproduced.

Few things are more clearly indicative of the profound relationship which must ever exist between the condition of the earth as a cosmic organism, and the development of its vegetable and animal forms, than the dominancy of the great Saurians during the Oolite period. The superabundant carbon which had contributed to the luxuriance of vegetation at an earlier period, having been largely fixed in the enormous coal-beds then deposited, the development of lung-breathing creatures became gradually possible. With a sluggish circulation, and their blood very imperfectly oxygenated, they obviously belong to an age of the world when its imponderable forces were less intensely active than at present, and when the constituents of its atmosphere were less favourable to vigorous and unimpeded respiration. Their descent from fishes is clearly seen in the Icthyosaurus, and their relation to the predacious mammal is shown in the crocodile, whose brain and anterior members are supplied with oxygenated blood, giving it a degree of energy, intelligence, and courage almost super-reptilian.

The oviparous type culminates in the Bird, that winged denizen of the aerial ocean, the most vigorous respirer the earth has yet developed. This last feature is the key-note of his being. He breathes more freely and thoroughly, and therefore more expansively and sustainingly than any mammal. In this respect he surpasses even man himself, as he does also in the keenness of his distant sight. He is also a singer of the grove—a God-appointed chorister in the great cathedral of the universe, adown whose star-gemmed isles, and comingling harmoniously with those stupendous organ-tones we call the music of the spheres, his Heaven-taught anthem rises in the morning, and his vesper hymn floats sweetly forth at eve, and thus he takes his part in that sacred service of prayer and praise ever ascending from the creation to the Creator.

It is doubtful if there be any spontaneous effusion of humanity comparable to the song of the lark. Certainly, there is no race, all whose individualities are similarly gifted with musical power for the facile and pleasurable expression of their rich exuberance of superabounding joy. We have poets and we have singers—the two crafts were once ordinarily united: but these are excep-

tional persons, of rare grace and perfection of mind, and, in truth, we commonly speak of the former as inspired, to distinguish them from the uninspired and godless multitude. But Nature's song-birds are of many species, and manifest great diversity of endowment, and in the species so endowed, the gift of song is universal, at least in one sex. In all this we doubtless see the prophecy of something yet higher and nobler, of a musical gift almost equally spontaneous in its manifestation, yet grander and sublimer in character, whereto the coming centuries will yet give birth among the choral singers on the rational plane of being.

The distinctive feature of birds, however, as a class, is their power of flight. We have already spoken of them as the papilio form of the reptile; hence, like their insect prototype, they are winged and aerial, their specialisation having a distinct reference to locomotion through the atmosphere. In the insect the wing is a direct expansion of the lung; in the bird, it is that anterior member, which, thoracic in position, is nearest to the lungs, and so most susceptible to their invigorating influence. The wing is not like the arm and hand of man, an operative and intellectual instrumentality, but simply a member for locomotion. As a mental appliance, it is inferior to the antennæ of the insect, or even the proboscis of the elephant. Hence we may regard it as the outcome and expression, not of a comparatively active cerebration, but of an intense and powerful respiration. Of the full importance of this distinction, however, the reader will not be able to judge till he has read our intended paper on "Grade of Function."

We may thus see that the bird is not merely the culmination of the oviparous type of reproduction, but also the most efficient example of the function of respiration, and its results, as manifested in the corresponding structure of the frame. An eagle is a mysterious presence amid the things of time; nor were the Greeks altogether wrong in placing him at the right hand of Jove, in the neighbourhood of the thunderbolt. Organically speaking, he is the prince, and power of the air, the highest form of life specially adapted to atmospheric existence—simply that and nothing more. As such, however, he may perhaps enable us to in some measure conceive of the vigour and intensity of function that will attach to the future orders of the rational type, when they too shall have attained to something like proportionate expansion of thoracic development and thoroughness of respiratory function.

There is yet one other characteristic of the bird, we allude to the beauty of its form and plumage. Like the winged orders of the articulata, it reproduces the stars, gems, and flowers of Nature's other and inanimate realms. This beauty in the aerial type of the worm and the reptile is eminently suggestive. If

not the idea, it is at least the promise of spiritual transformation. If such be the dwellers of the aerial, what must be those of the imponderable ocean, whither, as an especially nervous type, we are inevitably bound. What vistas of indescribable splendour here open before us, not only of beings "clothed with light as a garment," but with light in all the varied tints of its prismatic rays, mingling and interchanging like a true soul-vesture under the influence of those refined and subtile life-forms, already partially revealed to us, whether in their complex workings or dazzling effects, through the dynamics of vital magnetism. Yes, the golden and the silver pheasant, the bird of paradise, and the thousand other things of beauty that adorn the woods and wilds of Nature, more especially in warmer latitudes, are doubtless prophetic of far richer and more varied beauty, yet to be revealed in that higher intellectual realm where, as the song of the lark is already transformed into the poem of the bard and the anthem of the musician, so the varied plumage of the more gracefully formed and gorgeously adorned denizens of the forest will be rivalled and surpassed by that robe of glory, which will hereafter be woven into a befitting drapery for the spirit, in obedience to those higher principles of correspondency, through which mind must in due season be appropriately mantled in the magnificent symbolism of its own sublime thoughts, and fitly adorned with the unutterable radiance and splendour of its own transcendant conceptions of loveliness and beauty.

Let us remember that here, too, there is cycle and epicycle, as in all the other realms of Nature, and throughout every province of created being—the gem, the flower, the bird! What an ascending series of advancing transformations! And is this progressive unfoldment of being into higher purposes and grander aspects, to be arrested here? The inorganic, the organic, the sentient, do not these imply—nay, have they not already eventuated in the *rational* plane? And do not the laws of symbolism necessitate the ultimate evolution of an outward and corporeal structure for this plane, whose grace of form and beauty of tint, shall correspond with the interior glory and spiritual splendour, wherewith in its more gifted individualities, it is already so richly endowed? Yes, we repeat it—the gem, the *flower*, and the BIRD imply the MAN, not only the present initial *bipes implumis*, but his fully matured successor, the radiant lord and glory-crowned monarch of terrestrial creation, whose bodily presence will be the apt and appropriate emblem of his mental constitution.

(*To be continued.*)

DR. JAMES ROGERS NEWTON.

THE British public have had ample evidence of the healing power possessed by Dr. Newton; also, of his ability to describe the ailments of his patients, often at a great distance. These tendencies, and the great attraction which he has for his peculiar sphere in life, presuppose the existence of organic conditions possessed by him of a degree very different from those of other men. In figure he is rather short and stout, but well formed, and prepossessing in appearance. Of the general expression of his countenance, our readers will be able to judge from the photographs which are offered with this number of *Human Nature*. The head measures 23 inches in circumference, and the chest 42 inches. We solicit the patience of our readers to the following phrenological delineation which has been placed in our hands. We believe it to be a truthful analysis of Dr. Newton's character, and it affords many useful suggestions to the student of the art of reading character:—

PHRENOLOGICAL AND PHYSIOLOGICAL CHARACTERISTICS OF DR. NEWTON.

Your physiology is very compact, though there is a redundancy of some portions, yet there is great harmony existing between all departments of the organisation. The nutritive apparatus is capacious—healthy, harmonious, and well developed. The powers of digestion, respiration, circulation, secretion, and excretion balance each other; hence you can maintain good health, endure much, generate a great amount of vitality, and exist amongst almost any circumstances. The muscular and osseous structures are quite insignificant when compared with the vital apparatus, and the great amount of activity of the circulatory and excretory organs preserves your blood pure, and correspondingly elevates your desires and feelings.

The brain is much above the average size, and is particularly developed in the superior portions, which gives tone to the whole organisation, and elevates the animal functions into a plane much above what is to be found in the great majority of men with a similar type of physiology. There is a fine quality of body; the hair is remarkably fine, and so is the skin and nervous system generally; hence you are conscious in an exquisite degree, and appreciate those influences which accompany a high state of development.

The brain is very capacious; the base is comprehensive in type, but the individual organs are not large; hence there is much harmony between brain and organic function; and you can also manifest great energy and executive power without those harsh exhibitions of the base of the brain which would result if the individual organs were largely developed. The social and domestic group are full, but are in a very moderate state of action. You have much consecutiveness of mind, which enables you to hold your attention closely to one subject or line of life till your purpose is fulfilled, and yet you readily pass from one subject to another as circumstances may demand. You are exceedingly open, straightforward, and candid in your character. You have no secrets or policy, and no reserve when you feel yourself at home in your company. The

powers of evasion and equivocation are absolutely *nil;* and your faults are more in the direction of outspoken openness than the contrary. You are far more suspicious of your own conduct than suspicious or prying into the conduct of others. You have but little fear or anxiety, but much forethought is manifested in your character, and you are continually looking ahead, and desirous of doing the best thing in your line of life. The Ipsial group is very full, with the exception of Self-esteem, which is full only in the region of independence, and you are at all times suspicious of any influences that may encroach upon your individual freedom. You desire to have some strong positive friends to sympathise with you, as self-love is rather weak. You are not of a dictatorial, domineering nature; nor are you a proud ostentatious man, but quite approachable and humble, and would be much better with more power to keep others at a distance. You are remarkably sensitive as to your good name and character for moral standing. You are naturally adapted for public life, and possess those qualities of mind that enable you to spread your individuality over a great space. Your personal influence is remarkably great, and you are capable of making yourself very widely known and appreciated.

The spiritual and moral organs are very active. Benevolence comes first in the scale. You have an intense desire for progress, and you never feel satisfied with the amount of good that is being done in the world. You are extremely liberal, and have great sympathies and power to identify yourself with the necessities, wants, and feelings of others. This portion of your brain, with the intellectual and intuitive organs immediately associated, are the strongest parts of your character. Next comes Veneration, which give a consciousness of Divine existence. You are as naturally alive to, and as sympathetic with, Divine action, as a child is to the teachings of a loving parent. Firmness is quite full, and gives you stability of character, perseverance in a line of duty, yet without any great excess of self-wilfulness, of which you would be better with a little more. Conscientiousness is in abeyance, and you incline to mercy rather than to justice; you would rather reclaim than punish—rather preach the gospel than the law—do good rather than condemn; your love for humanity blots out all transgressions.

The organs of Hope and Spirituality are quite full, and give you much enthusiasm and consciousness of the infinite and the perfect. You never feel lost or disheartened; even if your prospects were all broken up, you would fall back upon your appreciation of the eternal stability of things, and would say, "It is all right, good will follow, and Providence superintends the whole."

Your intellect originally manifested a predominance of the perceptive faculties. These are naturally large, and are in a high state of development, but not of action, at the present time. You have ceased to use these faculties extensively, and have directed your mind into other channels, but when occasion offers, you manifest excellent practical judgment. You have a good notion of the

value of property, and of the respective merits of trade and commerce; but you cannot retain money or value it for its own sake. You would make a fine business man in real estate, in goods, in articles of use and of ornament. In fact, your intellect would adapt you to any useful occupation of life, and you would readily embark in a new calling. You are also a natural traveller; you seem to find your way all over the world as if you had been there before.

Your memory has been extensive, but now you can remember best by association of ideas. The most active portion of the intellect is in the reflective region. Comparison and Intuition are truly large and excessively active; and it is here in connection with your moral and spiritual organs that your character manifests itself. You have great power of diagnosis. The prophetic tendency is very strongly marked, and you can easily see how things will turn out. You can describe impressionally persons at a distance, and also by coming in contact with them. You do not gain your knowledge through the perceptive faculties, but through the great development of the spiritual faculties and the semi-clairvoyant and intuitional powers of the upper portion of the brain.

You are remarkably critical, and would be very difficult to please; you see clearly and deeply, are eminently practical, have but few theories, and see the why and the wherefore of things without much ratiocination; you perceive just how things are, and hence with few words give utterance to simple truths that the ignorant can understand, and the wisest cannot improve upon. You are fairly gifted with language, but the practical and intuitive nature of your intellect enables you to say much in few words, hence this faculty is not so apparent. You love the beautiful in nature and art, and above all, the beautiful in human life and moral conduct. You are not fastidious in your tastes, but prefer the useful to that which is merely ornamental. You can sympathise with man's immortal and spiritual career and its relations to the Great Good. Hence, you do not follow the senses merely, but derive your pleasures from the spiritual side of life. You are full of youthfulness and animal spirits, appropriate in conversation, and never severe, harsh, or personal in your remarks, but rather amuse and appreciate others than detract from them.

Your Constructiveness is great; you can use tools well, and if you had given your mind to engineering, you could have become an inventor. You have encountered many difficulties in life; your powers of resistance are very great—it seems impossible for you to be overcome or conquered. It would pain you to see blood shed even of an animal, and you cannot possibly take revenge. The peculiar form of your head, which is oval, with the apex towards the brow, and the great development of the intuitive faculties, give you peculiar power over the whole forces of your nature, and enable you to direct the vital fluids according to your will. Your mediumship, coupled with these powers, account for many of the remarkable phenomena for which you are so justly celebrated.

You are eminently adapted to examine the sick and minister to

their necessities. You are a natural reservoir of health, and have the valuable power of dispensing it to others; and the manner in which you devote yourself to that task affords evidence, if proof were required of that universal harmony which provides appropriate means to produce necessary results in all the departments of Nature.

"JAMES BURNS,
"Practical Phrenologist,
"15 Southampton Row, London, W.C.,
August 12th, 1870."

One remarkable circumstance connected with Dr. Newton's operations is, his power of transmitting his healing influence through the medium of his magnetised *carte de visite*. These he carefully prepares by taking a few in his hand, and in a quiet and retired place, directing his will-power towards them, and giving them a "shock" as he does his patients. In many instances this power has been felt by those who touched these magnetic *cartes*, even without their knowing what they touched. Some curious experiments have been tried on sensitives and clairvoyants with these *cartes*. Dr. Newton's spiritual presence seems to follow the *carte*, and to be discernible to the sight of the clairvoyant. Several such cases have been recorded in the *Medium* and we regret that further research has not been made by those who are capable of undertaking the duty. By the investigation of this subject the vexed question of Spirit-presence, or ubiquity might be illustrated, and the objective existence of spiritual influences demonstrated. For what has been already done in this direction, we cordially refer our readers to recent issues of the *Medium*, which contain an array of facts seldom to be met with in the literature of psychology.

We have a word to say on the method pursued by Dr. Newton in exercising the healing power. He concentrates his mind intently on the same organs of his own body which he desires to affect in his subject, and by using his own organs, and commanding his patient to use his, the healing influence is imparted. For instance, if a patient has bad eyes, the Doctor manipulates upon them, and in telling the patient to look about him, the Doctor uses his own eyes in the way he indicates to his patient, at the same time impressing him with words that his eyes are benefited. Those who are susceptible are at once benefited, whereas more positive natures may derive no perceptible advantage. We saw the Doctor treat a lady who was unable to inflate her lungs, the pain and weakness in her chest was so great; but when she breathed simultaneously with Dr. Newton, she could expand the chest to the fullest with great ease, and the power to continue doing so remained with her. This explains the secret whereby the limbs and stiff joints of paralytics and rheumatic patients can be handled and bent by the Doctor without causing pain. The will-power, and the vital fluid which accompanies it, act at the same time as a motive nerve-power and an anodyne. Then we have to consider that, in exercising this healing power, Dr. Newton is himself quite concentrated in his mind towards the patient, yet passive towards all other influences.

He is therefore in a fit state to be aided by the spiritual influences that attend him, or the sympathy of bystanders. When we view Dr. Newton's practice in this light, it appears supported by a most beautiful philosophy, and becomes the great healing art upon strictly scientific principles. It is an art, and requires a peculiar form of genius to prosecute it, and without an intelligent appreciation of the vital powers it could not be exercised. We hope our readers will find Dr. Newton and his mode of curing the sick an absorbing and profitable study. He is an object of great interest to the phrenologist, psychologist, and physician, and we may add, to the religious reformer and philanthropist. Little do men think of the deep and wide interest that centres in this good man. As an intellectual study, he claims deep attention; but when we get so near to him as to know of his pure disinterestedness and deep love for truth and humanity, then we perceive a good brother who is altogether lovely, and who is more worthy of the respect of men than the array of saints and little gods before which mankind prostrate themselves. We are no advocates for hero worship, nor do we approve of saint or god-making; but we would direct men's minds to see their Redeemer in the ripeness of humanity around them, and the Good God incarnated in the Sons of Man, who reflect the light of Heaven upon earth at the present day.

We understand that Dr. Newton left Liverpool for America on the 22nd September. We need not add that, in common with thousands, we will rejoice in his return to Britain again, where he has already done a work which no other man living could have achieved.

HISTORY OF A SPIRITUALIST.

By Leon Favre.

TRANSLATED BY J. H. GLEDSTANES.

I arrived in the beginning of 1858 in Havana, where I stayed with the Countess de Gaalon. Three days before I left her, she asked me if I had ever seen a table turn, and, upon my replying in the negative, she sent for a three-legged washing-stand, upon which we placed our hands, and after a few minutes I felt that the leg was being raised, and thinking that perhaps this was caused by the weight of my companion's hands, I applied all my force to counteract it. The movement, however, continued in spite of my efforts to prevent it, and I was astounded on seeing the table spell out, at first the Christian, and then the surname of my father. Conversation commenced, and my astonishment increased on seeing the table put questions and answers of a nature corresponding exactly to what I should have expected from my father were he alive.

The next day Miss de Gaalon, a child of eight or nine years of age, sat with me at the table. Theresa was a more powerful medium than her mother, and I can testify to the great influence she manifested, and the futility of my endeavours to counteract it.

A spirit announced himself. "Who are you?—a man?" "No." "A woman?" "No." "What, then?" "A child." And the name spelled out reminded me of the existence of a sister, who died at three or four years of age, at which time I was seven or eight years old, being more than fifty years ago. It is quite certain I was not thinking of this child, whom I had scarcely known, and of whom I had but a very imperfect recollection. I continued my questions, but she was unable to answer them, alleging her extreme youth as the reason of her incapacity. I asked her if she could bring the spirit of my mother. This she immediately undertook to do; and, indeed, a few minutes after, the table gave a sudden bound, and my mother's christian name was spelled; whereupon began a curious conversation, as my mother only spoke of family matters, and the questions and answers were not alone remarkable for their great precision, but they bore the unmistakeable stamp of her individuality.

These two seances astounded me beyond measure. The great emotion I experienced will, perhaps, appear puerile to those who are acquainted with these kind of phenomena, and will probably appear ridiculous to such as deny their possibility, but all I can say is, that what I had seen put all my ideas into a state of confusion. My hostess had no interest in making a proselyte of me, and her daughter still less—they were only actuated by an amiable desire to satisfy my curiosity. Neither one nor the other knew my family, and had understood nothing of the conversation, so clear to me, of my father and mother. I had resisted the raising of the table with much greater force than Theresa could have used had she been amusing herself. I had then the consciousness of a power extrinsic to Theresa and myself, and this power must be intelligent, since it answered and proposed questions. How explain such a phenomenon? I am an inquirer and an alchemist; the unknown has a powerful attraction for me, and the solution of the first why or wherefore does not satisfy me. I must examine to the utmost extent of my ability. Besides, I have been a magnetiser for the last thirty-five years, and I have thereby acquired such a tenacity of will and power of concentration, that I allow nothing to discourage me. I was determined to solve this irritating problem which confused my ordinary ideas, and partly opened the gate of eternity. For this purpose it was necessary that I should trust alone my own experience, and the evidence of my own senses; thence deducing facts which I accept only (and this is a rule which I have laid down for myself) until such time as more knowledge throws more light on the subject.

With this determination, having arrived at Tampico, I began to magnetise a small table. Each day during three months, I and only one other person held our hands upon it. Assuredly our will was strong and our desire immense, notwithstanding which we were unsuccessful; nevertheless we continued our sittings, and three months after our first trial the leg of the table was gently raised, and my mother's name was spelled.

We now entered upon a conscientious examination of the power which manifested itself, and as we were desirous, above all things, not to deceive ourselves, we tried the plan of weighing together on different parts of the table, as well as placing our fingers quite lightly to assure ourselves that we were not the cause of the movement. Soon now violent, frantic, and irresistible boundings, proved to us that what was taking place was not only independent of will, but in opposition to it. We could no longer doubt the existence of an active force, nor of its independent character. But what was the nature of this force? Was it magnetism, electricity, an escape of fluid under conditions not hitherto understood? We did not stop at the puerile conclusion that these phenomena were the result of a heated imagination or unconscious movements. Such like infantine objections are annihilated by the slightest serious observation. We sent for books already published on these subjects—the *Spiritual Review of New Orleans*, edited by an excellent man, Mr. Barthet, now no more; *La Revue Spiritualiste of Paris*, in connection with which is a profound scholar and conscientious man, Pierart, whose scientific magazine is worthy of the notice of all searchers after truth; all the works of Allan Kardec, who has become the acknowledged chief of a considerable number of disciples, and the originator of the name of *Spiritism*.

We read with avidity, astonishment, and doubt, encountering as we did such diverse teachings; for in America they call themselves *Spiritualists*, and deny a succession of existences; while in France they call themselves *Spiritists*, and maintain the indisputable dogma of re-incarnation.

Here, then, we beheld a division of opinion on the same fundamental belief of the intervention of spirits; that is to say, that the souls of those who have lived upon earth in a visible form still inhabit it, and under peculiar conditions are still able to act upon matter. "Speak to them and they will answer you," says Kardec; and assuredly these words went straight to loving hearts, and could not but recall all the sorrow that death had caused upon the earth. Is all this Utopian?—an illusion of enthusiastic minds? Has there been a revelation of the future, or are we in pursuit of a chimera?

I now gave myself up with ardour to the investigation of this subject; from the very commencement I was struck by the contradictions, the hypotheses suggested, and the impossibilities of all kinds presented as realities, by which the wise ones had endeavoured to account for the spiritual phenomena. Let us not, however, anticipate the progress and development of my convictions. I had begun by acquiring the irrefragable proof of a movement agitating the table without, and indeed contrary to, my wish. The table sometimes became so unmanageable, that all the strength I was master of was insufficient to tranquillise it; and as my companion was so sceptical, that even the constant repetition of these scenes failed to convince her, also joining her strength to mine in vain, it became quite clear that there was some latent force that

was able to manifest itself by our placing our hands upon the table; but just as the shocks became the most violent, it was only necessary to raise our hands to stop all movement. Was this only an effect of magnetism? The phenomenon of magnetic attraction is well known. May there not exist a centrifugal law the exact opposite of the law of gravity that Newton discovered, and which is only manifest under certain conditions not yet understood, but which would account for the levitation of tables and living bodies? We could not resist these doubts which presented themselves to our minds at the commencement of our experiences, and we welcomed them as a safeguard against the possibility of our deceiving ourselves, and being the dupes of a delusion. Certainly the name of my mother spelled out by the table was in my mind; might we not unconsciously have pressed upon the table and stopped it exactly at the required letters?

It was only on a closer examination that we were able to convince ourselves; and never admitting a third party, we continued with impatience our search after truth. New phenomena presented themselves, names perfectly unknown to us were tilted out by the table, while those belonging to beloved beings affected our hearts with the remembrance of them. What was remarkable was, that the movement of the table indicated faithfully the nature of the person who was supposed to be using it as an instrument, and by oscillation the table, without using words, indicated whether the spirit required our prayers, whether he was happy or otherwise, and whether he was a stranger or a friend. After six months of these experiences, we acquired a knowledge of these details without losing sight of the serious object of investigation. A singular circumstance happened which tended to establish the faith which was gradually growing upon us. The table related to us a very complicated story concerning some intimate friends of ours who lived five thousand miles away. The names, the places, the details and analysis of character, were all scrupulously exact; the events, full of increasing interest, might possibly have influenced our future prospects. Each day the table was occupied with the same subject, the spirits stoutly maintaining that all they said was true. We waited with anxiety the arrival of the letter that was to confirm or disprove what had been said. It came at last, and there was not a word of truth in all this mystification that had been going on for three months. We had been listening to a simple romance, and for the purpose of more thoroughly deceiving us, the names of friends and acquaintances had been freely used.

Now, the question is, Who or what was the deceiver? When the names of my father and mother were announced, and when they had replied to our questions in a manner that indicated a knowledge of what we were referring to, I suggested to myself the possibility of a transmission of thought. It was difficult to admit that the table was changed into a somnambulist; but might it not be that it was a conductor, and that one of us might have influenced it from having receiving an unconscious shock from some unknown

law of magnetism? But how account for the romance? What about these friends and relations who were living their ordinary life 5000 miles away from us, little dreaming the part they were supposed to be performing, in which their habits and dispositions were consistently preserved all through. Our interest was thoroughly aroused by the description of the important events that were being enacted, in which all the details were described with so minute an exactness in matters with which we were conversant, that we found it difficult to withhold our belief with regard to matters about which we were ignorant. Could we reasonably attribute to our own imagination an invention by which we were duped? What force of ours could have been employed in this manifestation? We were obliged to acknowledge that this romance had been conceived and published outside of ourselves, and that we were nothing but the audience, trembling with curiosity in the expectation of events that an invisible author was unrolling before us. There was then an author and a force, and as the table was only an instrument like the pen which is at this moment transcribing my thoughts, there must have been an intelligent being acting invisibly and extrinsic to us. What is more, the story was not altogether an invention. The names, the characters, the habits, and dwelling-places of the *dramatis personæ* were depicted with a precision that denoted an intimate knowledge of the circumstances. Who could have revealed this to the invisible being? Either he read and extracted the elements of his fiction from the reservoir of our memories, or he transported himself to the neighbourhood of those whom he placed upon the stage, and thus observed what he described. Either of these faculties denoted a power of the soul which a clairvoyant has been known to possess; but whence and what is this power? We were then constrained to acknowledge, in the first place, that a force, independent of our will, was acting upon the table, and that this force was intelligent, exhibiting all the attributes of a human being present, but invisible. We continued our experiences, and they corroborated this double hypothesis, that our reason compelled us, at least provisionally, to admit as true. The table answered in all languages, revealed names concealed in our minds, and presented the phenomenon of spirits coming without being called, offering advice or words of affection, predicting the future, enjoying an absolute independence, and acting exactly as if they were alive.

One day a Mexican came to consult; his mother's name was spelled, and she gave him advice full of wisdom, and so appropriate that he burst into tears. He related to us that when he was in the country with his mother, he thought he saw her standing upright at the foot of his bed; as soon as he jumped up alarmed the apparition disappeared. The door was locked inside, he nevertheless went to his mother's room, whom he found quietly asleep. He came back to his room, but hardly had he got into bed when the same form reappeared this time at the head of the bed, and bending over him he heard distinctly these words—"Manuel, I am dying." Terribly frightened he again rose, again finding his door locked, and went

to his mother's room, who scolded him for thus disturbing her, and sent him back to his room. The next day, as he was going out fishing, his mother stopped him and asked him to remain with her; he consented to do so, although not with a good grace, for he considered the request unreasonable. A few minutes after she jumped up, made a few steps, and falling into her son's arms, exclaimed, "Manuel, I am dying,"—and died.

You may imagine the emotion of this young man whom we saw for the first time, and to whom the table, under the name of his mother, gave him advice, and spoke to him about things which he alone was acquainted with. We were passive agents, ideas were exchanged between D. Manuel and the table at which we were seated, the young man putting his questions mentally. This conversation had no meaning to us. It is impossible to allow that *our* imagination was playing a part any more than that of Manuel in this dialogue, for he was neither touching us nor the table. Where were we to look for the person with whom we were holding conversation? he must have been somewhere although invisible. I will be moderate in the number of instances I quote, and I will only mention some of those which have induced me to come to the opinion I have on this subject.

A hundred times we have had proof that we have been holding communion with an invisible being, who has made use of the table as a means of manifestation. I will relate a single case among the many I possess, and which are quite at the service of my readers should they wish to hear of others. My drawing-room, as is always the case in the tropics, was very large. Every evening about twenty persons were assembled in that free and easy manner which is so agreeable in Creole society, some reading, others playing at cards or the piano, according to their tastes. One evening two young Germans were sitting in a corner of the room consulting the table; an animated dialogue in German had commenced, and as it was no unusual thing to be thus occupied, no one else was paying any attention to what they were doing, as it was only interesting to those immediately concerned. All at once, it occurred to a lady, who was talking in the middle of the room, to put a mental question to the table, so, without discontinuing her conversation to those who were around her, she addressed herself to the invisible operator, whereupon the table immediately interrupted its half-began phrase in German and began to speak in French. This was incomprehensible to the Germans although clear to the lady, inasmuch as it was an appropriate answer to her question; for several minutes the conversation continued mentally on her part, while the table's remarks were quietly taken down by the two young men, who, being quite unaware of what was taking place, were unable to comprehend the drift of what they wrote down.

Allow me to ask serious searchers after truth, who have not beforehand determined to deny everything that does not square with their preconceived ideas, how they explain this obedience on the part of the table in answering mental questions? If there were

nothing to consider but a simple movement without any intelligent communication being made, one might say the law of attraction, or some other law, was in force; but here was an exchange of ideas and a dialogue maintained,—but between whom? not between the two young men who were alone touching the table, and who, to their great surprise, received an answer quite incomprehensible to them. The conversation, then, could not have been addressed to them, as they were quietly sitting at the table perfectly ignorant of the meaning of the communication. Neither can there have been a transmission of thought, for if the table had only been a conductor for a communication of that kind, they must have known what they were asking and have been able to reply, as in the case of a clairvoyant, who can read the thoughts of the person whose hair or glove he holds without requiring him to express them aloud. This phenomenon of which we are talking is of so different a nature to that of the somnambulist, that the moment the lady ceased to direct her thoughts to the table it renewed its conversation in German, when the young men were able to continue their interrupted dialogue. Now, if the conversation had not been held with them, it must have been with the table itself, which alone seemed to be aware of what was passing, and which replied to questions in a connected and logical manner. As the table (being nothing but inert matter) could only have been a means of communication, one is obliged to suppose the existence of another person, for without that this dialogue would have been impossible: this person, then, catches the thought and makes use of the table as a recognised mode of replying. If the dialogue had consisted only of question and answer, one might suspect that the coincidence was only accidental, but having recourse to accident, as an explanation is inadmissible when, as often happens in the course of conversation, the positions are reversed—that is to say, when the table becomes the questioner, and in an unexpected manner changes the subject of conversation. I only cite one experience of this kind, it was, however, repeated as often as the lady tried the experiment without any variation in the result. The people round the table were quite in the dark as to the meaning of what was said, as the table always answered exactly in accordance with the thought of the lady, however eccentric the question may have been purposely put by way of entrapping the table into making a mistake.

Another means of communication has been employed, viz., the planchette, by which I have had similar experiences to those of the table. With Abbe R., a writing medium, I witnessed a most extraordinary phenomenon. With his left hand upon a planchette and a pencil in his right, he wrote with his two hands, in two languages, on two different subjects, himself talking energetically all the while. In this case his complete passiveness was indisputable, for he was talking unconcernedly without knowing in the least what he was writing. It is said that Cæsar was in the habit of dictating in seven different languages to seven secretaries at the same time. This was a mere effort of memory, while in the case of the Abbe there were

written at the same time two different subjects in two different languages. Can this be attributed to an action of the brain, seeing that he was entirely ignorant of what his hands were writing, as he was talking with animation all the while upon a third subject which occupied his attention? Must we not acknowledge the presence of an invisible intelligence?

(To be continued.)

"GATES AJAR."

"GATES AJAR" is the name of a little book very well written by a woman who has come in possession of certain ideas of heaven, which have been a solace to herself, and which she believes would be comforting and beneficial to others, and is therefore desirous that they be partakers of the like good blessing.

Her ideas are clearly expressed, and the plan and purpose of her writing well sustained throughout the work. She manifests a special care to avoid exciting the tender or stubborn prejudices of her readers, by introducing her ideas carefully, guardedly, and gradually.

Her central idea seems to be that heaven and its inhabitants have a sympathetic relationship with this earth and its inhabitants; that between the joys of heaven and sorrows of earth there can be, and is, a communion consistent with the conditions of each. The idea is not new, and though many have felt the desirability of such a state, it has never been popular among orthodox Protestants, if such a paradoxical being as an orthodox Protestant can exist. Heaven with her does not mean the total extinction of everything earthly, but the preservation of everything earthly that is worth preserving in a higher and nobler form.

I remember a clergyman in the west of Scotland who obtained the *soubriquet* of "Daft W—— A——," simply because he preached the doctrine that our friends in heaven were interested in what their earthly friends were doing in the body.

The very truthful picture she draws of the conception children form of heaven from the teachings they receive is admirable, and the heaven which in the mind of a child is the most desirable, is also well depicted. She thinks it better that children dream of heaven as an immense playground than as a monstrous church and an everlasting Sabbath; and greater force is added to this when we remember that "of such is the kingdom of heaven." I well remember moodily meditating over these things when a child; heaven did seem such a straitened up place, where all the good children were sitting very orderly, Sunday-school fashion, surrounded with an overwhelming amount of Sunday goodness; and the idea to me was repulsive, because unnatural. In the

---

* By Elizabeth Stuart Phelps. A work of great notoriety in America, where it has passed through many editions. An imperfect edition was published in London; but more recently a complete edition has been published by J. M'Geachy, Glasgow. London: J. Burns, 15 Southampton Row. About 30,000 have been sold. Price 6d.; cloth, 1s.

natural requisition of supply and demand they had no place in my spiritual or mental nature, and were therefore unwelcome. But missing heaven, hell with its fiery torments and insatiable tormentors was the only alternative, which I naturally avoided as the greater evil by trying to be good according to Presbyterianism. The stories current of children wondering whether they could not on a Saturday afternoon, after being very, very good all week, go to hell and have a little devil to play with, are only the outcroppings of a popular revolt against the very crude, impossible orthodox heaven.

She presents the ideas she intends to be impressed on the minds of her readers in a very skilful manner, and so earnestly does she press her convictions upon them that few Bible believers will be able to resist altogether the conviction of their truth; by many they will be received with all the force of a new revelation, as something their human sympathies have been longing for. It is placing spiritual things on a material basis within the reach of humanity, and so presenting them that they are comprehensible as well as acceptable. The minds of the nineteenth century cannot be treated as were those of the eighteenth and previous centuries; receivable ideas must assume the guise of naturalness; this being not the age of miracles, even Faith in her most receptive mood must be able to bring her ally Reason with her when receiving heavenly visitors, no matter what shape they assume, or in whose name they present themselves. Heaven can no more be viewed as "beyond the bounds of time and space;" spiritual beings must embody themselves, for immtaeriality now-a-days means nonentity.

Swedenborgianism, Irvingism, Mormonism, and Spiritualism, have each in their turn essayed to supply this material want in spiritual things; each has been more or less successful, and all combined have been preparing the public mind for the reception of more enlarged and more rational ideas concerning spiritual existence, and also of that which more immediately concerns us, the life which now is.

Her arguments are principally drawn from the Bible, but liberal withal, and so unbiassed that few will even venture a guess regarding which Church she belongs to, or whether she is attached to any particular denomination; hence, to Bible believers her work is invaluable. The "Gates" are yet closed to many who are longing for evidences of a higher and better life than this, who are turning over everything, and searching everywhere for an evidence of an intercommunion with those who were very near and dear to them.

In this age Spiritualism is the only "ism" which proposes to do this, to place the "Gates Ajar" for those who cannot accept a scriptural lens to see spiritual things. But she dismisses Spiritualism with an incidental notice in a single sentence. A comet at its perihelion moves more rapidly, hastening from the source and centre of its life as if ashamed of its dependence; so she being imbued with spiritualistic ideas, probably derived directly from Spiritualism, feels ashamed of the source of her inspiration, and no sooner mentions the word "Spiritualism" than she flies from it in an eccentric circle, half ashamed that she mentioned it at all. Spiritualism has, since its advent, been introducing

new life and vigour into all sects and phases of religious and philosophical belief; this seems its special mission rather than building a system of its own. Even Materialism, the only sturdy, worthy opponent of Spiritualism, has, while opposing it, taken a few of the flowers of the spiritual philosophy, and of them formed a border around the garden plots of material philosophy; like as men lose their angularity, and seek refinement in manners when in the presence of ladies, so has Materialism in the presence of Spiritualism. But she perceives an absurdity in the *modus operandi* of spiritual manifestations, forgetting that the orthodox perceive an absurdity in the dead having any interest in earthly matters at all, the doctrine she so earnestly and logically contends for throughout the book, and just for the same reason, that it is contrary to their preconceived ideas of spiritual conditions. Having gone so far towards Spiritualism as to contend for the presence and sympathy of the dead with their earthly friends, I do not see why she does not go farther, and grant them a method of manifesting themselves, actual communion.

But in spiritual things, why attach so much importance to the Bible? Is not the nineteenth century as prolific in revelations as the first? Have mankind less of soul to-day than they had two thousand years ago? With the living interrogator and answerer within, with all Nature vocal with responses without, why should we inquire of the dead, past through the medium of a dead letter, when we are in possession of an eternal law and a living testimony to every truth which concerns us? In our search for truth, it is well to accept assistance from the Bibles and creeds of the past, but when they fetter us with dogmatical authority it is better to cast them aside. They who burden Spiritualism, the child of this century, with the cramped, ill-fitting clothing of its antiquated progenitors, inflict a grievous injury upon the stripling philosophy, and deprive themselves of the regenerating benefits arising from a rational, free, and living faith.

I have faith in Spiritualism, not as a fully developed truth, but as a growth in that direction; I have great faith in its future ultimate, whatever that may be. Spiritual forms of faith have their analogy in the physical development of life in the geological history of our earth; each form being a prophecy of another more perfect form yet to come. The present is always the fulfilment of the prophecies of the past. Spiritualism in its present crude and incongruous state prophesies a better yet to come—"The Christ that is to be."

I do not know *what* the spirit-world is, nor *that* the spirit-world is; I do not know what the conditions and characteristics which may belong to it are. As yet all spiritual revelations are very vague and shadowy; they mystify more than they enlighten. When the Bible confines itself to precepts regulating the duties and sympathetic relationships of life, it is clear, concise, and comprehensible, and touches the heart of every reader whether they believe in its divine origin or not. When it treats of man instead of angels and gods; when it gives the golden rule instead of the golden streets of the New Jerusalem; when it appeals to the head and heart of man instead of exciting his wonder and fancy, it is easily understood. But sects and parties, feuds and

discords, arise from the dogmas of spiritual revelations, as history sadly proves. And discord prevents spiritual perception, for

"When the heart is full of din,
And doubt beside the portals waits,
They can but listen at the gates,
And hear the household jar within."

San Francisco. J. W. MACKIE.

THE PHILOSOPHY OF LEIBNITZ.

I SEE in *Human Nature* in my friend Dr. Dixon's September article a slight notice I wrote from memory and *impromptu*, in reply to a spirit message received by Dr. Dixon from my deceased husband, telling him "Caroline can give you a sketch of Leibnitz." I have not for many years studied this gifted philosopher's works, and at least fifteen since I looked into his *Theodicea*, in which his system of the *pre-established Harmony* is maintained. The Protestant scheme, both of religion and science, had imposed barriers on the spiritual world, so that it had no freedom left to interpose any amelioration of man's material destiny, and the human will was bound as fast in *fate* as physical nature. To escape from this Leibnitz resorted to the numbers and permanent intelligible noumena of Pythagoras, and by the construction of an independent and individualised *Monad-system*, gave room and verge enough for the play of liberty. He sought, by these means, in his grand work the *Theodicea*, as the name implies, "to justify the ways of God to man" against the doubts with which both theology and philosophy had left it, and we cannot but always reverently peruse this wonderfully eloquent work. *Evil exists*, and philosophical genius has ever endeavoured to account for its origin so as to reconcile it with the Divine Equity. This Leibnitz looked on as the *first* ethic problem of a Divine or Christian philosophy. *Pope's Essay on Man* really reflects more of Leibnitz's theory than that of Bolingbroke's. As to what Bayle wrote of this book, its sceptical character puts it out of reference as leading to the destructive system of the Voltairean school of ridicule. Bayle's object, how different to the grand Leibnitz! For whilst he demonstrated that *reason* is *ever* on the side of *true* religion, and that no opposition can ever subsist between *true* reason and *true* religion; Bayle only lived for the sole end to show that there was an impassable gulf between them. Faith and reason are, in fact, identical, so far as they both are practical, for the criteria of reason are the very things in which, not seeing, we believe. Hence we find the statements of the Bayles and Voltaires full of all kinds of inconsistencies. What they call the triumph of faith is, in most instances, only the triumph of demonstrative reason against phenomenal suggestions, and which is aptly put by R. Waldo Emerson in one of his lectures, that "it affirms facts not affected by the illusions of sense." Leibnitz was deeply imbued with the doctrines of Plato, Timœus the Pythagorean, Plutarch Aulus, Gellius, Euripides, and others, that *evil* is often a cause of good, which, without it, could not be obtained, and is necessary to increase it. Thus dissonance increases the effects of harmony, and sickness gives a higher

relish to health, and directs us to seek the cause of evil in our own imperfect being. God wills nothing but good, but he says, merely for wise and beneficent causes, *permits* evil. From Plotinus he first took up his notions of a pre-established harmony. In fact all great ideas and doctrines have a tendency to reproduction at various epochs. The learned Waltherius assimilated Leibnitz's doctrine of Monads with the theory of Parmenides, but Brucker claims it for Plato as he did for his *ideas, things really existing*, when he asserts in his Timœus that "the different species of all sorts of compounds may be traced to something which in itself is uncompounded; as the boundaries of a body to a point which has no boundary; numbers to a unit which consists not of numbers; and elements to that which has nothing in it mixed or elementary." The monad of Leibnitz was, therefore, an idea developed in his *own* rational being, in the light of which he sought to account for the existence of the universe. Leibnitz was a powerful adversary of Bossuet's; in fact after Spinoza, he was the chief object of his theological controversies. There was no phase of science, literature or philosophy, the grand mind of Leibnitz did not grasp and make his own. Even on the subject of "Prophetic Visions" he was requested in October, 1691, to solve this question philosophically. It was on the case of the prophetic pretensions of a girl called Rosamunde Von Asseburg. His reply is interesting. "There are people (meaning Molanus)," he says, "who judge cavalierly upon it and believe that this young prophetess should be sent to Pyrmont. As to *me*, I believe thoroughly every thing proceeds *naturally*, and there must be an adornment of the matter in the affair of the sealed letter to Dr. Scott, in which she, without opening it, is said to have answered according to the reply dictated by the Lord. In the meantime, I only can wonder at *the nature of the human mind, all the powers and properties of which we* know not. When we meet such persons," he goes on to say, "we should, far from *blaming* and wishing to change them, much rather wish to keep them in this beautiful condition of mind." He unfolds the distinguishing marks, according to which alone one can distinguish imaginations, such as dreams and visions, from true perceptions, and adds the remark, that a person of very strong power of imagination can have such lively and clear apparitions that they appear *as* truths, especially if they have a connection with things of the world. This often happens in those brought up in cloisters. Also visions have commonly a reference to the *naturelle* of persons. Leibnitz said God accommodated himself to the various kinds of mind. He believed that Ezekiel had learned architecture, or was a court engineer, hence his visions of fine buildings, &c.; whilst the rural prophets, as Hosea or Amos only saw rural scenes and landscapes, and Daniel, who was a statesman, thus rules the monarchies of the world. Leibnitz was opposed to all sectaries, both in religion and philosophy. His own genius was universal. He only wished to embrace truth in its full integrity, yet how tolerant was he of all. The only subject to be regretted was the unhappy controversy between him and our great Newton on the "*Differential Calculus*." Leibnitz laid claim to this in 1676, as far as I can remember, in a letter to Oldenburg requesting

him to tell Newton at Cambridge. In fact it seems by their historians, Biot, &c., that these two great minds were, by *different* methods, on the track of the same great geometric discovery, and *nearly* at the same time through the calculus of fluxions. Goethe aptly said on this controversy,—"The contests for the priority of a discovery are contests for *existence* itself." Galileo was wiser than these two philosophers when he deposited *his* discoveries in *Anagrams* with his friends, with dates attached to them, and so secured to his name alone the honour and right of possession.

CAROLINA HONORIA MORRIS.

POE'S RAVEN:

CONTINUED FROM THE INNER LIFE.

(Through T. L. Harris.)

FIRES within my brain were burning:
Scorning life—despairing—yearning—
Hopeless—blinded in my anguish; through my body's open door,
Came a Raven, foul and sable,
Like those evil birds of fable,
Downward swooping where the drooping spectres haunt the Stygian shore—
Not a bird, but something more.

Ghosts of agonies departed,
Festering wounds that long had smarted,
Broken vows, returnless mornings, griefs and miseries of yore.
By some art revived.—Undaunted
I gazed steadfast.—The enchanted,
Black, infernal Raven uttered a wild dirge-note evermore.
Not a bird, but something more.

Gazing steady, gazing madly
On the bird, I spake—and sadly,
Broken down too deep for scorning, sought for mercy to implore.
Turning to the bird I bless'd it;
In my bosom I caressed it;
Still it pierced my heart and revelled in the palpitating gore:—
'Twas a bird, and something more.

I grew mad. The crowding fancies—
Black weeds they, not blooming pansies—
Made me think the bird a Spirit.—"Bird," I cried, "be bird no more.
Take a shape;—be man—be devil—
Be a snake;—rise from thy revel—
From thy banquet rise—be human; I have seen thee oft before;
Thou art bird,—and something more.

"Tapping, tapping, striking deeper,
Rousing Pain, my body's keeper,
Thou hast oft erewhile sought entrance at the heart's great palace door.
Take thy shape, O gloomy demon,
Fiend, or Spirit most inhuman,
Strike me through: but first, unveiling, let me scan thee o'er and o'er;—
Thou art bird, but something more."

Still, with sable pinions flapping,
The great Raven, tapping, tapping,
Struck into my breast his talons, vast his wings outspread, and o'er
All my nature cast a pallor;
But I strove with dying valour,
With the poniard of repulsion striking through the form it wore:—
Not a bird, but something more.

"O thou huge infernal Raven,
Image that Hell's King hath graven,
Image growing more gigantic, nursed beyond the Stygian shore,
Leave me, leave me, I beseech thee,
I would not of wrong impeach thee,"
I cried madly.—Then earth opened with a brazen, earthquake roar.
'Twas a bird,—a Demon more.

Downward, downward, circling, speeding,
Cries of anguish still unheeding,
Striking through me with his talons,—still that Raven shape he bore—
Unto Erebus we drifted;
His huge wings, by thunders lifted,
Beat 'gainst drifts of white flame-lightning, sprinkled red with human gore.—
'Twas a bird,—a Demon more.

"I'm no bird—an Angel, Brother,
A Bright Spirit and none other:
I have waited—blissful—tended thee for thirty years and more;
In thy wild, illusive madness,
In thy blight, disease and sadness,
I have sounded, tapping, tapping at thy spirit's Eden door;—
Not a bird—an Angel more.

"Shining down with light Elysian,
Through the pearly gates of vision,
On thy tranced, soul-lighted fancy, when, across thy chamber floor
Fell the Spirit-moonlight, laden
With soft dews from trees in Aidenn
Shaken downward—still nepenthe, drunk by dreaming bards of yore;—
Not a bird—an Angel more.

"In my Palmyrenian splendour,
In Zenobian regnance tender,
More than Roman, though Aurelian were the kingly name I bore,
I have left my Angel-palace,
Dropping in thy sorrow's chalice
Consolation.—O! 'twas blessed—sweet—thy pillow to bend o'er;
Not a bird—an Angel more.

"Ended is life's mocking fever;
Where, through citron groves, for ever
Blows the spice-wind, and the love-birds tell their rapture o'er;—
From Earth's hell by afrits haunted,
From its evil, disenchanted,
I have borne thee;—gaze upon me; did'st thou see me e'er before?—
Not a fiend—an Angel more."

And I wakened—if to waken
Be to dwell, by grief forsaken—
With the God who dwelt with angels in the shining age of yore;

And I stood sublime—victorious—
While below lay Earth, with glorious
Realms of Angels, shining crown-like—on its temples evermore—
Not a corpse—a Woman more.

"Earth," I cried, "thy clouds are shadows,
From the Asphodelian meadows
Of the sky-world floating downward—pearly rains that from them pour—
Love's own Heaven—thy mother—bore thee;
And the Father—God bends o'er thee;
'Tis His hand that crowns thy forehead; thou shalt live for evermore—
Not an Earth—an Eden more."

As a gem has many gleamings,
And a day has many beamings,
And a garden many roses, filled with sweetness to the core:
So the soul hath many ages,
And the Life-Book many pages,
And the Heart's great Gospel opens where the Seraphim adore:
Not a Heart—Love's Angel more.

I will write a book hereafter,
Cheerful as a baby's laughter,
When a mother's breast o'erleans it on the sainted spirit-shore;
Like Apollo, the far darter,
I, the Poet and the martyr,
Will chant pæans of soul-music that shall live for evermore.
Not a fiend—A BROTHER MORE!

My design, in this production, has been to embody, in Poetic drapery, the secret of my life. Being from my cradle a haunted man, conscious of more than human presence, and unable, from physiological and mental perversions, to analyse its essence, I grew morbid and melancholy.

This influence was that of my good guardian. Supernal visions, elevating and inspiring, descended from him to me. These became distorted in their descent I wrote under Spiritual inspiration. My mediatorial condition was imperfect. I misapprehended and misinterpreted the Spiritual truth; hence the gloomy misanthropic character of my productions.

I left the body to recover sanity; and then, in that mysterious, ethereal, ideal world, discovered the pain-producing, vision-creating influence, operative in me in my earth-life, to have been, not demoniacal, but celestial.

Pity the man of genius. Madness itself, when accompanied with any degree of physical comfort, is Eden in comparison to the growth-pains of a mind, living in the unconscious violation of the Spirit's Law; forced to the rack of mental exertion to purchase bread; unable to compete with men of the world; crushed by unfeeling avarice; inly, vainly striving through all despair to give birth to deathless inspirations.—I have but partially expressed myself. E. A. P.

RELIEF FOR THE WOUNDED SOLDIERS ON THE CONTINENT.—The Spiritualists have commenced a fund for the wounded, originating in a letter from Mrs. Morris in a recent number of the *Medium*. This lady gave £2. G. D, Clifton, also has given £1, 1s., which, with a few shillings from others, constitutes all that has been yet received. If the readers of *Human Nature* feel disposed to aid in this good work, we shall be glad to be the recipients of their donations, which we shall duly hand over.

PSYCHOLOGICAL PHENOMENA.

SPIRIT VOICES, DIRECT WRITING, SPIRIT LIGHTS, PERFUMES, &c.

To the Editor of Human Nature.

SIR,—You are no doubt aware of the recent visit of Mr. and Mrs. Everitt to Glasgow on their way north to Inverness, and again on their return south. Our worthy and amiable friends, you may be sure, endeavoured while here to meet the wishes of their friends, and a number of very satisfactory sittings were held. Two of these took place in my own house; one in the house of a lady in the West End; one at Mr. A. Keith's, Gourock; one in the house of Mr. Marshall, our late president; and the last in Mr. Duguid's.

I need not present in detail the phenomena produced at each of the sittings, as your readers (thanks to the kindness of Mr. Everitt) have already become well acquainted with much of it; but will simply give a general view of the prominent manifestations.

The proceedings at all the seances were, as usual at Mr. Everitt's circles, opened by the reading of passages of Scripture, selected by the presiding spirit, and followed by prayer, and the singing of hymns.

The Spirit Voices.—This very wonderful manifestation of spirit power took place at five of the seances, and, as may be supposed, created intense interest in the minds of those who had not previously listened to the strange sounds. It was noticed that at the first meeting the voice of "John Watt" was clearer and more sonorous than at any of the subsequent sittings. "John" took a part in the conversation with great readiness, replying to various questions and remarks made by the company, and in three or four instances answering mental questions put by myself. He appeared to take particular interest, at one of the seances, in a conversation with the Rev. J. Page Hopps and J. W. Jackson, Esq.; and I am pleased to learn from the last-named gentleman that he has been very deeply impressed with all that took place. Our spirit friends don't like silent meetings, and on several occasions, when the conversation was getting down, "John" would draw our attention to something said or done in our short trips with Mr. and Mrs. E. outside the city, and, with a considerable amount of humour, giving us to understand that he knew more of what was going on outside the seances than we imagined. On one of the evenings the voice joined with us in singing "Auld Lang Syne"—a song of which he appeared to be remarkably fond. Besides that of "John Watt," we had the voices of "Znippy," the Indian boy, and "Joseph Smith," a spirit who assists in the production of harmonious conditions at the circles. "Znippy," who appears to be somewhat improved in voice and manner since his first visit to us, expressed himself delighted with our second visit to Campsie Glen. At one of the sittings the faint whistling of a bird was heard by all in the circle. It seemed to come from different parts of the room, as if fluttering from place to place.

Spirit Lights, &c.—At two of the sittings (in Mr. Marshall's and Mr.

Duguid's) we were all deeply impressed by the appearance of a spirit-light. It continued to be visible for nearly an hour, shifting from one place to another round about the circle, but hovering chiefly over the head of Mr. Marshall (who has been long an invalid). In form it appeared to be about the size of the human eye; sometimes it assumed a golden hue, surrounded by a halo of light, at other times sparkling as a diamond, and the light streaming from it like the tail of a comet. At times it would disappear, as it were, behind a cloud to some in the circle, while quite visible to others. On two or three occasions, when a complaint was uttered by some that it had disappeared, it at once became visible to them. The writer was deprived of the sight for fully three minutes—uttering no complaint, he mentally desired its re-appearance, and in a moment the light in all its brilliancy stood right in front of him. The room, during the continuance of the spirit-light, became filled with bright cloudy forms, and two or three of the circle observed dark shadows as of human forms passing across the room towards the invalid. Notwithstanding the brilliancy of the spirit-light, it had no effect in revealing to us material things around. At another sitting, the writer saw distinctly a floral arch above the circle, composed of flowers resembling heather, but sparkling like diamonds. This continued for about a minute, and then vanished.

Direct Writing.—Perhaps the most marvellous of all the manifestations was that of written communications without mortal hands. Previous to our first sitting, I took eight sheets of note-paper, and, at the request of Mr. Everitt, initialed them on the corners. These were put into an envelope, and carried by Mrs. Everitt about her person, so as to be permeated by her magnetism. The envelope and the initialed sheets were laid on the table at all the sittings, along with a pencil. At a signal given (the rustling of the paper) our attention was directed to a ticking sound, as if a sheet of paper was held up between finger and thumb, and beaten with the pencil. This sound lasted for a few seconds, when we heard the paper and pencil fall on the table. The gas being at once re-lighted, the initialed sheet was found with faint yet well-executed pencilled writing. This manifestation of spirit-power took place at three of the sittings, and I give the communications *verbatim et literatim*.

The following was executed in four seconds at the first seance in my own house on the 19th August:—

"We would like to do much, but the power is not evenly balanced to-night. There are such positive minds present, which prevent us from uniting our magnetism with yours. We are a band who wish to give instruction to those dwelling in your world. We could tell you much that would instruct you, but cease for the present."

The next communication was given in five seconds at Mr. Keith's, on the 21st August, and evidently forms a comment on the passages of Scripture read at the opening of the seance:—

"Many persons seem to think that it is wrong to hold converse with those who have left the natural body; but it is only what has been granted to your forefathers. Was it not an angel that appeared to Moses in the burning bush, and sent him on his work to deliver the Israelites from

Egypt? It was angels that gave Moses the law on the Mount Sinai. In Joshua's war at Jericho, an angel appeareth and professeth himself the Captain of the Lord's hosts (Josh. v. 14, 15). It was by an angel that God brought the Israelites out of Egypt (Numb. xx. 16). It was an angel that chose a wife for Isaac (Gen. xxiv. 7, 49). An angel delivered the three men (Dan. iii.) from the fire, and Daniel from the lions' den (Dan. vi.). Angels preached Christ to the shepherds; an angel preached to Cornelius; an angel delivered Peter (Acts xii.). Revelations i. tells that God first revealed his will to Christ, Christ to the angels, angels to John, and John to the churches, and the churches to posterity. Even angels ministered to Christ himself when he was hungry, and appeared in his agony strengthening him (Luke xxii. 42). Legions of angels or spirits are at his service; then, can you wonder that the invisible world is so close and near you, that they really make part of yourselves? and yet how little notice do you take of their help!—R. B."

The third direct communication was written in four seconds, and forms a fitting rejoinder to the remarks made at the appearance of the spirit-light, in the sitting at Mr. Marshall's, on the evening of the 28th August:—

"How very simple all this would appear to you if we could really make you understand how nearly related we are to you as regards the spiritual world. You cannot do away with your idea of space, and we cannot find words to express it to you so as to make it plain. If the simplicity that used to be with the inhabitants of your world in the first or ancient time was practised now, you would be as familiar (and more so than they used to be) with us as you are with your own intimate friends. Only remove the veil of flesh and materiality, and we are present with you."

Perfumes, Knockings, &c.—At all the sittings, the most delightful perfumes from time to time were wafted over us, producing a most agreeable sensation of fragrant coolness. Several parties in the circle were touched on various parts of their bodies, and one lady felt as if the soft wings of a bird had brushed her cheek. Knockings on the table and in other parts of the room were the means of communication, when information was not conveyed by the voices and writing.

There were other manifestations of a minor character which might have been noticed, but I forbear. Trusting that the above brief summary may suffice for your pages, and prove interesting and instructive to your readers, I am, &c., H. NISBET.

"HEAVEN OPENED."

The following interesting narrative is extracted from a little book, with the above title, just published at the Progressive Library (price 6d.):—

A dear relative of mine has written down the following interesting experience, related to her by a friend in 1857. She says:—"When I was at H——— in 1857, I called on our old neighbour, Mrs. J. G. She was a truly religious woman, who had been a widow for many years, and, like Tabitha, devoted herself to deeds of charity. I inquired after her husband's brothers and sisters, who, like himself, had most of them died young. She said, 'They are all gone now but William, and he is left alone; first his wife died, then his daughters. The mother and daughters were seriously inclined, and were very tenderly attached to each other. I never saw peo-

ple who lived so entirely for each other, and apart from the world. After the mother's death the two sisters were never separated for a single day. At length the eldest followed her mother, and the youngest soon showed symptoms of decline. I was much with her, and had opportunity of knowing how fully she was prepared for the change. One thing alone perplexed and troubled her—the questions, "Should she in Heaven see her mother and sister? should she *know* them and be *with them?* Is it wrong," she would say, "that I should feel that Heaven would not be Heaven without them?" The clergyman could not satisfy her. He said, "You will see your Saviour, and that is happiness enough." Truly, but still her yearning heart was not satisfied, and she often prayed that God would clear up her doubts, and give her some indication of His will in that respect. I had been with her,' continued Mrs. G., 'the whole of one day; the next was Sunday. I sent early to know how she was. The man returned, saying that she was gone, and that Mr. G. her father, had sent to bid them toll the passing-bell. Taking a hasty breakfast, I set off immediately with a sad heart; for I had hoped to have been with her in her last moments, and knew that this had been also her earnest desire. When I entered the room, she lay as one dead, her eyes closed as though she had passed away in sleep. I felt her hands; they were not cold. I laid my ear to her chest. I could perceive a sense of warmth, and felt sure that she was not yet dead. So, ordering the maid out of the room, sat by the bed and waited. Time passed on, the church bells began to chime for service. Gradually her eyes opened as from a long sleep. Seeing me, she said, with a smile, "Oh, dear aunt, I am so glad you are here; I have been taken into Paradise; my Saviour came for me and led me there, where I saw my mother and sister. Oh, they were so beautiful! He told me I should be with them shortly. Farewell, dear aunt!" Then laying her hands together, and closing her eyes, she passed away without a sigh.'"

PREDICTION.—The Rev. Dr. Margal, a few days ago, narrated to me an incident in his past life:—Travelling a few years ago by railway from London to Birmingham, on his way to Dublin, with two gentlemen strangers in the carriage, he dropt to sleep, and dreamt. He awoke, looked around, and said—"I am so thankful." "Why?" asked his companions. "Because I dreamt that the boiler of the locomotive burst, and that we were drawn into Birmingham by eight horses." Said one of the gentlemen, "I am glad it is only a dream, because I have to be in Manchester by — o'clock." While they were talking—and within five minutes of his awaking—the locomotive engine burst, a delay arose, and eight horses, and only *eight*, were attached to the train, and so were they brought into Birmingham.—JOHN JONES, Enmore Park.

REVIEW.

JESUS: MYTH, MAN, OR GOD; or, THE POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED. BY J. M. PEEBLES. London: J. Burns, Progressive Library, 15 Southampton Row, W.C., 1s. 6d.; with June *Human Nature*, 1s.

THE most important section of the divinity published within the last fifty years in England, France, and Germany, has been some form or other of Christology; in other words, attempts to describe the true relation of the life of Jesus to the history of the Christian Church and

of humanity. Scores of able works have been written during that time having this object in view. They may, however, be roughly divided into two large classes: those which start with the assumption that the so-called miraculous element of the Gospel must in some manner be explained away, and those which endeavour to isolate the life and character of Jesus from every other existence ever passed upon the earth, and to involve it in a magnifying atmosphere of theosophic mystery. Both modes of exposition have failed to do justice to their subject, because they each ignored the most important side of man's religious nature—that on which he is susceptible to the influence of unseen spiritual powers. It is only a spiritualist who can treat the gospel-history fairly. He alone can accept the record as *in the main* trustworthy, and, at the same time, yield the homage due to physical and historical science, by acknowledging nothing credible which is not embraced within the range of universal law.

The spiritual faith of Mr. Peebles gives him a great advantage in dealing with the problem suggested by the title of this book "Jesus: Myth, Man, or God." And he has availed himself with praiseworthy industry of the researches of hosts of labourers in the same field who have preceded him. We have here no eclectic dream of the author, but a clear, forcible statement comprised within a hundred pages of data from which a judgment may be formed, and principles by which the mind may be guided in doing so. A Straus or Renan finds perpetually ascribed to Jesus the power of reading thought, of curing disease by touch or word, and other more uncommon gifts of man's superior nature. These things are imbedded in the narrative of his life in such a way that no Socinian gloss can tear them from their context. And straightway a mythical theory is invented to account for them, which does the greatest violence to common sense and documentary evidence. This is the first point dealt with in the volume before us in chapters on The Evidences of the Existence of Jesus, his Origin, and Mission. There follows an interesting section in which the moral and religious spirit of the Old and New Testaments are compared with that of the religious books of Judea, Persia, China, and the moral philosophy of Pagan Greece and Rome. The impression left on the mind is that Christianity in its earliest shape contained nothing original, and in some respect fell short of other systems of theosophy.

The reader is afterwards reminded, or informed, of all the countless enormities which have been perpetrated under the banner of the Cross, by a discussion of the influence of Christianity and Churchianity. Holy wars, horrors of the Inquisition, Indian massacres, witch-burning, and slave-holding, come in for their proper share of notice and reprobation. A concluding chapter acquaints us with Mr. Peebles' own ideas of the spirit of true Christianity, or, as he would phrase it, "positive religion."

Such is a brief summary of the contents of a work which cannot fail to inform the majority of its readers of many great facts of which they were previously ignorant, and to suggest their true relation to the history of human nature. The author shall speak for himself upon the central subject of discussion:—

"Considered with reference to religious cycles, Jesus stood upon the

pinnacle of Hebrew Spiritualism, the great Judean spiritualist of that era. As God is Spirit—that is the infinite Spirit-Presence acting by the law of mediation—the apostle, with a singular clearness of perception, pronounced the Nazarene a 'Mediator'—that is, a 'medium' between God and men. The persecuted and martyred Media of one age became gods in succeeding ages. Such manifests the world's lack of bold justice and wisdom.

"But if Jesus was only divine man, 'Elder brother' medium, wherein, then, you will perhaps inquire, consisted his moral superiority over others of that era? If I rightly understand his essential and peculiar characteristic, his pre-eminent greatness consisted in his fine harmonial organisation, in a constant overshadowing of angelic influences; in the depth of his spirituality and love: in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling in the spiritual gifts of Essenian circles; in his soul-pervading spirit of obedience to the mandates of *right* manifest in himself; in his unwearied, self-forgetting, self-sacrificing devotion to the welfare of universal humanity; and his perfect trust in God. The leading thoughts ever burning in his being for acceptance and actualisation were the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, *good works*. These, crystallising into action as a reform-force for human education and redemption, I denominate the *positive religion* and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practice in its best estate."

For several years past the writer of this paper has been trying to arrive at a true conception of the relation of Spiritualism to Religion. Many thoughtful minds are doubtless engaged in pondering and discussing the same question. And it is only doing Mr. Peebles justice to say, that we think that these last paragraphs put us at least on the right track.

We should be disposed to criticise the conception given of the character of Jesus as representing an *ideal* man rather than that actual Nazarene who walked the streets of Jerusalem, who compared the poor Syro-Phenicians to "dogs," who promised his disciples twelve thrones, on which they should sit as judges, who taught the *sectarian doctrines* of the Essenes, whether or no he acquired his spiritual gifts among them, who preached an immediate end of the world, the supremacy of his own followers and the judgment and fiery punishment of the nations at large. But we accept the character given above as *ideally true;* as a fair representation of the conception of Christ entertained by the enlightened portion of Christendom, Christ regarded as the human embodiment of spiritual and moral perfection. By the principles of such an ideal character, we feel bound to test our own attainments Godward or towards perfection; and, so far as we can carry them out in practice, we consider we become "religious" in the best sense of the word.

Yet it may be said the substance of all this has been taught here and there for half a century before Modern Spiritualism was heard of. What, then, has this novelty added to religion? The answer lies in one single word—*Positivism.* "Spiritualism is the Positive Religion," religion based upon and carrying out the dictates of the universal laws of human nature and of spiritual life.

Religions traced to their origin—from Fetichism upwards—are resolvable on analysis into *theories of causation.* These theories are,

first of all, purely physical then personal—backed up by priestcraft and sacerdotalism; and, lastly, metaphysical, like the popular religious notions of the present day, lifeless yet cruel schemes of logic—"Philosophies of the Plan of Salvation," doctrines of atonement, theories of development, sacramental systems, and other worn-out fetters of the mind and heart. Such things are consecrated temples to the sentimental imagination, but rude, grotesque, repulsive spiritual hovels to the free enlightened soul. Spiritualism, it seems to us, is destined to do two things. First, to shatter all these flimsy refuges of lies to their foundation, and scatter their fragments to the four winds; secondly, to help poor puzzle-headed humanity to some better religion or theory of causation than any known at present. To judge by the wretched weltering chaos which modern Spiritualism appears to the thoughtful mind, this religion of the future is far enough off at present. But, to borrow the words of Mr. Peebles, "because the millennium has not dawned during this first phenomenal cycle of the twenty-one years of modern Spiritualism—because the temple with its inner glories is as yet only seen in vision—because our fondest hopes are not realised, nor our lofty ideas attained,—shall we go back to the beggarly elements of the world and seek spiritual nourishment from rechewing old Church-husks?" A thousand times, *No.* S. E. B.

HEALTH.

BRAIN TORTURE AND DEATH OF CHILDREN.

Some few years ago a lady and gentleman went to a parish church, in Kent, on a hot Sunday afternoon. The clergyman was a mumbling reader, and his preaching was of so indistinct a character that the gentleman was unable to pick up a single idea. Towards the close of the sermon the lady seemed to be listening very attentively, and at the conclusion of the service she, seeing a considerable number of little Sunday-school children pent up in a corner of the church, shook her head, and said in a whisper to her husband—"This is cruelty to animals!" I had not a word to say in opposition to the remark thus addressed to me. But the cruelty just alluded to was mental torture inflicted upon some children in the Rural Deanery of Buxton, if I may judge from two examination papers, dated April 27, 1870, which have just come to me through a gentleman who received them this morning in Buxton. Both papers are headed "Rural Deanery of Buxton," and they contain, amongst others of a similar character, the following questions:—

"Name the father, mother, father-in-law, wife, and sons of Moses.
"Write a history of Moses from his fortieth to his eightieth year."
"What do we read concerning Mirah, Elim, and Rephidim?
"What is said in these chapters (Matthew xxii.-xxvii.) about David, Abel, Noah, Daniel, and Moses?
"Who were Pilate, Zebedee, Cæsar, Joseph, Caiaphas?"

I am informed that two of the children who won prizes for their answers have since died. Who would venture to say that their

health was not undermined, and their death not caused, by the cramming which they received, that they might pass these senseless examinations? I beg to say—and anyone who is capable of sound judgment may see the truth of the saying—that this sort of drill is not education; it does not develop the faculties of children; it is brain-torture, which too often leads to death. Parents, who ought to see that all the powers which God has given to their children are wisely exercised, and so fitted for usefulness in the world, should preserve their little ones from all such uneducated and injudicious meddlers with juvenile talents as these too evidently are in the Rural Deanery of Buxton. W. HUME-ROTHERY.

[We have been astonished at the delinquency of those who ought to know better on this matter. Of late we have noticed that the editor of the organ of the Devon and Cornwall Temperance League has been stimulating the children connected therewith to find answers to the most frivolous scriptural enigmas. Would it not be better to have the children exercised in the broad truths upon which temperance is based? The temperance man who thus directs the minds of his auditory to foreign and worthless studies, is nothing more nor less than a traitor to the cause; and we are sorry to know that the case we quote is not the only one in the history of that movement. We suppose it is the dense ignorance of these teachers which so curbs and limits their educational resources.—ED. *H. N.*]

ANTI-VACCINATION MOVEMENT.

To the Editor.

DEAR SIR,—On the 24th inst. a public meeting was held in this town in the interests of the Anti-Vaccination League, and was attended by a deputation composed of R. B. Gibbs, Esq., Hon. Secretary of the Anti-Compulsory Vaccination League; Dr. C. Pearce, and J. Morrison, Esq., of London. The meeting was well attended, and the addresses listened to with intelligence and interest. On the platform in addition to the aforementioned gentlemen, were Mr. C. Coggan, Rev. T. A. Brinkworth, Unitarian Minister, and the chairman, Rev. T. Drew, Independent Minister.

The addresses delivered on this occasion were characterised by much earnestness, and evinced on the part of the deputation a thorough acquaintance with the subject, which enabled them to communicate information which instructed and startled the audience.

Two cases mentioned by local speakers may serve to show how little ground there is for confidence in the protective efficacy of vaccination. The one had been vaccinated twice, yet took the small-pox, was covered with pustules, and was blind for three days. The other had never been vaccinated, slept with a child who had the small-pox very badly, yet escaped the infection.

The meeting separated with a decided opinion that a strong case had been made out for an immediate and thorough investigation of the

whole subject of vaccination, and that pending the investigation, there should be the suspension of the act making vaccination compulsory.

Among the resolutions passed at the meeting was one to the Home Secretary, embodying the opinion just stated, and another passing the adoption of a petition of similar import to the House of Commons.

JABEZ A. BRINKWORTH.

Brosley Villa, Shepton Mallet, *Aug.* 31*st*, 1870.

THE PEOPLE'S TURKISH BATH, CORK.

We make the following extracts from the report recently issued by the Committee :—

"During the year 20,074 baths were taken, which is an increase of nearly 50 per cent. on any former year since the establishment was opened. This improvement is attributable in a large measure to an increasing appreciation of the principle of the bath, as a sanitary and sanative means.

"As many are ignorant of the working of this institution, the committee wish briefly to state that the charge for adults is 2d., and 1d. for children, from 7 to 14; there is no charge for younger children; and a large number of baths are given free to the sick and unemployed. This will explain why the bath is not yet self-supporting, notwithstanding the large attendance.

"The Committee feel assured that the citizens of Cork will not consider them unreasonable if, at the end of seven years' working of the great Institution under their superintendence, they now ask the public to recognise and support it as one of the charities of the city.

"If doubts were at first entertained of the safety and suitability of the Turkish Bath to the wants of the working classes, experience has put an end to them for ever; and the present idea in the minds of enlightened men is, how to make the Bath a health agent in every town and hamlet in the kingdom.

"Everyone knows the cost of illness; what, then, can be more valuable, what should be accepted as a greater boon than a preventive agent? The ratepayers little recognise their obligations to the People's Bath, of which it would be easy to give many illustrations. But it is only those who frequent the bath who can best bear testimony to its value, and it is a pleasure to know that many are beginning, however slowly, to understand that the truest wisdom is its constant use, thereby preventing those various maladies which are only the external symptoms of some derangement of the system."

The amount received for baths was £147 6s. 11d.; subscriptions, £51 17s. 10d. The working expenses amount to about £250 per annum. We wish there was a similar institution in every town in the empire.

REPORTS OF PROGRESS.

THERE are indications that Mr. J. Burns, of the Progressive Library, will deliver a Course of Lectures on Spiritualism in Edinburgh about the middle of this month. If his time will permit, other places in the north will be visited.

DR. ROBERT FOWLER, of 145 Bishopsgate Street (Without) is at present engaged in writing a History of Sarah Jacobs, or the "Welsh Fasting Girl." Our readers will find some strictures on Dr. Fowler's view of the case at page 536 of our last volume.

THERE is a rumour that our widely-esteemed and talented contributor, Mr. J. W. Jackson of Glasgow, will visit London in a short time. We shall be too glad to see him, and hope his numerous friends in London will give him a suitable reception. His visit will be a treat to all who are favoured with his company.

THE celebrated French healing medium, known as the Zouave Jacob, has recently arrived in London from Paris, and was entertained at a meeting of welcome at the Progressive Library on Thursday evening, the 15th ult. He has taken up his residence at 20 Sussex Place, Cornwall Gardens, South Kensington, where he receives patients from two till six o'clock daily.

OUR readers will remember the case of the haunted house at Muchelney, near Yeovil, which we had so much to say about upwards of a year ago. We have made inquiries as to the result of the disturbances, and learn that the maid-servant soon left the house, when the disturbances entirely ceased. She seems to have been a medium, and that her powers were developed in association with other influences centered in that place. Such an explanation will account for similar phenomena not occurring to the girl at other places where the proper requisites do not exist.

VIOLENT MANIFESTATIONS IN NEW YORK.—The editor of the *American Journal of Spiritual Sciences* has informed us of the result of the case which he narrated in our August number. He also has sent us a piece of the broken china. The Catholic spirits have now abandoned the girl, and she is a good medium for physical manifestations. Spiritualism does good service in such cases by explaining, in a way obvious to all, the cause of phenomena which a few years ago would have been pertinaciously denied by all except those immediately connected with them, or set down to some inconceivable supernatural influence, unknown force of nature, or "the devil."

CHUNDER SEN'S PREACHING.—The merit of Keshub's preaching does not lie in the direction which has been followed by the chief religious guides of our own country of late years. The comparisons between him and them, which some of his hearers have instituted, have, therefore, been altogether unjust. On his first addressing a London congregation it would appear that many persons flocked to hear him, expecting him to deal with the special doubts and difficulties of English speculative theology, with greater knowledge and deeper insight than the profoundest thinkers who have made such subjects the study of their lives, amid all the advantage of the most rarefied philosophical atmosphere in Europe. Such an anticipation was quite on a par with that of Voltaire and his comrades, who expected to find in the Zend-Avesta a philosophy and theology which should put Plato to shame and make the Gospel seem poor! For a man, yet young, to have made the stupendous ascension out of rank idolatry and polytheism into the light of a pure and holy theism; steering clear of all the superstitions in his path, and yet grasping at every spiritual lesson of the prophets of all lands—this is assuredly an achievement enough for the honour of one soul. To expect Keshub Chunder to have had leisure or power also to master

the difficulties of modern metaphyical theology, or Biblical criticism, or European ecclesiastical history, is simply absurd. His greatness lies in quite a different direction from that of our teachers and thinkers, whose powers would probably prove comparatively useless to do the Indian reformer's proper work in his own land. It is not in the region of the intellect (albeit his intellectual abilities are every way respectable), but in the realm of the religious sentiment itself that Keshub is so highly gifted; it is as one who speaks out of the fulness of clear faith in things unseen, that he utters words of power which sway the hearts of his countrymen, and touch even our own, when we consent to forget for a moment our controversies and philosophies.—*Cassell's Magazine for September.*

Mr. G. Burgis, of Bristol, circulates the following advertisement as a practical phrenologist;—"Learn Yourself by the Light of Phrenology, Physiology, and Physiognomy;—

Phrenology, the science of the mind,
Unfolds the character of all mankind.
The veil from off man's native powers it lifts,
And points out all "diversities of gifts."
It lifts the humble to their proper seat,
And levels boastful pride and vain conceit.
It tells the parent how to train the child,
When weak, or strong, or knowing, meek, or wild.
It tells what bright-eyed boys and girls at school
Can learn, when taught by scientific rule;
It tells our sons what they in life can do—
Inspires them on towards all that's good and true;
It tells our daughters where they best can shine—
Helps each to be more lovely and benign;
Shows how to choose a husband or a wife,
Thus making loving hearts rejoice for life;
It tells the married how their life to leaven
With love, that makes their earthly home a heaven.

Your head is the crowning portion of your organisation, and from the developments of your phrenological organs, the phrenologist will indicate all that is useful and interesting to you concerning health happiness, talents, education, self-improvement, temper, suitable callings, love, marriage—everything."

The British Imperial Insurance Corporation has only been established three years, yet during the last year it has issued more life policies (440) than any of the twenty-three life offices—the amount of business done by which is published in the *Review* for August 1, 1870. The special features of this new life office are unique, and peculiar to itself. They may be gathered from the advertisement in this number of *Human Nature.* All should insure, and intending insurers should investigate the merits of the British Imperial, the chief features of which are as follow:—"1st, A system which secures the investment of the whole of its policy-holders' net premiums in British Government securities, the stock certificates of which are deposited in the Bank of England, and held intact in trustees' names for the sole purpose of providing for the claims under policies. 2nd, Endorsing a clearly-

defined surrender value on each policy issued, dating from the payment of the first premium, and equivalent to at least fifty per cent. of the net premiums paid. 3rd, Enabling each policy-holder to obtain a loan equal to the full amount of the surrender value of his policy on demand, without in any degree prejudicing the sum insured under his policy. These policies are as easily negociated as a bill of exchange, and may be converted into cash at any time up to the full amount of their surrender value, either on presentation to the bankers or the head or branch offices of the corporation."

MISCELLANEA.

LONGEVITY.—There is living in Upper North Street, North Peckham, a man who has attained to the extraordinary age of one hundred and three years! He is in full possession of all his faculties, and can walk without the aid of either crutch or stick. At nine o'clock every morning he turns out and enjoys a whiff at a long clay pipe in front of his own house. His youngest "child" —a daughter—is in her 76th year, and he calls her his "baby." We believe the old man, who was formerly a farmer, is in comfortable circumstances.—*South London Press.*

BILIOUS PEOPLE.—The experiment of endeavoring to please everybody has been pretty extensively tried, but the grand idea has never been realized. The habit of grumbling and fault-finding is to some individuals a chronic disease; their bilious fancies impart a jaundiced hue to everything which comes within the line of their distorted visions. No matter how much you may aid such people, they will, nevertheless, the moment your back is turned, be sure to misconstrue your motives and attribute your good deeds to selfishness. Beware of such people as you would wasps. They are sure to sting whenever they approach you. You can always tell when they are round by their peculiar buzz. They prefer hell to heaven, and gleefully gloat over the downfall of their fellow-mortals. Yet we still pity them, because they are God's children, and therefore are sure to receive the fullest compensation for every deed done in the body. Nature asserts her rights always. *That* ye mete out to your brother shall be meted out to you in return. Love begets love; hate begets hate. As ye sow, so shall ye reap. Study the law, and derive wisdom therefrom.

AN ARITHMETICAL PRODIGY.—The *Macon Journal* is informed by H. Glaze that he recently found at Fayette a young man by the name of Fields, 17 years old, and entirely ignorant of letters or figures, who could, inside of three minutes, solve any problem given. The number of flax seed necessary to reach to the sun, allowing six grains of flax seed to one of wheat, and 13 grains of wheat to the inch. Answer, 469,497,600,000,000, given in two minutes. What would 3000 dollars amount to in ten years, compounding interest at ten per cent.? This example he worked in three minutes, absolutely correct although he had to carry a score of decimal fractions. What would a horse bring, there being 32 nails in his shoes, allowing 3 cents for the first, 6 for the second, 9, 27, 81, and so on? This required 32 distinct multiplications, and run up into trillions, yet he did it in three minutes. These examples will suffice to show his wonderful power. He is very ignorant on all other matters, never learned his letters, and does not know one figure from another. He is very uncouth in appearance, and has no faith in his fellows. He can do anything in mental arithmetic, even in complex fractions.

THE SPIRITUAL STATE.—The infinity of space being an admitted proposition, and as nature knows no vacuum, it follows that matter more or less refined pervades and occupies the entire of that infinity, and its indestructibility constitutes the great eternal, and includes all that hath substance, life, vitality, or existence whatsoever, and the inevitable is all that does and must occur in its ever-changing combinations. Therefore, believing in the great eternal, and accepting the inevitable, is it not probable that matter and vitality, or life, is eternal, has ever been, and never under any circumstances dies but merely changes its combinations on which we speculate and contemplate our own position, nature, and attributes,—and in the matter of departing this life by dissolution, restoring to nature all the germs and elements requisite to the reconstruction of the human form, anticipate re-existence on earth, or attain to purely spiritual, wherein all may have become, by the purifying magnetic process of what we call death, equally pure, forgiving, and forgetful of all earthly foibles, animosities, prejudices, and antagonisms, and our future spiritual or mental existence be one of universal, ever-enduring happiness and bliss?—EDWIN CLAYTON, *Bridlesmithgate, Nottingham.*

SPIRITUALISM AND THE DEVIL.—There is so much said nowadays about the devil and an "angry God," in connection with Spiritualism, that I cannot refrain from writing a word or two about it, with your permission. It must be manifest to a person of ordinary sagacity and a fair understanding of our cause, that the manner in which our enemies try to explain the phenomena of Spiritualism requires *double* the stretch of the imagination that it does the manner in which Spiritualists themselves account for them. With our enemies there must be some, or almost any other cause, for these wonderful modern phenomena, than that attributed to them by ourselves, namely, the action of immortal spirits. And they cannot more conveniently find a cause for these things, and one in which they are so much in sympathy, as the action of the devil. Now we sincerely ask our brotherly opposers to reflect a little, and see if they have not been too long slandering the devil. Do not lay any more to the "devil's door" than he deserves. That "the devil" may sometimes be a little treacherous we will not deny. But for goodness' sake do not abuse the poor, despised wretch by loading his shoulders with all the supposed evil there is in the world. We are one of those that are willing to give this imaginary fellow a fair hearing, and his rights, if it is proved he has any. If Spiritualism is of the devil, or eternal wickedness and sin, it must be acknowledged he is pretty smart in some respects, if not in others. He has more sensible men and women as converts than all the rest of the universe together. And the older the world becomes, and the more wisdom and knowledge it possesses, the greater becomes the number of those converts. It was the "devil" that induced Columbus to discover America. It was the "devil" that influenced Fulton to make a steamboat; to cause Franklin to discover the power and uses of electricity, and to cause our forefathers to conceive, to plan, to suffer and die for human freedom. It is this same "devil" that is now instigating the great movements of popular education throughout the entire world. The "devil" greatly assisted Martin Luther to stir up Catholic bigotry, and to issue a new order of things. The "devil" was a boon companion of George Fox and William Penn. The devil has ever been closely associated with all the great reformatory and philanthropic movements of all ages of the world. If he has been seemingly deceitful and treacherous, it is because he has not been understood. So, when Spiritualism came up, this dishonoured and despised "devil" had to take a double dose of slander, hatred, and malignity. All the valuable mechanic arts which have been under his supervision in the past, and some of the attainments of mental science, must now be dropped by a necessity, and Spiritualism be obliged to run the gauntlet of this imaginary religious "devil."—*F. Powers, in Banner of Light.*

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

NOVEMBER, 1870.

CREATION.

THE SYMBOLISM OF NATURE.—*(Continued.)*

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology, as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

AND now let us ask, What is a QUADRUPED? And we reply as before, when speaking of the reptile, Antæus on the ground, recovering his force and enlarging his basis, preparatory to a rise in greater strength, and perhaps an ascent to sublimer altitudes, than were possible under previous conditions. With a spine for the most part, parallel to the earth, often ending in a long and quasi serpentine tail, with extremities less specialised than those of the bird, and as devoid of any aptitude for flight as a grub or lizard, while at the same time wholly wanting in any capacity for at least the production of music, the quadruped is in many points a very inferior being to the bird, but he is viviparous, and in his higher types, possesses a brain not only superior in volume but in structure and convolutions to that of any other vertebrate except Man. It is obvious, then, that he belongs to a grade of being, essentially higher than that of the bird, but it is also equally observable that he is a lower member of this grade. Contemplated in the light of that grub and papilio, reptile and bird duplexity of structure, to which we have already alluded, it is clear that he belongs to the negative and not to the positive pole of the viviparous and mammalian type of being. Hence in relation to his bipolar and aerial counterpart, he should be eminently embryonic and imperfect, the preparation for rather than the fulfilment of the true or archtypal idea of a mammal. Let us see if the fact corresponds with the hypothesis.

The fundamental idea of a vertebrate as an animal organism, is obviously that of a structure consisting of head, trunk, and in the higher grades, four large limbs, the head being again subdivided into cranium and face, the trunk into thorax and abdomen, and the limbs into anterior and posterior extremities. This idea, feebly developed in the fish, and imperfectly shadowed forth in the higher reptiles, is rather strongly emphasised in the bird, but only fully and completely expressed in man, for whom, as already remarked, the quadruped is a preparation. From this definition then it is obvious, that the various species, genera, orders and classes of the Vertebrate type, are but the gradual unfolding of one groundplan of structure, successive stages of evolution in the realisation of one idea, culminating in the production of humanity. Regarded, indeed, from a sufficient distance for the due subordination of its minuter details and the massing of its grander characteristics, the entire animate scale may be subdivided into six provinces, reducible by the bipolar arrangement already alluded to into three, that is worm and papilio, reptile and bird, quadruped and man,—of which it may be observed that the four last only are vertebrates, and of these, the quadruped is the reproduction or rather the representative of the reptile, and the man of the bird, both of course on a higher plane, according to the law of cycle and epicycle.

Now the distinctive feature of the mammal, that by which it is contradistinguished from any of the lower types of being, is the manner of its reproduction, implying of course much else. To accomplish this great result, it is necessary that the mother should have far more formative power over her offspring than the oviparous types, implying a proportionate advance on her part in positive, that is spiritual and creative force. She does not however attain to this at once, having to pass through the marsupial to the placental stage. We have elsewhere shown that the marsupials are emphatically a transitional type, the bridge from bird to mammal proper, and so perishable, having already become entirely extinct in the old world and nearly so in the new, and being predominant only in the especially negative and southern continent of Australia. Of these peculiar creatures it may then be sufficient to say that they show in a very marked manner, how Nature apparently descends from some special developmental altitude, when she is about to effect a general elevation of type. Thus these early mammals have lost not only the locomotive specialisation, but also the grand respiratory power of the bird, being indeed obviously allied not to the species of strongest flight, but to the swiftest runners. The kangaroo is an organic pyramid, of which the posterior extremities and abdomen are the broad basis, and the narrow thorax, and small head, the gradually diminishing centre and tapering

apex. The fact that a mammal so constituted remains marsupial, is adequate proof that the plastic power of parents in the embryonic formation of their offspring is not really—that is, primarily—seated in the abdominal region, or dependent for its force on the general volume of this portion of the corporeal structure. The indications indeed afforded by the entire range of the animate scale, go far to show that this formative power largely results from the development of the nervous system, and more especially of the brain.

The extinction of the Marsupial type throughout the entire area of the Old World is a fact worthy of far more attention than it has yet received. It is an instance on the largest scale of the trenchant manner in which Nature proceeds to effect her grander demarcations. The truth is, that the Marsupial type halts between bird and beast, not merely in the manner of its reproduction, but also in much of its structure and many of its functions. Hence there is no impropriety in saying that it does not fulfil the true idea even of a quadrupedal mammal, for which it is only a preparation. Hence, then, its disappearance, for the more permanent types both of the Vegetable and Animal kingdom are based on certain principles, and so may be regarded transcendentally as the expression and embodiment of a divine thought at its successive stages of realisation. Now, the radical defect of the Marsupials is that they are not the *distinct* expression, the *effective* embodiment of a viviparous type, but only an approach to it. Their reproductive structure and functions imply emergence out of the oviparous grade but not the full attainment of viviparous aptitudes, which can only be possessed by mammals arrived at the placental stage.

Here again we see another instance of that tendency to enfoldment or involution in the higher grades of organic life, of which we have already spoken. The plant throws its seed broadcast upon the earth, leaving these precious germs of the future to the genial influences and fructifying power of the common mother. The insect and the fish simply seek a proper locality for their deposit. The bird fashions a nest, the marsupials are provided with an external pouch, while the true placental mammals have developed a womb, and as a consequence can produce their young in such a stage of advancement as to largely resemble their parents. Contemplated from the standpoint of our earlier papers, it will be observed that these successive changes imply the steadily advancing specialisation, and with this, the individualisation of the mother, who at each well marked grade of organic and functional advancement, does more and calls on the common parent to do less for her offspring.

And now, having arrived at the viviparous grade of organic life, let us ask, Of what is reproduction the symbol? And we

reply, the divine function of creation; nay, in a certain sense, it is this function in active operation, and manifesting some of the details of its process on the organic plane. The reader will remember we have said that the entire scheme of creation, from the beginning to the end of an eon, is one long gestation, of which, therefore, organic reproduction is simply a portion. It is doubtful if we have yet fathomed the profounder significance of this endowment, or estimated aright the indication which it affords of the place of organic life in the scale of being. But whatever its emblematic meaning, this is obviously not developed in full force till we arrive at the viviparous stage, as in all grades beneath this, and more especially among vegetables and insects, where incubation is unknown, or rather is performed by the common mother, telluric influence combines so largely and cooperates so directly and powerfully with individual parental action, that the latter, if not dwarfed and overshadowed, is at least manifested too feebly for its entire significance to be duly emphasised.

We have said that a quadruped is the larva, the grub, the caterpillar of the man, holding the same relation to him which the reptile does to the bird. Now if so, it should bear traces in its organisation of this quasi embryonic stage of development, with its necessarily accompanying imperfection of structure. We also know that it is limited in the range of its ideas, being confined to the sphere of fact and personal experience, and so having a very restricted play of thought and imagination. It is also equally devoid of everything except the merest germ of the moral sentiments. Now, if there be any truth in the symbolism of nature, this mental condition ought to be reflected in its organisation, where, if our previous observations be correct, character is mirrored.

The radical defects in the structure of a quadruped proper are the restricted motion and imperfect specialisation of its limbs. The femur and humerus are still largely buried in the trunk of the body, indicative doubtless of corresponding restrictions in the play of the more powerful faculties of the mind. So the fact that the anterior extremities are in all species largely, and in many entirely devoted to locomotion, is a proof that the body in its grander outlines, has been moulded by the animal requirements rather than the intellectual aptitudes—a tendency ultimated in the hoof of the herbivora. The abdominal position of the mammae is also equally demonstrative of the merely instinctive, or at least unreflective character of parental affection. In other words, the love of offspring in such a case is wholly the result of posterior and not even partially of coronal and anterior cerebration. These conclusions are confirmed by that stupendous prognathism, in virtue of which a large portion

of the face is devoted to the mouth, and in correspondence therewith, the abdomen occupies greater space than the chest, alimentation being here of more significance than respiration. All these indications of a predominant posterior and basilar development of brain are corroborated by the lateral position of the eyes, obviously devoted rather to the requirements of self-preservation than to intellectual attainment, and by the nearly coronal position of the ears, above which no region of the moral sentiments arches domewise to the skies, as the index, and, in a sense, the home of an interior and spiritual edification.

This brings us to a great problem in Comparative Anatomy hitherto almost wholly neglected by our more eminent zoologists; we allude to the congruity which even exists between the structure of the brain and the remainder of the organisation. We know there is harmony, arising from mutual adaptation, between the several organs and their respective functions, in every normally constituted animal. So universal and ever recurrent is this fact, that our Palaeontologists build upon it in perfect security when deducing their conclusions as to the remaining structure, and we may add the habits of any extinct species, whereof a fragment, such as the jaw or the bones of an extremity have alone been recovered, and it has been shown by a subsequent discovery of the entire skeleton that these conclusions were, as a rule, substantially correct. Thus we always find the hoof, in conjunction with herbivorous teeth, as conversely, the predacious paw always implies teeth and stomach adapted to a diet of flesh. Nay, with such precision is this carried out that the taloned paw of the Felidae, being superadded to carnivorous teeth, is more indicative of their being thoroughly beasts of prey than the untaloned paw of the Canidae, many of whom, as notably the jackals, habitually feed on the carcases of animals slain by the larger Felidae, or otherwise coming to a violent death by accident, or through disease. This rule of the harmonic laws, this ever-present and all-pervading correspondency of parts and functions in every animal organism, is indeed the grand revelation of Comparative Anatomy, that which, in the estimation both of its professors and the world, has given to it an especial crown of glory. And yet, till this law has been traced in operation from the circumference to the centre, from teeth and extremities to brain, the magnificent illustration of which it is susceptible is incomplete.

Let us remember that tooth and talon, strongly knit bones and elastic muscles, as in the case of the Felidae, are in themselves mere instrumentalities, and imply both a guiding and an impellent power behind them. They are machinery to be put into efficient action by a certain amount of force and guided by a proportionate degree of intelligence—that is, in other words,

they demand the requisite impulse from passion and the needful direction from intellect to render them efficient agencies for the work of destruction. Thus contemplated, every animal structure is simply an organ, more or less complex, for the due manifestation, in the sphere of action, of a certain mental constitution, this constitution being mirrored more immediately in the nervous system, though it is ultimated in the osseous and the muscular. Hence the vast importance of form, as an index of function, to him who would read aright the divine hieroglyphics of the universe, and interpret their significance as a revelation in part of the boundless and all-sufficient wisdom of their Creator.

Even to him who only sees the surfaces of things form is significant as an outward and visible embodiment of beauty or deformity. But how vastly more profound is its meaning to him who regards it as the index of function and so of character. Whether in the mineral, the vegetable, or the animal kingdom, indeed, the symbolism of form is of the gravest importance. The geometrical properties of figure go down to the very foundations of material being, which, in its various provinces, is moulded into certain specialities of form, by the tendencies inherent in its vital force, that thus find appropriate expression in the shape, implying the characteristic functional activity of their respective organic instrumentalities. Of the relationship between form and sound, we are beginning to obtain some knowledge experimentally. Now, what is this relationship of form to sound but a relation subsisting between form and certain kinds of atmospheric undulation. Similar remarks apply to colour, which is merely an index of undulatory, or according to another theory, vibrational activity of an order yet more intense, because attaching to a medium yet more refined. Thus, then, it may be said form is simply action reflected and fixed in figure. For example, certain movements of the arm when frequently repeated tend to develop particular muscles, and thereby modify its contour, by which these movements and their repetition are consequently indicated to a duly qualified observer. Now, that which thus applies to a single member applies also, in principle, to the entire organism, which, as we have elsewhere shown, is in a similar manner the appropriate instrumentality of a yet larger and deeper telluric life. The profound significance of form may thus, then, be easily understood, more especially in a sphere of such intense activity as the realm of sentient life, where it indicates the direction in which the vital force will be normally expended.

It is thus that we obtain a basis for Phrenology and Physiognomy, both of which rest primarily on the ralation of form to function. Nay, yet more, it is thus that we obtain the key to

all true Physiology, for it is thus alone that we can thoroughly understand the normal functions attaching to any rightly constituted animal organism. In saying this, we, of course, imply that Zoology must remain imperfect, not simply in many of its details, but also in some of its fundamental principles, till form in relation to the action of which it is indicative shall have been more profoundly studied. It is from their lack of this knowledge as to the cranial contour and cerebral development, and we may add facial expression of the gorilla and other anthropoid apes, that some of our more eminent Comparative Anatomists have fallen into the grave error, if not of absolutely confounding them organically with man, of at least inadequately emphasising the diversities of structure and function by which they are separated from humanity. But of this and other allied subjects we purpose treating more at length in our future papers, where the Quadrumana and Bimana will furnish the more especial subject-matter of our remarks. For the present, let it suffice that the forms of Creation are truly divine symbols, celestial hieroglyphics, which, contemplated only from the material standpoint, are of the profoundest significance, while spiritually discerned they have a far-reaching depth of meaning that, to our finite understanding, may be truly designated as unfathomable

THE PHILOSOPHY OF RE-INCARNATION.

No. XIII.

In the formation of organised bodies, the germ, furnished by the vegetable or animal parents (and which is, itself, a product of the magnetic action of those parents), magnetically attracts, and is attracted by, the Dynamic (or magnetic) envelope (or périsprit) of the Psychic element which is destined to construct and to animate the new body of that which that germ will be the starting-point. Through the intimate temporary union thus established between them, the germ aids the Psychic element in the formation of the new material body which that element is about to accrete upon itself, both by giving to it a fixed point upon, and from, which to commence its formative operation, and also by enabling it to attract, from the organisation of the mother, the particles of vitalised matter which will constitute the materials of its new body, and which it deposits upon the *punctum saliens* of the germ, through a special modification of the same magnetic action as that by which the particles of metal are attracted and deposited, in electro-plating, on the surface prepared for their reception: with this difference, in the case of the formation of a living body, that,

while the electro-plater can only employ the attractile and cohesive vibrations of the magnetic current, the educated spirits who—unseen by the gross eyes of mortals—superintend the work of formation, are able to employ the vast number of other vibrations of the Dynamic element to which are due the progressive vitalisations that characterise the mineral, vegetable, and animal degrees of existence, and thus to produce, from the juxtaposition of the particles of Matter brought together by the attractile action of the perisprit,—not a mere agglomeration, but—a living organised unit, endowed with the powers of growth and self-development inherent in each of those degrees of the vitalized union of Spirit and Matter, as the joint result of the intelligent superintendence of the Spirit-guides, and the unconscious magnetic co-operation of the self-incorporating Psychic element, of the vegetable or animal mother, and of the germ.*

* The soul, clothed upon with its *pêrisprit*, attracts, as the magnet attracts iron, and under the direction and superintendence of the spirits appointed to that work, the elements destined to form its material envelope. The formation of the body is therefore a result of magnetic attraction, foreseen and regulated by natural and immutable laws, and is one of the applications of those laws. . . . For the human spirit, as for the spirit-essence during its preparatory elaboration in the mineral, vegetable, and animal reigns, the Matter, which the spirit-element shapes into form, aids that element in its development. . . . Magnetism is the universal agent of movement. Everything is submitted to the magnetic influence; attraction exists between all the reigns of Nature. Is it not a magnetic attraction that draws the male to the female in the depths of the desert, and even when they are far apart from each other? Is it not magnetic attraction that draws the fertilising principle from one flower to another? that draws together, in the bosom of the earth, the substances destined to produce the minerals it contains? that draws together the waters, and sends them to the arid soils that are to be rendered fruitful? Everything in the universe is the result of magnetic attraction, which is the grand law that regulates the totality of things. When Man shall have got his eyes sufficiently open to comprehend its scope, the earth will be subjected to his sway; for he will then be able to direct the play of its material elements. But, in order to attain to that power, he must have gone through a long and thorough study of causes, and, above all, must have become thoroughly imbued with reverence and love for the Creator who confides to him this all-powerful agency. When, under the auspices of that reverential affection, Man shall have acquired the knowledge of the various forces and fluids of his planet,—when, through study and labour, and with humility of heart and entire disinterestedness, he shall have learned their various natures, properties, and effects, and familiarised himself with their various combinations and transformations,—he will have discovered the secret of universal life, and of the formation of all the creatures of all the reigns of Nature, under the double influence of spirit-action and of magnetic-action, according to the ordering of the Divine Will, and of the natural and immutable laws established by that Will from all eternity.

The magnetic fluids unite all the worlds of the universe, and all spirits, whether incarnate or disincarnate; they constitute a universal bond which GOD has given to us that it may bind us together as a single being, and aid us to ascend to HIM through the union of our forces. The fluids of the universe are brought into mutual relation by the magnetic action; everything in nature is magnetic; the sum of things is the result of attraction, depending on that universal agent.

In your planet, independently of mineral, vegetable, and animal magnetism, there are human magnetism and spiritual magnetism. Human magnetism is the concentration, through the action of the human will, of the fluids contained in Man and in the atmosphere around him; fluids by whose aid he acts, at a certain

And what we call the "growth" of an organised body is thus seen to be—not as is commonly supposed, the spontaneous expansion of a soap-bubble that should, of its own motion, increase

---

distance, upon other human beings, or upon other bodies. Spiritual magnetism is an effect of the concentration of the will of spirits which draws together, around themselves, the fluids (of whatever nature) contained in Man or disseminated in Space, and with the aid of which they act upon men or upon things, and obtain whatever effects they may desire to produce. . . . You are aware of the attractive influence of the sympathetic fluids which are the bond that draws together the spirits who, if not of the same degree of elevation, are on the same line of sympathy, are animated by the same sentiments, and experience the same tastes and the same tendencies; for the fluids are attractive among themselves through analogy, species, and nature, and thus constitute the relatedness of spirits to one another. . . . Is it not the attractive influence of sympathetic fluids which, in every age, has constituted the relationship between spirits in the flesh and spirits in the state of erraticity, drawn towards each other by similarity of sentiments, ideas, and tendencies? Is it not through the action of these mutually-attractive fluids that the incarnate spirit attracts to himself the good or bad influences of the spirit-sphere of the planet, whether occult, through unconscious inspiration, or patent, through medianimic communication? For has not the communication between the spiritual and material spheres, whether occult or patent, always existed, as the channel and instrument of the various revelations that have been given to men, as the source whence they have derived the idea of their spiritual origin, of the immortality of the soul, of the Divinity? Have they not, through the vicious attractions corresponding to the lower phases of man's moral state, led him into Polytheism, and the deification of the passions and vices, as well as the virtues, of his humanity? Have they not, through the attractive influence of spirits of a higher order, incarnated among you on missions, prepared the ground for the enlightened belief in the immortality of the soul, the Divine Unity, Monotheism, and Re-incarnation? Was it not in order to establish this monotheistic belief among the Hebrew people destined to hold and to transmit that belief to future generations, and also in order to preserve that backward and superstitious people from the influence of the low and impure spirits by whom they were surrounded (and who would have drawn them aside from the road marked out for them), that Moses forbade them to interrogate the souls of the dead? And did not Moses and the prophets after him, charged to bring in the era of Monotheism, nevertheless hold communication, either occult, or patent through medianimic action, with "the Holy Spirit," *i.e.*, with the progressing and superior spirits who assisted, guided, and inspired them? The communication of the spiritual world with the material world, which has obtained in all ages, before, as since, the days of Moses, and which takes place in virtue of the natural and immutable laws established by GOD from all eternity, is not *in itself* a new revelation; nor have you been made acquainted with any mystery newly imported into the experience of the world to lead you to the truth. Modern Spiritism is only a wider extension of that which has always existed; a result of the freedom of conscience which you now enjoy, and which has permitted the grouping of this special order of facts, formerly stifled, into a body of evidence capable of fixing your attention. This extension of the relations between spirits in the freedom of erraticity and those who are imprisoned in clay is, therefore, not, in itself, a new revelation; but Spiritism brings you a new Revelation through the explanations it gives you in regard to your origin, your destiny, and the means which your Creator has appointed for your attainment of that destiny. . . . To deny the fact of medianimic communications is to reject the entire Past of your humanity, the traditions of all ages and of every people, and the testimony of history, as well as the revelations of the Old and New Testaments; —to attribute those communications solely to "Satan," (*i.e.*, to ignorant and vicious spirits) is to insult the infinite justice, goodness, and mercy of GOD, and to deny at once the infinite wisdom of his providential action, and the immutable law of progress which regulates every department of the Universe, and which is destined to lead you to the perfection that is the aim of your existence, by the

in substance as well as in size, but—a constant repetition of the same unconscious formative process by the Pyschic element, which thus accretes a succession of bodies* corresponding, in their increase or decrease of volume and vigour, to the orderly gradations of development and decline of the vibrative action of the formative energy which make up the cycle of phenomenal evolution that we call "a life-time."

The parental furnishing of the germ, as previously remarked, is stated to be an important help to the Psychic element in the elaboration of the material forms it successively assumes in the lower phases of its development, by facilitating the work of formative accretion, as the eating of organised food facilitates that other mode of accretion which we call digestion; but it is not indispensable. Not only do spirits, who have become fitted for living in the fluidic worlds, instantaneously elaborate for themselves a new body in harmony with the world, or sphere, they wish to visit, assuming, and changing, their corporeal envelope with the rapidity of thought, but, even in the material sphere of the higher planets, as, for instance, in Jupiter,† the "parental

road of the inevitable expiatory suffering which is the necessary condition of progress for your humanity during the period of moral inferiority in which your planet now is.—ROUSTAING. *Les Quatre Evangiles.* Vol. i., pp. 180, 184, 275. Vol. ii., p. 445.

* Recent experiments have shown that we change entirely the materials of our bodies *every month;* and that the animals change theirs in the same ratio. The farther investigation of the nature of vital phenomena in the vegetable degree may therefore be expected to confirm the explanation now given of the formative process, as the continuous, magnetically-effected accretion and rejection, by the psychic element, of the constituent elements of its material envelopes.

† There are, as we have already told you, inferior worlds and superior worlds; material words and fluidic worlds. The more advanced the purification of a spirit, the further is he removed from the material instincts; the nearer he is to the primitive incarnations, the more completely is he subjected to the physical conditions that liken him to the animal. This rule holds good in regard to all the necessities of material existence, which are first modified, and then disappear, in proportion as the spirit accomplishes its purification. The more elevated the worlds, the more refined and spiritualised are the bodily needs of their inhabitants, and, consequently, their means of re-production; the contact of Matter with Matter, for the reproduction of Matter (whether for nutrition or for procreation of offspring), being one of the conditions inherent in your present inferiority, only existing in the grossly material worlds, to which class your planet now belongs, and being both unnecessary and impossible in planetary worlds of a higher order. . . . . The necessities of material nutrition, to which your gross human bodies are subjected, disappear when the spirit, having arrived at a certain degree of moral and intellectual elevation, and being therefore enfranchised from all contact with flesh, is able to operate its fluidic incorporation in the higher planetary worlds, under conditions of life and of nutrition in harmony with the perispritic nature of the corporeal envelopes of those higher worlds. Bodies of that order, like the perispritic body, in whose nature they participate, derive their means of life and nutrition from the circumambiant fluids which contain, and from which they assimilate, directly, the constituent elements necessary to their existence; an assimilation which suffices to their life and nourishment, and which takes place in virtue of the laws which govern those fluids, but which you are not yet able to understand. The nature and properties of those fluids, the laws which regulate heir employment and working, will be explained to you when the proper time

guardians" who have undertaken to assist in the accretion of a body by a spirit about to be consigned to their tutelage, do so by the direct exertion, upon the semi-fluidic elements of the materiality of that glorious world, of a non-sexual magnetic action, described as "a double and harmonious willing," by whose

---

comes for so doing; you could not now be made to understand these details. Let it suffice for you, at present, to know that it is only in worlds of your order that the human race, clothed upon with a material body produced through the action of the law of material reproduction, is subjected to the necessity of a material alimentation obtained from the vegetable and animal reigns. Man has two envelopes: the one, fluidic, which you call the perisprit, and which, after the death of the flesh-body, operates for the spirit the fluidic body which constitutes its personal individuality in the fluidic world; the other, the material body, which, after death, is restored to the material sphere from which its elements were taken. For the elaboration of the elements of the life and nutrition of these two envelopes, Man possesses a double set of organs, or rather of apparatus: one of which operates the material of the human body by means of liquids and solids, with the help of the appropriate material ambiants; while the other serves to absorb the fluidic ambiants destined to subserve the life and nutrition of his perispritic or fluidic envelope. Material feeding is, therefore, only necessary, or even possible, for men clothed upon with a material body, in material worlds. . . . . The spirit, whether in a state of erraticity, in the intervals between its planetary incarnations, or when clothed, in planets of a higher order, with a body of perispritic nature, has neither the need nor the possibility of eating or drinking; but it absorbs from the atmosphere of the planet the principles necessary to the sustenance of the nearly-fluidic body which corresponds to the purely fluidic quality of its perisprit, and which is therefore free from the putrescibility of your present material bodies. Man—we speak of the species, and not of the sex, or we should designate, specially and principally, the female sex, as being of a more advanced organisation—will undergo, in your world, a gradual physical transformation. His material part will diminish, his nervous system becoming more and more developed and refined—his intelligence predominating over his physical powers, the mind obtaining the supremacy over Matter, and the vito-animal force being replaced in many organisations, by the spirito-nervous force; such will be the precursory symptoms of the change that has to be operated in your corporeal organisation. Your system will thus be gradually freed from its grossness; the thick blood in your veins will become mixed with a larger and larger proportion of the vital fluid that will take the place of its corruptible molecules; your nervous system will become more and more developed, taking the place of the flesh, until the latter, reduced to a mere rind, will disappear entirely, and will be replaced by a fluidic envelope, tangible, but susceptible of dissolution without suffering and without shock. Your nerves, arrived at this degree of development, will be no heavier than threads of gossamer; their nature gradually changing, as they are increasingly invaded by the vito-nervous fluid, and becoming more supple and more impressionable as they decrease in volume, in harmony with the corporeal envelope in which they will be enclosed, they will at length constitute what we call a tangible perispritic body, the body of the higher worlds. You may obtain some idea of the nutrition of bodies of this order from observing certain insects so constituted that they are fed by the air, or by the substances, inappreciable by your senses, contained in the drops of dew on the leaf they inhabit, and which they do not drink, but of which they inhale the emanations. In this mode of incorporation, absorption takes place by the pores as well as by inhalation; the entire body draws its nourishment from the ambiants by which it is surrounded and penetrated, and which furnish it with the elements of its sustenance. Little by little these changes will manifest themselves among you. Certain individuals, regarded as "phenomenal," will live on an amount of food so small that it will seem to you impossible that it can suffice to sustain life; others will live on a little water, or other insipid liquid; others, again, will need no ostensible nourishment whatever. These cases, at first partial and fitful, will assume the aspect of disease. Your men of science will seize on these exceptional temperaments, will study

aid the incoming spirit is enabled to clothe itself with the light and beautiful corporeal envelope, which constitutes the human body of that planet, and which it will voluntarily modify for itself when ready to pass upwards into the fluidic sphere of that portal of the solar glory; and we are assured that, when our

---

them, will experiment upon them, will give them up in despair, without having been able to solve the riddle of their subsistence; and will at length conclude that certain organisations are able to live otherwise than according to hitherto-received physiological ideas. After a time they will be compelled to admit that these "exceptions" are becoming the rule. The organisations in which the first symptoms of these changes show themselves will be sickly, because the air of your planet is insufficient to nourish bodies so gross as yours still are; and they will succumb, after a time, to the exhaustion produced by the effort to absorb and eliminate the fluidic elements for the assimilation of which the bodies of your planet are not yet adapted. Certain cases of this nature have already occurred in your earth, at long intervals. They will gradually become more numerous, until the majority of the spirits of your planet shall have attained an elevation which will free them from material needs; when those who still experience such needs will be regarded as beings of an inferior race, until they too shall have attained to the same enfranchisement. But this, like every other transformation, will only be accomplished slowly. Your planet obeying the same law of progress, its alimentary principles will be changed also. The elements of material food will become more and more scarce; and Man, gradually deprived of the alimentary resources now furnished him by the earth, will seek, through scientific means, to indemnify himself for this privation, and will create for himself an artificial system of nourishment, the product of chemical combinations. * From the fluids by which he is enveloped he will extract the material particles assimilable by his organism; as he has learned to extract heat from wood, light from coal, motive power from air. These preparations, while supplying him with sustenance, will be the means of determining deviations, and even the atrophy, of certain organs; and these organic lesions, reproduced, with successive modifications, in the children of successive generations, will bring the bodies of your humanity into harmony with the coming changes in the alimentary conditions of your planet, and will enable your organisms, thus rendered more sensitive, to assimilate more easily the nutritive particles of your atmosphere. The inevitable cataclysms to be undergone by your planet, and which will operate its physical re-construction, will aid the development of your new gastric faculties. And successive generations, bringing into the planet organisations of a progressively purer character—less and less material, more and more fluidic—will gradually lead you to the times we announce to you. . . In the higher, fluidic worlds, the *will* is the basis of the law of reproduction, and the instrument by which the formation of the new body is accomplished, by the attraction of the appropriate fluids, through the magnetic action of the family in which this will is manifested. The in-coming spirit enters into those higher planets through a fluidic incorporation. He finds, on arriving in the fluidic-zone of the planet he is to inhabit, the fluids necessary to this incorporation, which he operates for himself, with the aid of those fluids, in the family destined to receive him as its ward. The will, or desire, of the parental guardians to whose care he is thus assigned, suffices to attract him to them; for the united wills of spirits establishes a magnetic current which draws together the fluidic constituents of the incorporation about to be operated, and which constituents, conjoining themselves with the *perisprit* of the new-comer, and being assimilated by it, form a body which, in relation to that higher planet, is analogous to yours in relation to your planet. The bond which unites parents and children in such a planet is stronger than in yours, and is not, as is so often the case with you, susceptible of being dissolved or relaxed; for parents and children alike appreciate, in its full extent, the importance of that bond.

In those worlds there is neither male nor female in the sense you attach to those

---

* *Vide*, in connection with the subject of nutrition, &c., in higher states of being, the interesting speculations of SIR HUMPHREY DAVY, in *The Last Days of a Philosopher*, Dialogue First.

earth shall have reached a phase of development equivalent to that of Jupiter, the formation of the corporeal envelopes of its inhabitants will be accomplished by the same means, and under the same conditions, as now obtain in that planet. Moreover, Geological investigation having proved, beyond the possi-

---

words in your earth. The instincts undergo certain variations, but which have nothing in common with the senses of your materiality. It would be both difficult and useless to explain to you what you would be unable to comprehend. Know, however, that there is, in those worlds, a difference of sex considered from a moral and fluidic point of view; *and that this difference is the result of that which exists in the nature and property of fluids, and in the mode in which these fluids are employed in the production of incorporation.* Know, also, that the moral and physical states always correspond to each other in all spheres; and that *the fluids give expression to the sentiments and properties of spirit.* Have you not an example of this, though a very material one, among yourselves? For does not the spirit, who is low enough to be incarnated in your world, undergo the influence of your compact Matter, which is nothing else than fluids thickened and solidified, as the ice of your streams is a concentration of the light vapour exhaled from them under the action of the solar rays? In those elevated worlds, Love (word profaned by you!) exists with a development far greater than you can imagine, but always under conditions of purity in harmony with the higher modes of existence proper to those worlds. . . . In comparison with your natures, the body of the inhabitants of those higher worlds, like the perispritic-body of your planet, may be called *a fluidic body;* and has, like your perispritic body, when you are allowed to see it, all the appearance of materiality. . . . The higher the spirit ascends, the more clearly do its past existences mirror themselves in its memory. It is only the "Pure Spirit"—who, having attained to Sidereal Perfection, is no longer subjected to any mode of planetary incorporation, and can employ at pleasure, and with an exhaustive knowledge of their properties and uses, all the fluids disseminated through Space—that is able to preserve the entire consciousness of its origin, whatever may be the fluidic body it assumes in harmony with the various regions it visits; and the elements of which body it attracts to itself, puts off by repulsion, and attracts again, at pleasure, retaining its constituent elements constantly ready to disperse, or to re-unite around its perisprit, at its will, under the conditions, and according to the needs, of whatever high mission it may have to fulfil. . . . The spirit who is *subjected* to a material incarnation cannot *de*-materialise his body; the decomposition resulting from death possessing, alone, that power. But spirits of the higher ranks, when fluidically incorporated, are able, at pleasure, to *materialise* their fluidic body, so as to render it visible, and even tangible, for you; and to *de*-materialise it again, so as to cause it to disappear under your eyes, by restoring it to its normal state, in which it is invisible for you; and they can also modify it, so as to assimilate it to the various regions through which they pass; but if they are *subjected* to any mode of incarnation or incorporation, they can only be separated from such a body by death, which restores them to the state of erraticity, with their perisprit purified in proportion to the degree of moral purity acquired by the spirit in that incarnation or incorporation. In regard to the body of the higher spirits, death is only the disaggregation of the matter which envelopes their perisprit; for the fluids assimilated by the latter, in operating the incarnation or incorporation of the spirit, are *material* to the perceptions of the spirit, and this disaggregation, to senses so subtle as theirs, appears as a sort of decomposition. To their perceptions, the matter of which their body is composed, though exempt from putrescence, melts visibly away; the constituent elements of their fluidic body becoming completely separated, and returning to the various ambiants whence they were drawn, and to which they are restored by an effect of magnetic attraction. . . . You will not be able to comprehend the nature of the fluidic bodies of the higher planets, any more than you can comprehend that of the perispritic body of your own planet, until you have learned the nature of the fluids of which they are composed. The perispritic body may fairly be called *semi-material*, inasmuch as, though fluidic in itself, it can

bility of doubt, that our planet was once a mass of fire, in which all its elements existed in a state of fusion due to an evolution of caloric of an intensity of which we can form no adequate idea, it is evident that, as none of the forms of vegetable and animal life now existent in the planet could have existed under such a temperature, there must have been a beginning for all the races of organised bodies (vegetable, animal, and hominal,) which we now see around us; and equally evident, therefore, that the first founders of all those races must have been produced without the aid of germs such as have subsequently been furnished by parental action. But, our spirit-teachers only helping us in proportion as we help ourselves,* and our scientific investigation not having yet reached the point at which we could be usefully enlightened by them in regard to the methods employed for the production of the bodies of the first parents of the vegetable and

---

be materialised by an action of the will of the spirit. It is, in comparison with the matter of your bodies, what vapour is in comparison with water; a lighter form of matter, but still *matter*, and capable of assuming, at a given instant, a compact form. But you will not be able to comprehend this part of your nature until your intelligence is sufficiently developed to sound the depths of the ether by which you are surrounded. In order to ascertain the qualities of the air by which you are enveloped, you have decomposed, weighed, and measured it; the air is within your reach, and yet, how long a time you have been before arriving at your present knowledge in regard to it! In order to understand the nature of the fluids which are disseminated in Space, and which may be said to compose it, you must be able to raise yourselves into the regions in which those fluids become freed from all admixture of heterogeneous particles; you must have perfected the means of travelling through the air, and as yet you are only in the infancy of that art. How many unsuccessful attempts have you made up to this time! And how many others you have still to make! Nevertheless, Man must make himself master of the air, as of the ground, and of the wave; it is only when he has done this that he can understand, because it is only then that he can study. You only see the difficulties of direction and of respiration; but these you will vanquish. The want of air such as you can breathe, and the presence of currents of a nature pestilential for your humanity, are difficulties of a more serious nature. But man's intelligence was given to him in order that he might make use of it; and the horizon perpetually recedes before him in order to induce him to constantly advance. Let him, then, press onward without fear. The studies of each will help forward the general result; and, armed with the love of science, with the desire of progress, and sustained by your spirit-friends—for GOD wills that we aid you, but that you, also, shall work—man will at length arrive at the summit of knowledge *in regard to the matter of his planet.* This matter which envelopes him will then be modified in its turn, in order to accommodate itself to the new order of wants which he will experience; and thus, through new phases of study and of progress, he will attain to the blissful abodes in which he will find himself in possession of the entire sum of knowledge in regard to your planet, and the other worlds of your solar system.—ROUSTAING, *Les Quatre Evangiles.* Vol. i. pp. 247 to 255; 33 to 35; 250; 219; 220.

* In order to explain *causes*, we should have to enter into details for which the time has not yet come; for, in order to comprehend such details, mankind must first accomplish the preparatory study of the nature, properties, modes of action, and effects, of the various fluids, according to the immutable natural laws that regulate their employment and application in every realm of Nature; and, as we have already told you, though GOD wills that we should help you, He also wills that you should exert yourselves.—ROUSTAING. *Les Quatre Evangiles.* Vol. i. p. 438.

animal races that have peopled our planet, we have, for the present, to content ourselves with the assurance that the various modes of the magnetic action of the Dynamic element, which are the instrument by whose aid the Psychic element effects the formation of the inorganic substances of the planet, are also the instrument by which that element subsequently produces the bodies of the founders of the various vegetable, animal, and hominal races, the germs which these are made to furnish for their successors, and the bodies which are subsequently accreted with the aid of these germs; and that there are, in the constituent elements of every material globe, certain substances that serve specially for the formation of the bodies of those first parents, which are stated to be, in all cases, of a very rude and elementary character, presenting only the rough draft, so to say, of the form they are destined to work out, and which they only develope gradually, through the formative efforts of succeeding generations, *i.e.* through the increased power which each portion of the Psychic element brings back with it at each of its successive incorporations in the material sphere.

This explanation of the formation of bodies by the Psychic element, from the Material element, through the magnetic attractility of the Dynamic (or Perispritic) element—the only view yet put forth which justifies the magnificent conception of the Unity of the Universe, whose sublimity has caused it to be accepted as necessarily true, even before we have been able to see in what this Unity consisted—explains also the irregularity of the formative action as regards the exhibition, by offspring, of personal likeness, peculiarity of temperament and of talent, pre-disposition to certain courses of action, etc., of which the family relation furnishes instances of similarity, and of dissimilarity, equally numerous and equally striking. The parental and filial relation—like all the other details of our earthly lives—is never a matter of chance, no matter how ignoble, or criminal, may be the conditions under which that relation is established. It is sometimes accorded to an affection already existing, or to the necessities of an expiation and reconciliation desired by one or by all of the parties concerned, sometimes imposed as a retribution, and, at the same time, an opportunity for reparation and improvement, for one or both of the parents, of the child, or of some other person, or persons, in the family, or among the family-connexions, into which the incarnising spirit is brought; and the likeness or dissimilarity of the child to one or other parent, to some other person of the same stock, or to some individual of another family or age—as well as the special conformations of the new organisation that will decide the tendencies to certain virtues or vices, the special aptitudes for certain studies, or pursuits, by which the spirit so in-

carnated will be spontaneously (but not irresistibly) influenced —are always decided by considerations appurtaining both to the past of the spirits thus brought into the most intimate of the material relations, and also to the scope and aim of the new incarnation about to be accomplished, and are expressly provided for by the spirit-oversight which controls every detail of the circumstances brought to bear on the formation of the fœtus. The various degrees of affection, of indifference, or of repugnance, which are found to exist between parents and children, as between the other members of a family (and even between persons who appear to meet for the first time), are always due to the prior experiences of the spirits thus incarnated, and who have been sometimes brought together at their own desire, sometimes compelled, by a higher power, to meet again in a new earth-life, as a trial, a punishment, an expiation, an opportunity for the rendering of mutual service, and an occasion of reconciliation and advancement.

That we, on this side of the veil, are unconscious of the fact of our co-operation with agencies on the other side of it, is no argument against the reality of that co-operation. There is, always and everywhere, an exact correspondential relation between the baseness or nobleness of any function, of those who discharge it, and of the sphere in which it is discharged; in other words, the lower (or higher) the world, the lower (or higher) is the work performed in it; and the lower the work thus performed, the lower is also the workman who performs it, and the more ignorantly and mechanically does he perform his work. And as the formation of material bodies, so gross and low as the putrescible envelopes which correspond to our present low degree of advancement, can only take place in purgatorial worlds such as our planet now is, our present ignorance, in regard to that formation, as in regard to all the other vital processes of which our bodily and mental lives are made up, is an inevitable concomitant of our present low phase of development, in which we are only approaching the threshold of the scientific discoveries we have yet to make before we can understand anything of the true nature of those processes, in regard to which, although we are constantly performing them, we are still profoundly ignorant. We digest, grow, become fat or thin; we fabricate, supply, and eliminate, the various substances which compose our bodies; we find our physical, mental, and moral states to be, to a great degree, modified by the more or less healthy accomplishment of their special task by the various members of our complex organism; and yet how little do we know of the myriad functions which we are unconsciously discharging, every instant of our lives! Nature seems to have allotted to the father, in the work of re-production, a share just sufficient, by identifying him

with his child, and giving him a sense of property in it, to awaken on its behalf the interest and affection which, in the earlier phases of moral and social development, he has not yet learned to feel for all mankind, and the awakening of which will advance his own affectional education, while inducing him to give to the mother the material aid and support which she needs for the due performance of the great work committed to her: and that he should be unaware of the true scope and conditions of parental action is a natural consequence of the general ignorance which has hitherto prevailed in our planet in regard to the relations of Spirit and Matter, to the intimate union and interaction of the fluidic and material spheres of existence, and to the co-operation of the disincarnate spirit-element in the production of all the phenomena of our earthly lives. On the other hand, that the mother—who furnishes both the germ and also the vitalised and animalised material particles through whose orderly accretion the germ is built up into the child-body—should be unconscious of the nature of the magnetic action by which she accomplishes her share of the most important of the animal functions, proves nothing against the soundness of the explanation we are examining; for not only do we thus unconsciously discharge all the other organic functions of our animal economy, but the perfection with which those functions are discharged by us is usually in the direct ratio of the degree of unconsciousness with which we discharge them. In the partial disengagement of the incarnated spirit from its fleshly bonds which, we are assured, always takes place during sleep,* the spirits, who are about to concur in the formation of a new body,

* During sleep, the spirit, disengaging himself from the bonds of matter, re-enters momentarily the spirit-world, where he finds himself with those whom he has formerly known. This moment is often chosen by our Spirit-guides for manifesting themselves to those who are under their protection, and for giving them, directly, the counsels of which they may stand in need. ALLAN KARDEC. *La Genèse*, p. 332. Hence the general perception of the fact that, when we are in doubt as to any decision, it is well "to sleep upon it;" a perception expressed in the proverb, common to all nations, "The night brings counsel."

The spirit, while clothed upon with an envelope of flesh, is at liberty to free himself from its action, though remaining bound to it by a luminous cord invisible to the human eye. In certain cases, through the partial disengagement operated by sleep,—and, in certain very rare cases, even when the body is not asleep, though in a state more or less ecstatic—he can free himself from the enchaining of the flesh. He can also, through the faculties of bi-corporeity, of bi-location, render himself, with the aid of his *pèrisprit*, both visible and tangible, presenting in all respects the appearance of a human body, so as to produce a complete illusion; and he can even, in cases yet more exceptional, but of which you have a few perfectly authenticated examples,* show himself at a distance from his fleshly body, with, apparently, all the faculties of human life, including that of speech.—ROUSTAING. *Les Quatre Evangiles.* Vol. i. p. 256.

* The apparitions of Alfonso di Liguori, and Antonio di Padua, during their lifetime, are fully detailed, from historic sources, in Nos. 20 and 21 of the *Union Spirite Bordelaise*, 1865: and other instances of the same class of apparitions, in the *Revue Spirite*, of Paris, for Dec. 1858, pp. 329 and 331; Feb. 1859, p. 41; Aug. 1859, p. 197; Nov. 1869, p. 356.

are brought together by their Guides, and duly instructed, encouraged, or warned (as the case may be), in regard to the duties, uses, or dangers, of the relationship they are about to contract; but, though the moral effect of the resolutions then taken will be subsequently retained by each with more or less fidelity, and will exercise a powerful influence on the resulting reward or retribution which they will thus lay up for themselves, no trace of the meeting will be allowed to impress itself on the material brain of the incarnated spirits, whose action upon which, during these absences from their fleshly body, is mainly or entirely suspended; while the impossibility of its being remembered, otherwise than as a spontaneous, unwitting, moral tendency, by the spirit about to re-incarnate itself, will become apparent from the farther examination of the re-incarnating process which will form the subject of the following paper.

ANNA BLACKWELL.

Boulogne, Oct. 7, 1870.

HISTORY OF A SPIRITUALIST.

BY LEON FAVRE.

TRANSLATED BY J. H. GLEDSTANES.

(Continued.)

FOR six months we continued our experiences, and hundreds of names, sometimes known and sometimes unknown, were in turn spelled out. Predictions were made, such, for instance, as the accession in Mexico of a foreign prince; and certainly in 1858 no one could have thought of that. Every day the invisible being guessed names and replied to mental questions. It must be confessed that a number of falsehoods were told us, and people still alive were said to be dead. The same questions were answered in different ways by spirits taking the same names. In short, while we were convinced beyond all doubt of the intervention of a third person, we could not avoid perceiving a mixture of contradictory opinions, and a vulgarity that excluded all hope of our being able to extract the slightest light from this mode of communication.

We were beginning to tire of this when, one evening, the influence, which declared itself to be the spirit of my mother, said to me; "Take courage and write." M. Kardec's reasoning appeared to me correct when he says, that a power which makes use of a table to communicate can as well act upon a pencil. Before my eyes the table manifestation had taken place, and without being satisfied as to the cause, the possibility of a more direct action was not repugnant to my reason; moreover, my curiosity was excited.

For twenty days, at the same hour every day, I held a pencil between my fingers for twenty minutes, waiting with anxiety the

appearance of the phenomenon. Towards the end of this period I began to feel a kind of numbness of the arm and hand—a sort of nervous fulness seized me, and I felt, as it were, an interior swelling, then a disposition to move my hand, although intermittently, so that just as I thought an invisible power was about to take possession, a contrary influence neutralised the impulsion. At last my hand decidedly moved and traced the name of my mother in large letters; at the same moment I was seized with an emotion that almost made me weep, and which I could neither master nor account for. My hand was as yet unskilful in yielding to the influence, so the letters were made slowly and with difficulty. At the end of eight days my arm was suddenly raised, and made to trace in the air a number of invisible lines. I was impressed with the idea that it was an indication to me how I should proceed, viz., with my arm remaining separate from the table, so that the hand should be completely at liberty. I adopted this plan with success. I wrote with a rapidity that seemed like madness. I *was a writing medium*. What is a medium? The name explains itself. The medium is only an instrument; in the case of a clairvoyant it is different, for his own faculties are alone in play, and the result of their exercise must be attributed to his own mind; while the medium has nothing to do but remain passive, and ready to receive any impression that may be given. Mediums are generally divided into two classes—mechanical and intuitive. The first class have no knowledge what the hand writes, their mind taking no cognisance of what is being done. The intuitional are impressed with the words before they write them. I have reason to believe that the mediumistic faculties vary as much as individuals. Every lucid somnambulist has a personal peculiarity which exhibits itself in his abnormal state; so, in like manner, mediums exhibit different phases in their modes of causing manifestations, being all differently organised and subject to moral and material influences. Their different phases of mediumship come and go quite independent of their volition, and without their being able to account for such alternations. I was intuitive, for I not only knew what I was writing, but I knew what I was about to write. This occasioned a great difficulty; for how was I to distinguish what proceeded from my own brain from what was suggested to me?—or, indeed, what proof had I that there was any suggestion at all, or that all I wrote was not the unconscious product of my own brain?

When the table was my medium, I used every possible means to establish the fact of the presence of an intelligent power. Fraud was out of the question, for sometimes I tried in vain with all my power to hold the table still when it was only slightly touched by the tips of the fingers of two persons. I had a heavy table broken after it had been jumping about in a violent and, I may add, terrible manner, regardless of my endeavours to restrain its frantic evolutions. I had seen a table beat time while a tune was played on the piano, following the air with remarkable precision, jumping in time, and resisting all attempts to restrain it. I had seen a

table with a lamp upon it solemnly raise itself off the ground every time the name of God was pronounced without disturbing the lamp. I had seen a table with a man weighing 180lbs. seated upon it run round a large room so fast that two young girls, who were holding fingers upon it could hardly keep up with it. I had seen the same table when held up in a strong man's arms, and consequently quite off the ground, shake itself so furiously, that the sceptical individual, who was holding it in the air, was obliged to let it fall, irritated with himself, and covered with perspiration at his ineffectual efforts to restrain its movements. He was obliged to confess himself beaten, and sorely puzzled to account for so strange a proceeding in an inert object. I had known them a hundred times reply to mental questions, go to places indicated, describe characters of persons unknown to us, and even predict the future.

I had established the fact beyond a doubt, of an action that was not my own, but opposed to it, exercising a perfectly distinct will of its own. Thus I could not deny the presence of an agent making use of the table as a means of manifestation; but when it was a question of intuition, I could not persuade myself to believe that there was any other action than my own brain at work. I took notice of my sensations, and observed that—after a few minutes, when I sat for the writing, I was surrounded by an indescribable fluid, very like that which a magnetiser projects. I have yielded hundreds of times to the magnetic influence, and I am sensitive to that degree that I can tell which finger emits the most fluid. I am familiar with all the sensations of numbness, torpor, tingling, swelling, and curious but agreeable sensation which comes upon one under the influence of a magnetiser. When I was suffering, I was in the habit of magnetising myself, and I remarked the effects produced. To obtain the trance, I closed my eyes and prayed. After a few minutes a nervous trembling, at first scarcely perceptible, but gradually increasing, came over my whole frame. There were no external contractions, but there was an internal sensation of fulness impossible to describe; my head appeared to grow larger, and the whole of my arm, from the shoulder to the fingers became acutely painful. The hand below the elbow lay upon the table, held there, as it were, by a tremendous weight, although, at the same time, I experienced a gradual disposition on its part to be raised up; the nerves in my head seemed to grow stiff, and all my facial muscles bore the appearance of being under the influence of magnetisation. Suddenly, when I was least expecting it, my hand was made to write with astonishing rapidity a phrase which at the same moment came upon my brain in a distinct manner.

This movement was often preceded by a great pain for several minutes in the brain and head when the intuition failed to be made. Often I was overwhelmed with a sudden and indescribable joy—an ineffable feeling of happiness came over me, and I should like to have died. This sensation was the sure sign of the arrival of some superior spirit, who thus seemed to announce his presence. I

never lost my self-consciousness. If any one spoke to me, or if it were necessary to disturb me for something unforeseen, I set about the required occupation with my mind perfectly disengaged, but as soon as I took the pencil again, I was again taken possession of, and the unfinished phrase was completed as if there had been no interruption. It was evident I was not in my usual state. I felt distinctly an influence, and in the automatic movement which raised my arm, there was an indication of the same power which I had assured myself existed in the table. I tried with all my force to keep my hand upon the table, but in spite of all my efforts, it was always lifted off the table. The ideas which came into my head, and which I will call communications, were of infinite variety. Being a magnetiser, I was in the habit of concentrating my thoughts in a resolute manner, but when I desired with all my will-power that the communication might be of such or such a nature, I was never able to make it say otherwise than was originally intended. For three years I noticed this despotic and independent mode of carrying out its own idea. I was not always intuitive, for the communication often began by a word or phrase written mechanically by my hand, without my knowing what was intended. On these occasions I wrote with great difficulty, and felt an acute pain in the shoulder, at the bend of the arm, and often in the chest; there was a painful contraction all along the arm, and a kind of twitching without any precise compulsion; but no sooner was I aware what was to be written than all pain ceased, and my hand flew over the paper, joining all the letters together without punctuation, and with a rapidity quite impossible to equal in my normal state.

I would not give up my resolution of practically investigating, as I had determined from the first; I was always afraid of being deceived by my imagination. However, I could not help being aware that something unusual was taking place, nor was it altogether improbable that these phenomena originated from the same cause which produced those of the table. There was a remarkable resemblance between the raising of my arm and the movement of the table—between the mechanical writing and the table's mode of spelling. What caused these muscular contractions when I was in a comfortable position and one calculated to produce repose? Was the power that apparently manifested itself in the table the same that influenced my organs? I had become to be perfectly passive, while an action independent of my will, had possession of my organism—I was made use of without my permission and against my desire. The question was whether this influence was acting with intelligence and logical perseverance. If all this were nothing but nervous contractions—if the contradictory observations could be attributed to accident or coincidence, I should only be able to recognise a singular pathological state, brought about by causes unknown, but no more a subject of interest than so many other nervous phenomena so various and so little understood. But if, on the other hand, the nervous movements, and other symptoms that

I have just described, had a particular signification—if the obsession of our individualities produced always the same result—if I discovered an independent intelligence in its action—I was perforce driven to conclude the existence of a power unknown, which, on investigation, convinced me was a being who was able to act upon my brain and organism, in the same manner I had seen it act upon inert matter when it made use of the table. Sometimes a cherished name presented itself and confided to me some unexpected information; sometimes perfect strangers announced themselves, and solicited our prayers; and sometimes historical characters began to talk of their own times and of the present; occasionally playful spirits, with wonderful rapidity, made outrageous jokes and puns.

I had never read a line of any philosophical writer, much less had I any knowledge of theology. I believed in God; but doubted the immortality of the soul, never having met with any proof of it, but only sentimental attempts capable of touching the heart but not of convincing the reason. Great was my astonishment to find these questions presenting themselves and developing in grandeur and elevation in proportion as my intelligence became capable of receiving these lessons given by an invisible being. Several times, after having put an important question, and awaiting the answer with impatience, the spirit who had begun to answer me was stopped in his explanation by an order from his superior not to continue. For instance, one day I asked about the soul, and imperiously commanded the spirit to answer me, but as soon as my hand commenced writing, it was abruptly raised up. I replaced it on the paper, ordering the spirit with all the power I was master of to finish the phrase. After having knocked up my hand three times after I had placed it on the paper with great difficulty, it was written in enormous letters—"The time is not yet come, you would not understand." This has happened not once, but many times—in fact, as often as my soul in its anxiety for knowledge has sought for solutions which may not be given.

Upon other occasions events taking place at a distance were revealed, such as the announcement of the victories of Montebello, Magenta, and Solferino. Predictions of future events have been made, such as the war in Italy, which was given in 1858; a prediction concerning my personal affairs, which came true nine months after it was given. Then a quantity of wanton spirits came to amuse us with their inexhaustible fun, exhibiting the most complete independence in their conversation. The spirits did not pay the slightest attention to my own ideas, but propelled my hand in spite of me, to express thoughts contrary to my convictions, which they logically overthrew, notwithstanding all the efforts I made to defend them.

(To be continued.)

All dreams might be trusted, if men would only bring their bodies into such a state, before going to sleep, as to leave nothing that might occasion error or perturbation in their dreams.—*Plato.*

GALILEO A MEDIUM.*

THE name of Galileo is perhaps best known to the general reader as connected with the Copernican theory of the world's motion round the sun. But this is not the chief ground for our gratitude to this great philosopher. The theory of Copernicus had been received by the highest minds, and believed in by them for eighty years before Galileo, by the aid of his improved telescopes, made many new discoveries, and also rendered thereby the previous assurance respecting the movements of the heavenly bodies doubly sure. The Copernican doctrine is connected with the most calamitous event in the long and valuable life of Galileo, brought on in a great measure by his preferring sarcasm to prudence in dealing with those extraordinary specimens of fickleness and tergiversation, "infallible" Popes.

It is remarkable that Copernicus, who was a canon of the Church, was in favour with the enlightened Pope of his day, Leo X., and was called to Rome by him while the Council of the Lateran was sitting for the express purpose of re-modelling the ecclesiastical calendar.

It was in the year 1616 that Galileo first went to Rome to plead the cause and to bear witness to the truth of the Copernican system before the Pope, Paul V.; but here he had no success. That Pope decided "that Galileo's opinion was erroneous and heretical, and that Copernicus, as well as other writers holding his opinion, are either to be corrected and altered, or else prohibited."

Under the above circumstances, and in consideration of the power as well as the severity of the Church of Rome in those days, Galileo had no other alternative than to keep silence for the present, and to take what comfort he could find, in the assurance that good things come to those who know how to wait, combined with the firm determination, that if that opportunity should arrive in his day, he would most surely avail himself of it.

The time for better things seemed to Galileo to have arrived at length. His liberal friend and patron, Cardinal Barberini, was actually elected Pope, under the title of Urban VIII., A.D. 1623—he who, as Cardinal, had written sonnets in Galileo's praise, and signed himself his "affectionate brother." "Remembering with what warmth Barberini had written to him shortly before his election as Pope, Galileo considered that the time spent in going to Rome from Florence, to lay his homage at the feet of his Holiness, would not be time wasted. He thought that he had reason to hope, from a Pontiff so enlightened as Urban had appeared to be, the recognition of the Copernican theory, now buried for nearly a century."

Galileo remained at Rome two months. During this time he had six long interviews with the Pope, and on his departure the Pope presented him with "a fine painting, two medals—one of gold, the other of silver—and a good quantity of *Agnus Dei*."

The foundation of the great work of Galileo's life, *The Dialogue on the Two Great Systems*, had long been laid. But, mindful of the decree of 1616 (which, as we may remember, prohibited him from teaching

* The Private Life of Galileo. Macmillan. 1870.

the true system), he took measures to discover the Pope's opinion, by writing a pamphlet in the form of a letter of reply to a certain Ingoli, who had some years before written a treatise on the Copernican system. The Pope was greatly pleased with both the matter and manner of the pamphlet, and Urban's liking for the book was so great, that he had it read to him at meal times.

In the year 1630, Galileo's great *Dialogue* was ready, and in the beginning of May of that year Galileo paid another visit to Rome; but the liberality of the Pope had, like that of another we could name, somewhat waned during the seven years of his Pontificate. "The result of Galileo's audience with the Pope showed him that the *recognition* of the Copernican system, so ardently looked for by him under this Pontificate, was as far off as ever. The Pope, however, did not object to the publication of the *Dialogue*, if certain conditions were complied with. These were—First, That the title was to show forth plainly that the Copernican system was treated as a mere hypothesis. Secondly, That the book itself was to *conclude* with an argument of his own, which his Holiness professed to consider unanswerable. Rather than forego the publication of a work which had been the daily and nightly labour of so many years, Galileo consented. He, doubtless, felt that such minds as were capable of following his train of reasoning in favour of the Copernican system, would be no more convinced of the falsity of it, by the Pope's argument, than he himself was."

Galileo's wisdom in accepting the best terms possible, in order to be able to publish his book at all, seems to require no comment; but, unfortunately, he committed a blunder, which often bears more bitter fruit than a crime, even in the eyes of a Pope. His contempt for the Pope's argument was so great, and so deeply did a worthless and trivial method of reasoning excite his scorn, that he was unable to disguise it, and he actually put the required argument of the Pope in the mouth of one Simplicio—a name that it would be difficult to disconnect with that of a simple person, though he might be a follower of Aristotle; while, instead of making the Pope's argument the close of his work, as commanded, Galileo put his own wise sentiments in reply into the mouth of one Salviati; which name would imply a person endued with the aromatic odour of the plant called sage. We can scarcely wonder that the Pope was deeply angered at this slight. Hence was the bitterness of the trial and the severity of the punishment stimulated throughout by the Pope himself, his passion being further influenced by the instigations of the Jesuits.

The reader may like to know what the Pope had to say against this grand, the grandest discovery that has been demonstrated to mankind —a discovery which banishes our tiny sphere from its former splendid, though false position as the centre of the universe, holding all things in subjection, to a mere speck in God's infinite creation, and thus modifying many received ideas on other subjects besides astronomy, and rendering many opinions held in olden times no longer tenable, which, in the contracted knowledge of those epochs, were then perhaps sufficiently demonstrable, but which, in the face of our extended knowledge, can no longer stand.

Here then is the Pope's argument on this momentous question, put by Galileo into the lips of Simplicio, in *The Dialogue:*—

"Simplicio.—It is not to be denied that the heavens may surpass in bigness the capacity of our imaginations, nor that God might have created them a thousand times larger than they really are; but we ought not to admit anything to be created in vain, or useless, in the universe. Now we see this beautiful arrangement of the planets disposed round the earth at distances proportioned to the effects they are to produce on us for our benefit. To what purpose, then, should a vast vacancy be afterwards interposed between the orbit of Saturn and the starry spheres, containing not a single star, and altogether useless and unprofitable? To what end?—for whose use and advantage?"

"Salviati.—Methinks we arrogate too much to ourselves, Simplicio, when we assume that the care of us alone is the adequate and sufficient work and limit, beyond which the Divine wisdom and power does, and disposes of, nothing. . . . ."

I will not infringe further on valuable space in pursuing Galileo's admirable arguments. The few first words are sufficient for us to see the scope and the irrefragibility of the answers, irrespective of the truth, that a fact is not to be disposed of by asking what is the use of it, even if the *cui bono* cannot be found. But that the *cui bono* is to be found in the present instance, no sensible man of the present day will deny. So, although we may perhaps attribute the first *general* promulgation of the Copernican system, and its *general* adoption, to the efforts and perhaps to the misfortunes of Galileo—misfortunes which crowned him as a martyr, if they did not exalt him as a man—we should be remiss indeed were we not briefly to touch upon the many real discoveries of this great man, wherein neither his originality, or his success, or his opinions were disputed, even by a Pope.

Spiritualists will be further interested in finding that Galileo was also a medium, demonstrated by the faculty of *clair-audience;* which faculty, with our present knowledge, we may well conceive to have been by no means an unlikely one in his case. While, if the endowment of *clairvoyance* is not noted by his historian, we may well conceive that he possessed that faculty also, if we may judge by his wonderful powers of discrimination and discovery, unequalled perhaps by any other man.

Galileo Galilei, eldest son of Vincenzio Bonajuti di Galilei, a Florentine noble, was born at Pisa, in Tuscany, February 18th, 1564. He was, like some few, very few others, born to be kings among men, gifted with almost every great talent. His father had become reduced in circumstances, and could not afford to give him the assistance in education of the highest professors, which Pisa then afforded; but "he taught his son both the theory and practice of music with such success, that the pupil soon excelled the teacher in charm of style and delicacy of touch. In the sister art his power was equally great; so well known was his talent both as a draughtsman and colourist, that the great painters of the day sought his advice." Cigoli, a great painter himself, declared that Galileo alone had been his instructor in the art of perspective.

At the age of seventeen and a-half, Galileo Galilei, already versed in Latin and Greek, an excellent artist, and an accomplished musician, was sent to the University of Pisa to study medicine and philosophy. In the latter he did not please his teachers. He was, we are told, in the habit of examining an assertion to see what it was worth, instead of relying on the weight of authority for authority's sake—a dangerous, if a salutary exercise for a pupil. He eagerly studied Aristotle and Plato; but, though he loved Plato, he recognised Archimedes alone as his "master." Aristotle he dared to contradict, "which brought down upon him a feeling of hostility which at length brought upon him a traditionary dislike."

In spite of opposition, the young man, armed by his two watch-words, "Analysis," "Investigation," kept his eyes open and his brain at work.

"The connection of the great bronze lamp hung from the summit of the nave of the cathedral at Pisa, with Galileo's earliest mechanical discovery, is well known. Viviani says that, having observed the unerring regularity of the oscillations of this lamp and of other swinging bodies, the idea occurred to him that an instrument might be constructed on this principle, which should mark with accuracy the rate and variation of the pulse. Such an instrument he constructed, after a long series of careful experiments. This invention, though imperfect, was hailed with wonder and delight by the physicians of the day, and was soon taken into general use, under the name of *pulsilogia*." It has been said, also, that the observation by Galileo of the constant oscillation of this celebrated lamp (which still remains in the same place) was an argument in his mind that the earth was a moving body.

It was in 1586, while studying the works of Archimedes, that Galileo composed his first essay on the *Hydrostatic Balance*. He also made some observations on the combination of metals. He had already the reputation of a bold and fearless inquirer."

In his twenty-fourth year he wrote an essay on the *Centre of Gravity*, which he did not publish till fifty years later—a proof that the ripe maturity of the man saw the value of this work of his youth. In 1589, young Galileo put Aristotle to the test, and found him wanting. From the top of the leaning tower at Pisa he experimented on the velocity of falling bodies, and a blow was struck at the Aristotelian philosophy from which it never recovered. Galileo might have written and lectured against Aristotle's theory of motion with impunity, but that he should provide the city with ocular demonstration of the falsity of the ancient theory, and the truth of the new, was an innovation as dangerous as it was powerful."

There is a place where few prophets find honour. The cabal of the old school at this daring innovation became so dangerous that Galileo was forced to leave Pisa, and to seek service in the Venetian Republic. At Padua, the young man's lecture-room was overflowing, and his treatises on *Fortification*, *Mechanics*, and *Gnomonics*, were scattered throughout Europe. In the year 1597, Galileo invented the *Geometrical and Military Compass*, and princes, philosophers, and soldiers seem to have flocked to his lectures on this subject from all parts of Europe.

The progressive movement of Investigation and Analysis were now bearing fruits.

From this time Galileo seems to have turned his attention particularly to the manufacture and improvement of various scientific instruments; how he succeeded, and what were the results, will be shown.

About the year 1602, Galileo invented the Thermometer, and what is remarkable, about the same time, a Signor Santorio, also invented a thermometer. This strange coincidence must have appeared extraordinary indeed in those days, more so than it does to us, who know that more than one person, about the same time, in different countries, claimed the invention of the electric telegraph; knowledge, in either case, withheld from the long ages of the world until a particular period, and then simultaneously revealed, doubtless by a power or powers which the spiritualist can well conceive. That—in the case of the electric telegraph—one of the inventors, or so-called inventors, was aided by spiritual sources, the writer does not doubt. And if there were other like revelations to others in other places, about the same time, it is difficult to doubt their source also. All that is required in such cases seems to be, for the higher intelligences who prompt the discovery, to find a medium of sufficient intellect to harmonise with their own.

In the year 1607, Galileo made various observations on the loadstone, suggested to him at first, it may be, by the perusal of a work of William Gilbert of Colchester, "De Magnete, &c."

The year 1609 is memorable as the date of Galileo's telescope. It is said that one Baptista Porta, also Gerolamo Fracastoro, a writer of the sixteenth century, and also De Dominis, Archbishop of Spalatro, were named successively as the earliest discoverers of the telescope; and fifty years later a Dutchman, named Jansen, also fabricated one of these instruments, but these all must have been very inferior articles to Galileo's, or else, it necessarily follows that they had not the wits to use them for any enlightened purpose. But this was far different with Galileo. That he, however, did invent a telescope there can be little doubt; although he had already heard that such an instrument existed, he does not seem to have been informed of the method of its construction. This is shown in a letter to his brother-in-law, Lauducci, where he says—"You must know that, about two months ago, there was a report spread here that in Flanders some one had presented to Count Maurice, of Nassau, a glass, manufactured in such a way as to make distant objects appear very near, so that a man at a distance of two miles could be clearly seen. This seemed to me so marvellous that I began to think about it; as it appeared to me to have a foundation in the science of perspective, I set about thinking how to make it, and at length I found out, and have succeeded so well that the one I have made is far superior to the Dutch telescope." The possession of such an instrument in the hands of such a man as Galileo, could not fail to bear precious fruit. Writing to Belisario Vinta in 1610, he says—"I am at present staying in Venice for the purpose of getting printed some observations which I have been making on the celestial bodies by means of a telescope; and being infinitely amazed thereat, so do I give infinite thanks to God, who has been pleased to make me the first observer of mar-

vellous things unrevealed to bygone ages. I had already ascertained that the moon was a body most similar to the earth, and had shown our most Serene Master as much, but imperfectly, not having such an excellent telescope as I now possess, which, besides showing me the moon, has revealed to me a multitude of fixed stars never yet seen, being more than ten times the number that can be seen with the unassisted eye. Moreover, I have ascertained what has always been a matter of controversy among philosophers, namely, the nature of the Milky Way. But the greatest marvel of all is the discovery I have made of four new planets; I have observed their proper motions in relation to themselves and to each other, and wherein they differ from all the other motions of the other stars. And these new planets move round another very great star in the same way as Venus and Mercury, and peradventure the other known planets, move round the sun."

This last was the discovery of *Jupiter's satellites*. As we may well believe, crowds of persons of all ranks came to observe this wonderful new sight.

But if there were many who believed their senses and accepted with thankfulness and increased humility, as did Galileo, these new manifestations of the power and glory of God, sceptic carpers were not wanting who remind us of their descendants, who now exclaim,—"The last thing to be believed in is your senses." Some of these cried out, —"If I were forced to look through the telescope and see the satellites, I would not believe them to be in the sky; *because the heavens are unchangeable.*" Some said,—"It is utterly ridiculous to suppose that four planets should be constantly chasing each other round a larger planet." Father Clavio, Rector of the Roman College, said that "he laughed at the idea of these four new planets; that to see them they must first be put inside the telescope." But one Weddeburn, a Scotchman, studying then at Padua, answered with the dry humour of his nation, "that the evident use of the new planets was to torment and put to confusion all superstitious astrologers." The parallel between times present and times past stands out here in striking and eloquent relief.

Still the wheels move on, the manifestations continue, notwithstanding the sneers of the sceptic, the tremblings of the church, the illogical abuse of the vulgar. The clairvoyance at least of his telescope reveals to Galileo in July, 1610, *Saturn's ring*, and in October the *phases of Venus;* and it was about this time that Galileo, speaking of one Libri, who had lately died, quietly remarked,—"Libri did not care to see my celestial trifles while he was on earth, perhaps he will now he is gone to heaven!"

In March, 1611, Galileo discovered a new "celestial trifle" viz., *the solar spots*. In the summer and autumn of this year Galileo wrote two pamphlets on *Lunar Phases* and "*a Discourse on Floating Bodies.*" The whole host of the peripatetics or disciples of Aristotle rose up to do battle, causing Galileo to declare "that ignorance had been the best master he ever had, for that in order to demonstrate to his adversaries the truth of his conclusions, he had been forced to prove them by such a variety of experiments as made him doubly confident, though to

satisfy his own intellect alone, he had never felt it necessary to make them." Let me add one other axiom of Galileo worthy of our special consideration, and for the benefit of those who, not being able to explain phenomena, and not being able to deny them, deny instead the use of their senses. Galileo was of a different opinion, for he was wont to say, "that the principal doors into the gardens of natural philosophy were observation and experiment, *which could be opened by the keys of our senses.*"

Having given a list of the discoveries of Galileo in quick succession, as well as some idea of the character of the man, we are not surprised to find that the whole of his long life was spent in research, and he did not die until January, 1642, in the seventy-eighth year of his age. Many of his works, however, were burnt from fear of the Inquisition, about the year 1633, the time of his incarceration at Rome, and the unfortunate abjuration of the Copernican system under the threats of torture, he being at that time not only aged, but in deplorable health. Galileo, however, on his release from Rome, though limited in his liberty to the neighbourhood of his own house at Arcetri, near Florence, to which city he was never allowed to go, but once during the remainder of his life, and then only for a short time, on pressing family affairs, subject to the domiciliary visits of the visits of the Inquisition, and not permitted to see any of his old friends, suffering from a painful disease, and with frequent attacks of severe illness, still went thinking on, and when able, writing for the good of mankind. "My restless brain goes grinding on," he said, in 1636, and in that year was completed his last work, the *Dialogues on Motion.* In the year 1637 he became blind, but just before his sight failed him Galileo made his last celestial discovery, known as the *Moon's libration.*

It will be well to make a few notes on the domestic life of Galileo, and it is here that we find him in his old age an unmistakeable medium; but it will be first necessary to explain events of an earlier date. Galileo was never married. He was the father of three illegitimate children; their mother married another man on Galileo's leaving Padua for his native country, in the year 1610. His eldest daughter was then about nine years of age, his second daughter a year or two younger, and his son was four years old. Galileo brought these children with him to Florence, and his son lived with him the greater part of his life. But he had a different destination for his daughters. With an extraordinary, and it seems unwarrantable haste, he at once condemned these two poor children to incarceration for life in a convent. In the year 1613 they were placed in the convent of St. Matthew, at Arcetri, near Florence, and in the year 1614, they both took the veil, the eldest being only thirteen or fourteen years of age. So determined was Galileo thus early to dispose of these two children that he urged and obtained, through interest, the illegal act of their profession as nuns so much below the canonical age. These early and unnatural vows could not be acceded to at any of the convents of importance, and he only obtained his strange requirement at the convent of St. Matthew because it was a more than usually ill endowed convent, and his dowry for the children, if proportionably small, was still of importance to that particu-

lar convent. But Galileo had deep cause to regret this cruel step. Through life the wails from the convent reached his heart, and the poverty of the whole establishment, and their cries to him for money, rarely or never made in vain, were to his last days as piercing to his purse as to his heart. For he had a heart and a good one, although it had been more than once perverted.

Although Galileo had been anxious to make the convent dowry for his children small, it proved in the end an expensive convent to him, but when old age overtook him, when his friends were no longer permitted by the inquisition to visit him, when his son and the families of his brother and sisters gave him pain and trouble, and drained him like a leech, then came from that convent his chief comfort through the instrumentality of his eldest daughter. The second was throughout convent life almost always an invalid. Maria Celeste, the convent name of the elder daughter, was one of those admirable women of sterling good sense and piety of mind, who are the glory of their sex, and with a sweetness of disposition which not even a convent life could eradicate. Many a time must the forsaken father in his old age have regretted the fatal step he took in banishing her from his home, for although when old he purchased a house to be near her, she being a prisoner, could never minister to his comforts or assuage his pains at his own home, and it was not often in his latter days (although she died some years before him,) that he was able to visit her. It was to this incapacity of the father's movements we are partly indebted for her letters to Galileo and for details of convent life, which certainly do not set forth that position in any favourable light. But fortunately for her she died early, worn out with mental and bodily suffering, at the age of thirty-three, "leaving her father in deep affliction."

Maria Celeste was in the habit of writing constantly to her father in behalf of the convent and its wants, and at the same time conveying to him the knowledge of many of her secret troubles. In so poor an establishment, the requirements of her sick sister, and indeed some personal requirements, were obvious. But as goods in convents are held in common, a vast proportion of Galileo's gifts went for the general use of the nuns. The different Abbesses found the liberality of Galileo inexhaustible, and it was perhaps on this account that they permitted the daughter freely to write to her father without any supervision of her correspondence. Hence sister Maria Celeste's communications with Galileo on the trials and jealousies of monastic life, and their publication to the world, these letters having been found intact on Galileo's death.

Sister Celeste having such free access to her father by letter, endowed him with a post of favour given by other nuns to the spirits of deceased persons, notably, it must be added, in monastic life, to spirits of the opposite sex to their mundane correspondents. "Each nun," she tells her father, "has her patron saint, her *devoto*, to whom she tells all her joys and sorrows; but you are my *devoto* (to speak according to our custom here,) to whom I tell all my joys and sorrows."

Galileo's knowledge of convent life produced fruits little to the advantage of convents in the future. In his last testament "he willed

that any of his descendants who might enter into a religious order were to be, by such act, deprived of the enjoyment of such property as he otherwise bequeathed to them."

"Galileo's health and spirits declined so rapidly after the death of his beloved daughter, that it seemed to him at first as if he were destined to follow her. '*I hear her constantly calling me*,' he wrote to Geri Bocchineri, less than a month after her death."

Spiritualists will have no difficulty in believing that this voice of the departed, heard by the grand old philosopher, was a real voice, heard by him because he had the medium power to receive the manifestation. The phenomenon of clair-audience is too well known in the present day for us to doubt it; and as Galileo well remarked,—"The doors of the gardens of natural philosophy are opened by the keys of the senses." We have here not only a sure proof that Galileo was a medium in his old age, but we may well believe also that (like other men of extraordinary genius and receptive power, such as Socrates, Shakespeare, Milton, and Tasso,) he had been a medium through life. One good test is sufficient. W. R. T.

A DREAM OF THE FUTURE.

Sitting at my window at the close of a sultry summer's day, and observing the crowds that were passing to and fro—the rich in their carriages, with the beggar in is rags; the man of business, hurrying onwards, with the man of leisure loitering on his way; the gay and the careworn; the industrious artizan and the unwashed drunkard—I fell into a reverie, wondering if, in a century hence, the same characters would fill London streets, and the same rush and whirl of vehicles, and the same pedestrians and idlers be witnessed. With my mind full of these speculations, I suddenly found a drowsiness pass over me, and soon my head drooped forward, my hands fell listlessly to my side, my eyes closed and opened, and opened and closed again, and then gentle sleep shut out all this; and as I slept I dreamed. No common dream was it. One very delightsome to my thoughts, for it told of happiness —and peace in respect to the future—of the golden fetters, wherewith man had bound himself, being broken and cast off; of the powers, by which man had been enthralled, becoming impotent for evil; also, of a freedom from laborious toil to the liberty of a truely mental and intellectual activity.

Thus, methonght, since I slumbered in my old arm-chair on that close summer's evening, a century and a half have passed away. I had also passed away to that bright and better world where all was peace and love, when the remembrance of my earthly state came upon me, and my desire was to visit again that great city wherein I had dwelt in the flesh. Had it changed from the abode of temptation and guilt to that of purity and holiness? Had steam and electricity unfolded greater powers? Had education changed its character? What advance had Christianity made? Were the hearts of the children of men brought under its subjection? While these thoughts were passing through my mind methought I experienced a drawing nearer and nearer

to the earth, till I found myself standing in one of the streets of the then magnificent city—London. Yes, it was changed, from the begrimed and dusty city of the year 1870, with its dusty streets and squallid courts and alleys, to a city of palaces. Instead of misshapen houses, blackened with the smoke of coal and gas, there now appeared wide, open spaces, handsome dwellings with marble terraces, and avenues of trees, sheltering the citizens from the sun's heat; then there were fountains gushing forth sparkling waters, and grand, well paved walks and covered ways, that smelt of rich perfumes, with wide rows of steps leading down to the marble terraces on the banks of old Father Thames, whose waters gave not forth impure smells, but were bright and clear and health giving; while on its tide were beautifully constructed boats, propelled by invisible machinery—no tall chimney emitting volumes of black smoke; and these boats were filled with happy, joyous ones, telling that love and peace were theirs. Methought my heart expanded with joy and gladness at this happy change; for on every side were signs and sounds of peace and contentment, and I said, Was this the grimy London I had known in my earthly pilgrimage of anxiety and sorrow, just one hundred and fifty years ago?

At this moment, I thought, a person of venerable appearance addressed me. His silvery locks and high intellectual forehead bespoke at once the youth of wisdom and the gravity of age. He addressed me, by saying, "I see you are a stranger in this city. Permit me to enjoy the pleasure of your company, and accept, I pray you, the hospitality of my house." We entered a goodly mansion. "This (he continued) is my own property, although, from my youth, until I entered upon my fiftieth year, I was, what would have been termed in the year 1870, a mechanic. I worked in a manufactory from the age of twenty-one till that time, when I had quite then quite a sufficiency to my credit in the national bank for all my wants should I live to the age of one hundred and fifty." With much surprise I walked up a fine open, marble staircase. My conductor opened a door, and I entered a handsomely furnished room, fitted up with excellently arranged book-cases, filled with beautifully bound books, which proved it to be the library; from the ceiling, which was artistically designed and richly coloured, was suspended a chandelier; from various jets issued richly perfumed water, forming a spray gently falling upon a collection of very beautiful flowers and evergreens, at the same time giving a flood of light so softened that the eye was brightened and not dazzled. In fact, the whole arrangement of this apartment bespoke refinement and taste. We sat down to converse.

I began the conversation, by remarking that I knew his eyes were opened to have seen me, for that I was a spiritual being, having a desire to visit again the city wherein I had spent long years of my existence upon earth, one hundred and fifty years since. I expressed my gladdened surprise at the great change I witnessed, and would feel much gratified if he would explain how such wonderful transformations had been effected.

"Before I do so (said he), allow me to introduce myself to you as Mr. Timewell." He then opened an escrutoir, and took therefrom a

case, which, upon opening, he selected in appearance, something like an old Bank of England note; but upon my examining it, instead of Bank of England, it had on it "The National Time Note Bank," guaranteeing that labour had been performed to the value of the number of hours and days which the note represented. "These (said Mr. Time-well) have been the means by which the great changes in this City of London have been effected."

"You surprise me (I exclaimed)—pray, enlighten me yet more."

"Some one hundred years since, in the reign of Albert the First, England possessed three wise counsellors, who were wise to understand the signs of the times, and perceiving the actual value of a representative, instead of a gold medium of exchange, resolved to bring in a bill to establish national banks (suppressing all private banks in every town and village in the kingdom connected by the electric telegraph) for the issue of Time-represented Notes; for more than half the nation was sunk into a state of poverty, while the other half was enormously rich in gold, bonds, and consols,—taxes upon taxes were laid upon the people, while the rich were grinding down the middle class by usury and heavy rents, and serious riots and fearful panics were yearly occurrences. Thus general opinion was in favour of a change. The issue of these Time Notes was upon *bona fide* property, held in possession; also upon the diplomas of the learned in science, law, and medicine, and this without interest. Some short time after these banks were established, a great change came over the face of society, by the full employment of all the people. Improvements and inventions multiplied; for a new channel was opened for the labour of every member of society. A new medium of reciprocal and harmonious fellowship between labour and science, otherwise machinery and labour, was giving scope to inventive genius, the effect of which was, that work was no longer toil, but a healthy recreation; while this swept away all the filth and the fever, the dirt and the disease, and now we have not a house in London but would have been deemed a mansion in the year 1870, with every appliance for cleanliness, health, and comfort."

I replied—"How deeply you have interested me—putting a song of praise into my mouth; for God has taken off the reproach that was upon this groaning earth. Tell me yet more of this wondrous change."

"You speak of praise (said he), that is our song from the rising of the sun to the setting thereof, for now we have only temples of praise. This Time Note has swept away all religious fanaticism, superstition, infidelity, and priestcraft, for the greatest opposers to this change were those whom men had set up as priests in the Roman, Greek, and English Churches. These cried out lustily for their great God-Gold; but it soon became a self-evident fact, that no man would exchange his time for the time of another without a due equivalent. When Christianity was stripped of the tinsel with which man's priests had covered it, then it shone forth in all the simplicity of its worship; then it was that, as Christians, we knew ourselves to be a nation of priests before God, and that age, and among the aged only, was the distinguishing mark of the higher calling, by whom the deeper truths of God were to be taught. Our social order is divided into three classes—elders, young men,

youths. As each attains the ages of fourteen, twenty-one, and fifty, they enter their class, and according to their gifts they take their position as members of the Government—as governors in science or medicine, as superintendents in public works, as orators, instructors, and producers—and these take their position according to their gifts, the law of Christ being held of all laws the most sacred—'Love thy neighbour as thyself; thus there is now no competition, no ruinous rivalry in manufactures or trade. The only competition is in the production of that which will be the most useful, and in neatness and perfectness of finish. Neither is there any priest-rule to foment religious hatred or jealousies."

"Truly, my friend (I remarked), you live in a happy period of this world's history. And has it been through the changing the medium of exchange from a metallic to a paper currency? Why, the advocates of a paper currency were very strong in my day."

"It is not alone (he replied) the changing of gold to paper, as a medium of exchange, that has produced these blessings. This Time-Note represents that which is of the highest value to man—*His Time*. The Note itself is of no value beyond the time bestowed on its production—it is only an exchanging medium by which the value of every man's production is represented. Thus, in the use of it between man and man, though a national bank issued the same on the national credit, no interest could be chargeable, as it would be if this paper money represented direct gold, silver, houses, or lands. Thus usury, legal or illegal, is swept away, with all other filth of mind and matter, from our social order. Again, this Time-money is coined in exact ratio as labour is performed to represent it. Thus every perfected useful production increases this medium of exchange; every member of society by his labour increases it; and every man of genius and high intellectual knowledge (by whose knowledge useful inventions increase employment) also increase this Money; so that year by year individuals grow richer, not in gold; and the community grows richer, not in gold hoarded up in bank cellars, but in all that gives comfort and joy to the heart, gratification to the eye, and pleasure to the ear. One member cannot grow richer than his knowledge and labour will permit him, except by inheritance. He cannot, as in the year 1870, by usury or chicanery, or speculations of any kind, increase his wealth; and thus it is that the remains of the old hereditary aristocracy have been compelled to bring their parks and preserves under cultivation, and now there are no waste Crown lands in England. Our true aristocracy is composed of those of the elders who have attained to great knowledge, for the accomplishment of the greatest good, or done some great deed of philanthropic bravery."

"From this explanation, I gather that now you have no standing armies—no military heroes—no great generals—in fact, that peace is firmly established and reigns without the fear of war."

"Yes (replied Mr. Timewell), our armies are thousands of determined young men, going forth as preachers of love and peace through Christ; at the same time establishing those Time-Note Banks in every city and country where they settle—building up orphanages, refuges,

and hospitals, for the world's cast-out ones; thus, in Christ's place, opening the prison doors, binding up the broken-hearted, and giving sight to the blind. These have full liberty of action, not hemmed in by priestly rule, or by gold subscriptions wrung from the pockets of the unwilling; they give their heart-felt energies to the work. The result is, the war and bloodshed that deluged the earth in 1870, have gradually subsided, and the nations of the earth are truly turning the sword and the spear into the pruning-hook and the ploughshare. I might detain you for days in relating the blessings mankind are now beginning to enjoy—let this suffice. Now let the eye see the truth of that which the ear has heard, for the time of our sixth hour's meal strikes on the bell. Honour me with your company. I alone shall know that you are especially with us, although all the members of my family are conscious of being always surrounded by loving spirits."

I passed with him into the room wherein the family assembled for their daily meals. It was large and lofty, and it was furnished with every requisite. Nothing was wanting; the workmanship was perfect, chaste, yet elaborate. The table was ready prepared; the dishes were all of silver, the plates of china. The food appeared mostly vegetable. This did not attract my attention so much as the family group which sat around the table—Mr. Timewell, his wife, with four young men, his sons. In every respect his wife was the "lady," his sons were gentlemen; in conversation sedate, yet sparkling with wit, with that polish of manners which alone proves the well-educated gentleman; though by profession they were but working engineers. But that which delighted me most was the younger branches of the family—three bright happy faces, girls of ten to thirteen years of age, and two sprightly youths of fourteen to sixteen years. These all waited at table, each behind the chairs of the father and mother and elder brother. Upon inquiry, I found that, of domestic servants, there were none—that they were superseded by a staff of food-suppliers and house-decorators; while the elder children of the family waited upon their elders, either parents, brothers, or friends; and thus it was that arrangements were daily or monthly made with the food-suppliers as to the amount and quality of the meals required, and in what way the rooms and tables were to be decorated, and regularly at the time appointed the family would find all things prepared. And so the wife is relieved from all the toil, and worry, and anxiety of the housekeeping of the year 1870; and also in respect to other domestic labour, which is performed by a certain class, and that chiefly through the means of certain mechanical inventions by which no man need labour longer than the eight hours daily, except he willeth to do so; and thus it is that every man in his family is perfectly independent of his neighbour; yet on account of every man holding in trust his property (represented by the time-notes) for the good of his neighbour, one social tie, I perceived, bound all men in one great bond of brotherhood and peace.

Mr. Timewell, after his refreshing meal, upon leaving the room, addressed me, and said, "Permit me to be your *cicerone* in showing you what has been the effect of this change in the manner and custom of trade and business by means of the 'time-note.'" Methought we

passed out into the open street, where all was life and activity—no beggars in rags, or lazy idlers; and truly it was a noble street, the wide pavement, the clear rill of water, the trees, with the carriage way laid with a yielding material soft to the horses' feet, and noiseless; every house was a mansion—the architecture so perfect, the design so simple, yet on every side was the true line of beauty observable. I who had been for more than one hundred years an inhabitant of heaven's glory, was lost in surprise as I looked around me. This I expressed to my good friend. "Yes! (he exclaimed) yet you have witnessed but a tithe of this great change: let us enter this emporium of trade." In its structure and design it was palatial. "We have (he continued) no shops nor individual tradesmen in this year of grace; all our needfuls come direct from the manufacturers, who employ young men to dispose of their goods to purchasers; and this is one among the many for the reception and sale of various productions." As I entered, I found that the interior surpassed all my conceptions of man's inventive and artistic powers. There met the view some five hundred pillars of highly-polished marble, on which rested arches light in construction, and of elaborate workmanship in burnished metals; the windows were of a peculiar construction, arranged and filled with a coloured glass so tempered as to cast a softened yet brilliant light all around. The roof was not of open glass work, but of fretted silver, and purely white, like unto clusters of pearls. My friend drew my attention to this. He said the knowledge of the action of all natural laws was now perfect; that light and air, heat and cold, were so regulated, and their properties so nicely balanced, that the peculiar construction of the roof was the result. And so it was, that upon entering these buildings the eye brightened and the lungs respired with elasticity, so that the whole system, by the healthy action thus produced, experienced a sense of delight, not only in these temples of trade, but in private residences. A truer system of ventilation was effected, so that impure and chilling draughts were not known. Thus has a Time-note medium worked out innumerable blessings; for every important invention being first tested as to its nature and ultimate use, the national banks were ready with unlimited time-money to carry out the invention to its highest results;—the inventor not only being fully paid, but receiving the honour due to him by being numbered with our aristocracy of science.

"Ah!" I replied, "not so in my time on earth. He who had worked his brains to perfect his idea, and to shape it for the common good, generally had to suffer all the loss, the gold capitalist receiving all the profit."

I then approached a family group who were making purchases, for I now perceived that there were, in the space between the marble pillars, under these arches, piles of manufactured goods, the pillars separating each department. I looked upon the various individuals; and methought if Augustine said of Britons they were angels, what would he have said of these, the beautiful simplicity of their attire, so formed and fashioned as to give dignity, yet ease, to every movement, their countenances beaming with health, every face a model of beauty, for peace and contentment were welling up from their hearts.

"You perceive," remarked Mr. Timewell, "the method of transacting business; every article is ticketed, its value as to the time for its production, the raw material, its manufacture, with time profit of the manufacturer and his clerks. Thus these shoes are valued at ten hours, this table at fifty hours. You perceive on the purchase being made, Time-notes, signed by the head of the family, are paid in; the clerk touches the electric wire connected with the bank department, and these notes are invariably debited and credited to the accounts of the payer and receiver. Thus we have a double protection from fraud and theft—love in the heart, with the exactness and quickness of every business transaction.

We then passed out from this beautiful temple of trade, walking on and admiring the innumerable palatial buildings, till we came upon an extended space revealing a structure of most magnificent proportions—its extended basement—its lofty pillars—its lengthened facade—its elaborate entablature—its grandeur of outline—the dazzling whiteness of its marbles opening upon the view, surpassed all that it would have been possible for man to imagine, much more to bring forth and build up with earth's materials. "This," said he, "is one of our temples of praise; we have four such north, east, west, and south. This is the south temple. Even your, who have joined in the song of praise with angels and the redeemed in heaven, would be entranced when the congregation of the people gather in the vast area of the temple, and, with thousands of children and the varied musical instruments, burst forth in David's song of praise. And when these notes of praise sound forth, not from hearts far from God, like those of the church-goers of 1870, but fired with love to God and man—then, as in Solomon's temple, the true Shekinah shines forth."

Upon this I fell into a deep silence of thought; then it was like unto a voice which said, "Man has passed through fire, and it has purified him. He has known what it is to be baptized with blood, and it has cleansed the thoughts of his heart; he has looked up unto the pierced One and believed; he has followed the footsteps of the meek One and been humbled; now, his heart cleansed, he has been filled with love. The Holy Spirit of God, lamb-like, lives within him; it is his very life; it is thus he has adopted that which is true, and cast forth that which is false. Making a right use of God's gift, "gold," he has now risen from his low estate, and his social relations are in harmony with the law of God. Thus it is that the will of God is his will. Hence all this wondrous change you have witnessed—all this beauty of person and simplicity of dress that has delighted you—all this magnificence without, and simple splendour within, which has astonished you." And as I thought, the great city became indistinct, and a sense of withdrawing came over me, for my desires were towards heaven's glory. But, alas! I was suddenly awakened, and found myself at the window in my old arm-chair, with the night closing in upon the old brick house in one of London's noisy streets, wherein I had resided from boyhood.

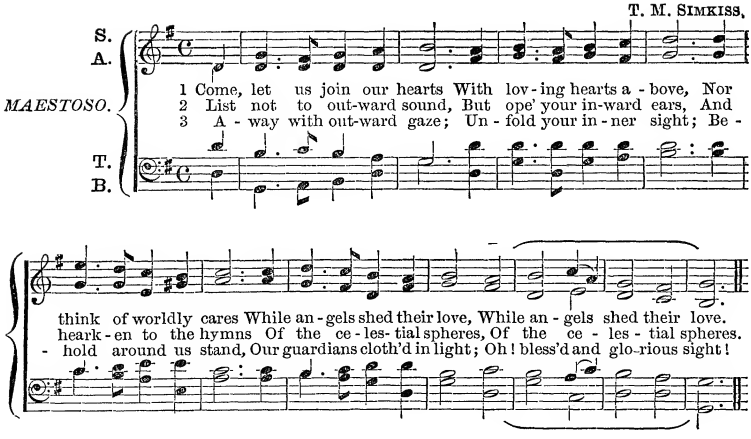
JOHN THIMBLEBEY,
Author of the Time-Note Medium of Exchange.

PSYCHOLOGICAL PHENOMENA.

Leilona.

OPENING HYMN FOR CIRCLES.

T. M. SIMKISS.



THIS beautiful little composition, music and words, is the work of Mr. Simkiss, of Wolverhampton, and the only piece he ever produced. The words flowed into his mind without effort, then the air, and afterwards the various parts of the harmony. Mr. Simkiss is an accomplished musician, and believes this composition to have been given him inspirationally.

DIRECT SPIRIT PAINTINGS.

From a number of communications which have appeared in *Human Nature*, our readers are now somewhat familiar with the manifestations of Painting, performed through the mediumship of Mr. David Duguid, Glasgow. He continues to paint, in the trance, pictures superior to any which he has yet produced, but quite a new and astounding form of this wonderful art has been developed of late. We refer to paintings done direct by the spirits, almost instantaneously, while the medium sits quite passive in the dark. We were present in company with Miss Mary Wooderson, London, Mr. Nisbet and Mr. Nicholson, Glasgow, on the evening of October 19, when the following phenomena occurred:—A card, the size of an ordinary envelope, was placed on the table, with prepared paints and brushes. The light was turned out, and in less than thirty seconds, when the light was struck, a landscape, painted in oil colours, was found in the centre of the card. It was about the size of the nail of the little finger, and the details could not be seen to advantage without a magnifying-glass. Another card was identified and placed on the table, and a picture the size of the thumb-nail was produced in less than forty seconds. In both cases, the picture

occupies exactly the centre of the card. There could be no doubt as to the paintings being produced then and there by direct spirit agency —as the paint was wet, and the medium, in deep trance, placed his right hand into Mr. Nisbet's left while the light was out. Another attempt was made, and a full-length portrait of a Persian spirit, who is familiar at the circle, was done in two minutes. It occupied the whole card, and presented abundant evidences of its having been freshly done. Miss Wooderson's clairvoyance testified to the fact that she saw the spirit, Jan Stein, performing the work of producing the pictures. The colours seemed to be transferred to the card instantaneously by one action of each brush. After which the card was heard to fall on the table, and the spirit-hand rapped on the table for the light to be struck. The clairvoyant also saw the shady form of the Persian standing for his portrait. As we are just going to press, full particulars of this wonderful manifestation may be found in the *Medium*. As soon as these spirit pictures are dry they will be exhibited at the Progressive Library. This will likely occur at the first Thursday Evening Reception in this month.

MANIFESTATIONS OF FLOWERS, FRUITS, &c.

For years past none have been more laudably busy in the prosecution of spiritualistic investigation than Mrs. Berry of London. Many remarkable seances have been reported in the *Medium*. We have been favoured with what follows from the pen of a medical gentleman who was present on the occasion:—

SEANCES AT MRS. BERRY'S.

Oct. 12.—This evening there was additional mediumistic power in the persons of Mrs. Guppy and Miss Neyland. Immediately on taking seats, and before a hand was laid upon the table, it rose freely and high in the air, moving in all directions, and in every way short of striking us, finally descending gently to the floor. This was done apparently to let us see the magnetism of the mediums' blended will, and that there was plenty of power under easy control. After this demonstration the taper was extinguished. Mrs. Berry said, "I think we are all of one mind now in asking our dear invisible friends to bring some flowers or fruit." We all assented, and in a few seconds all hands being in contact, we felt flowers falling upon our hands all round the table. By the raps light was called for, and there was upon the table flowers in quantity about half a peck—crysanthemums, stocks, mignonette, convolvulus, all with plenty of stalk, cool, fresh, and damp as with night dew. Having handled and smelt them, and admired, the light was put out again. Immediately, all hands again in contact, Mrs. B. and the other mediums said that flowers were being put about their heads. I was gently beaten in the face with a flower, then one was laid on my head, while a stalk which, while talking, I had broken off from one and thrown aside, was put between my finger and thumb. Presently the signal to re-light the taper was given by the table, and, behold the heads of those named decorated with the flowers arranged

as chaplets and coronals, each one in different style! Before putting out the taper again, we were very freely and repeatedly sprinkled all round with what had the odour of an essence of rosebuds. I shook my handkerchief out before me to receive some, and felt it gently drawn away; at the same moment Mrs. B. and another said their handkerchiefs were taken from their laps. Then there were exclamations by several that they were being covered by something heavy. On striking light, blankets—which must have been brought from an adjoining room —were arranged like bournouses over the heads of three of the circle, while the neck and shoulders of Mr. Herne were decorated with two handkerchiefs and Mrs. G.'s shawl; a flat horse-hair cushion three or four feet square and four inches thick, was ingeniously packed between my neighbour's chair and mine, offering a convenient elbow-rest. Upon searching for her handkerchief, Mrs. B. found it tied in an elaborate symmetrical knot.

When darkness was restored, and all hands being again in contact, a number of apples fell upon the table; Mrs. B. asked for a pear, Mr. H. for a plum; in a few seconds both requests were complied with. The voice of "Bluff Harry" now greeted us, and a conversation was carried on, principally with one of the strangers, referring to a circumstance and a person unknown to any one else in the circle. The voice of the "Sailor" was also immoderately loud, and we were glad when he ceased his ejaculations.

At one part of the seance Mr. Herne was used to make passes over the table and circle, and while he was saying that he could not help making these energetic passes, his voice sounded as if ascending, and one of his neighbours said he had risen into the air; another opposite to him said she felt his boot touch her head. We heard a sound as if he were laid upon the sofa behind her, from whence he presently returned to his seat, seemingly arousing himself from a sleep. I think it was at this part of the seance that Mr. Herne sunk, as if asleep, into the arm of Mr. Harrison, his neighbour; and, a light being struck, in ignorance of this, a deep voice called out, "Put out that light," while Mr. Herne sprung to his feet with an exclamation of pain. Mr. Harrison said that the deep voice sounded as coming from the side of Mr. Herne, who said he felt a tear at his heart. Some magnetic passes from Mrs. B. soon restored him. I observed that I had had for some time a sensation in the arm. Miss Neyland, who was a stranger to all except Mrs. G., and who, among other gifts, has that of spirit-vision, said she saw a spirit standing at my side who showed the name "Robert," and her description of the spirit was accurately that of my son, who bore that name. Mr. Herne, who also has the sight, confirmed and completed the evidence by a more detailed description. Miss N. then described a spirit standing near Mrs. O., who said that the description as to personal appearance and dress was that of her father. By the same medium he made a communication with respect to her mother, who survives. She then described a representation, over the head of Mrs. B., of a child in the arms of five angels. She said the representation faded, and the child then stood by her with something to write with on the table. We heard writing on the table

as if by a metallic point. Mr. Herne said he saw the writing done, in detached letters, by a silver style. From the writing Miss H. read the name of the spirit, the name of a relative, the name of the street in which she departed this life; and as a final test to Mrs. B., the name of the air (Annie Laurie) which was last played in her mortal hearing. Every little proof was correctly given, none present knowing the facts but Mrs. B. Miss N. said she saw quite a number of beautiful spirits watching the proceedings with interest. Mr. Herne said, "Robert is still there." I felt at the same time a flower insinuated into my hand. Miss N. said, "It is Robert who gives you that flower." To Mr. Harrison, who sat the third from her, she described a spirit whom he did not recognise. She said there was a representation of "pens" over his head, symbolical, perhaps, of his profession. "Now," she said, the lady is going to touch you." Mr. H. said that his hand was delicately touched in the centre of the palm.

I am of those who think that the faculties of mediums ought to be developed, cultivated, and made available to the conversion of sceptics; and therefore I am glad to learn that Miss N. is willing to be recognised as a medium by profession. Test mediumship furnishing proof of continued spiritual existence is wanted, and its mediums ought to be supported, not only intellectually and morally by believers, but materially, especially by those who derive a good by its exercise. J. D.

WAS DR. ELLIOTSON A SPIRITUALIST?

To the Editor.

SIR,—I have been informed that doubt has been expressed as to Dr. Elliotson ever having become a believer in Spiritualism; and, as I happen to be acquainted with certain circumstances connected with his being so, I trespass on your space in order to remove that doubt.

I was happy in seeing much of Dr. Elliotson from the commencement of and during his brave combat in defence of the genuineness of the phenomena of animal magnetism—(I always regretted his adoption of *the term, mesmerism*, thinking the original one so much more expressive of their nature)—and I am quite aware of his utter inability to receive the truth of the manifestations which he witnessed when Mrs. Hayden was in this country, and which he tried to account for by one of the many absurd hypotheses, rife then, but now completely exploded. He consequently became violently opposed to all those who admitted the genuineness of them, and avowed their belief in communication with the spirits of the departed. So strong was his honest disbelief on this subject that, when his friend, Dr. Ashburner, became one of the staunchest advocates of its truth, he broke off all intercourse with him, nor did he hesitate to write and speak of it and him in severe terms, and on the worse than folly of uniting in such a gross imposition on the gullibility of mankind. This continued for some years, until being at Dieppe, Mr. Milner Gibson induced him to join in a seance with Mr. Home, I believe in more than one, the result being that he was firmly convinced, not only of the existence of the spiritual world, but of the power to communicate with the spirits of departed friends therein; and,

with the perfect courageous honesty of his nature, promised to make his convictions known on his return to London. This he did; and I well remember a conversation with him, in which he said, "*What* shall I do with my books?" admitting that many of them were of a kind which would promote a disbelief in the truth he had so happily attained to.

When he returned to London, one of the first things he did was to see a mutual friend of his and Dr. Ashburner's, and to express his regret that "he should have treated such a man in such a manner," asking if the friend thought Dr. A. "would ever forgive him."

On the same morning Dr. Ashburner happened to call on the friend, and, learning the above, immediately went to 37 Conduit Street, and, in Dr. Elliotson's absence, left his card. He had not been long at home when Dr. Elliotson entered his room, with his hands before his face, saying, "Can you forgive me?"

This was followed, as those who knew the man may well imagine, by a perfect reconciliation, honourable in the highest degree to both.

In one of my latest interviews with him, he expressed the great happiness his later convictions had brought him, and looked forward to the life hereafter with calm confidence. The leading characteristic of his mind, in addition to his high intellectual development, was the perfectly honest search after truth. This, when it is perfect, is sure to be rewarded by success, sooner or later.

In his case, on this subject, it was late. May all those, who are equally honest searchers, find it, even if as late as he did!—Yours, &c.

H. C.

MATTER AND SPIRIT.

October 16, 1870,
Hotel Royal, Boulogne, p.m.

SIR,—Since writing to you on the subject of matter and spirit, we have had Professor Tyndall's now famous lecture delivered at Liverpool, to the members of the Association for the Advancement of Science, in which he takes precisely the same view that I have ventured to urge. He says, "Spirit and matter have ever been presented to us in the rudest contrast—the one as all-noble, the other as all-vile. But is this correct? . . May they not be as two opposite faces of the self-same mystery?" &c. If you print my paper perhaps you will add this or allude to it.—Very sincerely- HENRY G. ATKINSON.

[Tyndall's view is that of Andrew Jackson Davis, enunciated upwards of twenty years ago. Spiritual Philosophy knows nothing of the "vileness" and "nobility" alluded to. Spirit and matter are the opposite poles of the same existence; they must, therefore, present the most striking contrast in the universe. The greater the hiatus the more imperfectly can spirit manifest its inherent properties through its opposite pole. But modern science, *i.e.*, spiritualism, has discovered that there are grades of matter much more congenial to the manifestation of spirit than the matter known to chemists; hence, terrene matter is conventionally termed "gross," when compared with these higher forms of existence.]

PERCEPTIONS OF J. W. JACKSON.

By J. Murray Spear.

His mind is in a marked sense of the Jupiterian cast. He can with ease pass up into the highest and most celestial state, and with equal ease can descend to the deepest hells. His mind unfolds like the embryo, from the interior to the outer, from death to life, and from life back to death, and from circle to circle, and it moves in spirals.

Up to this time he has never expressed himself. Geology, mineralogy, ethnology, and anthropology, are to him but the stepping-stones to show him the probabilities, and beyond to the possibilities of the human mind. He loves truth, and regards it as the pearl that is above all price, and to get it he would sell the last shirt he had, and would part with the hair of his head to obtain it, and yet he sets no value upon the things he has got, because he sees the *ocean* of truth that is before him he has not attained.

His power to absorb is enormous. He could take in in ten minutes what others would require days, and some minds months, to get and hold. He is most charmingly generative—makes the world think, and knows that the things he says and writes are true. He *sketches* more than he finishes. He cannot tell *to-day* what he may do or think *to-morrow*. He loves the good of every man, yet he cannot accept a name. Names are of no worth in his sight. He must have the thing, be it with or without name.

He is not, never was and never can be, his *own keeper*. He is Christ's, and he knows that Christ is God's, and that all are one in God—issue from him, live in him, come round to him. God is to him the Great, *Positive Mind*.

Mr. Jackson will go to the *metropolis* of the *world*, and will lead it as no other mind can, and from thence he will travel to *America*, where he will find his counterpart and complete his earth-life.—Given through

August, 5, 1865. J. Murray Spear.

TO FRANCE.

If climes which the bright charms of Nature adorn
Wake thoughts of delight in the sensitive soul—
If the chivalrous deeds of the brave and high-born
O'er the heart bid the full stream of sympathy roll:

France! then, with *thee* my fond bosom does rest,
For thy scenes with the warm touch of beauty still glow—
For the footprints of Fame on thy cities impressed,
The deeds of thy heroes and patriots show.

When I last saw thee rising above the blue water,
The blush of the morning was over thee cast,
And so bright did'st thou seem, Earth's most exquisite daughter,
That I fancied young Freedom had blest thee at last.

O! where could he find a more lovely dwelling
Than 'mid thy fair cities and valleys so bright,
Where, guardians with purer devotedness swelling,
Or more worthy to bask in her sunniest light?

On thy lap, Land of Beauty! what genius was nurs'd!
What light from thy Poets and Orators broke!
Though the curse* was upon them, to glory they burst,
And the slumbering soul of the nation awoke!

---

* The exile of Victor Hugo, and many other of France's most renowned sons during the entire reign of the late fallen despot.

'Gainst the hate of the world, penal vengeance, and all
The most heartless oppression that tyranny knew,
'Gainst thy own sordid traitors who plotted thy fall,
The scions of Freedom luxuriantly grew.

Farewell, much loved soil! when the splendours of day
O'er the verge of the radiant West disappear,
With thy chivalrous sons my glad spirit will stray
'Mid the scenes of my childhood to memory dear!

Aug. 15, 1870. CAROLINE H. MORRIS,

OBITUARY.

DR. BARTER.

St. Ann's Hill, Cork,
Tuesday, 4th October, 1870.

MY DEAR SIR,—I have the melancholy duty to inform you that all is over with our dear friend, Dr. Barter, who quietly left this world at 7.50 o'clock p.m. yesterday. One of his last requests was that I should thank you warmly for the notice given of St. Ann's in *Human Nature*, for September last, and your active support of the great cause he had at heart.—In sad haste, sincerely yours,

R. GRIFFITH.

This is an announcement which thousands will receive with regret. Dr. Barter was an exceedingly hard working man, and naturally by no means of a robust constitution, though he looked a powerful man. We remember hearing him give an account of his first practical introduction to hydropathy. When he was a young physician he was threatened with lung-disease. He travelled from London to Liverpool in a high fever, and suffering alarmingly from hæmorrhage of the lungs. He felt that his medical art was utterly worthless to him in his great extremity; but, having heard of the wet sheet, he determined to try it upon himself as a last resource. He went out and bought a child's doll, and, calling the hotel waiter to him, he told him he wanted his services for a special duty, at the same time putting a half-crown into his hand. Dr. Barter then took the doll and packed it into his pocket-handkerchief, and then desired the waiter to pack him in the same manner. This was done, and the result was so salutary that Dr. Barter's invaluable life was saved, and his resolution confirmed to follow out hydropathy as a form of medical practice. This event showed the good doctor's weak physical state and his strong inspirational mind. To such a man defeat was impossible. He founded the most magnificent establishment in Britain, resuscitated the Turkish bath, and, in a few years, had it introduced generally into all parts of this country and America. He has now passed to a higher state of existence, where his love of humanity may manifest itself even more extensively than it did on earth.

MR. JOHN SMITH.

WE have just heard of the decease of Mr. John Smith, of Malton, the eminent writer on Vegetarianism. His work, "Fruits and Farina the proper Food of Man," was revised for a new edition, and we hope it will soon find a publisher. Mr. Smith was an intelligent Spiritualist,

and, in every sense of the term, a philanthropist and philosopher. Thank God for immortality and spirit communion, which make such large souls an endless gift to humanity.

REPORTS OF PROGRESS.

EDINBURGH PHRENOLOGICAL ASSOCIATION.

The fifteenth annual soiree was held in the Museum, Surgeon Square, on the evening of the 21st ult., when a full attendance of members and friends sat down to tea. Mr. Clapperton presided, and commenced business by reading a letter from that familiar friend and teacher, Mr. J. W. Jackson, of Glasgow, who was prevented from attending by press of professional duties in a distant part of the country. Mr. Clapperton stated that the society was in a healthy condition; and the number of strangers present indicated that the interest in the science was not abated. He invited such to attend the regular meetings when scientific details were more fully entered into. That was the eighty-second anniversary of the birth of George Combe. The recognition of phrenology by the scientific world had advanced much since his labours commenced. Mr. Clapperton brought forward instances in which certain aspects of the science were endorsed by scientific men of the day, though they sneered at it as a whole. The Henderson Bequest Trustees had just added to the museum a large number of busts and casts from the collection of Dr. Spurzheim. The library consisted of 300 volumes of well-selected works, and these facts were inducements for students to join the association.

Mr. Laing, formerly president of the association, read an ingenious literary paper illustrating the functions of the organs of Conscientiousness, Benevelence, and Veneration. The illustrative personages introduced would make a fine conception for the painter.

Mr. J. Burns, of London, reviewed the present position of phrenology. It had depended entirely on individuals for its development and propagation. Associations had hitherto done nothing for it. A National Association, having its seat in Edinburgh, would unite phrenologists and promote the science. The press should be taken advantage of; while *Human Nature* was overflowing with papers on other subjects, the phrenologists sent in no printing matter. Practical phrenologists should be more warmly recognised. They did more for the popularity of the science than any other agency. No greater demonstration of the importance of the science could be given than the accurate delineation of the character of a stranger. Phrenologists should not be so exclusive and suspicious of each other personally, and of new discoveries and suggestions. In this respect phrenology was unlike all other sciences, in which the discoverer was held up to the admiration of his fellows. Thus it was not yet a liberal science. A college should be founded in which men and women might obtain a phrenological education as an appendage to their other acquirements. A three-months' course in such a school would be of great value to any preacher, physician, or young man entering on life. Then phrenology might be introduced in an attractive manner to the young, in the form of an illustrated and entertaining book, in which the action of the organs could be represented by appropriate woodcuts. The great influence of the science would be felt in teaching the world how to develop each faculty in the minds of the young, and thus supersede the failures, vices, crimes, vindictive punishments, and sufferings of after life. The speaker urged, unless phrenologists and their associations moved forward, and added to their knowledge by a thorough and general investigation of the whole man, the science was bound to sink into effete decrepitude.

Mr. Hart thought that phrenology was making very general and satisfactory progress. Though phrenologists might not be doing so, intelligent society now referred to character in phrenological nomenclature. Respecting right-handedness and left-handedness, he referred to the statement of a mother who said that it was a wonder that all were not left-handed, as children were nearly all nursed on the left arm, so that it appeared there was some instinct leading to the more general use of the right hand. This he attributed to some peculiar development of the right hemisphere of the brain, The speaker deprecated the Women's Rights Movement, and seemed to infer that women ought to be idolised, and train children.

Mr. Smith told some humorous stories, and some singers tendered their services.

The Bradford Anthropological Society commences its work for the winter by publishing the following programme:—

Bradford Anthropological Society — Established 1864. — President—Mr. Councillor Lund; Vice-President—Mr. W. P. Craven and Mr. M. Shepherd; Treasurer—Mr. R. Brown; Secretary—Mr. A. Cross; Curator—Mr. I. Craven; Committee—Messrs. R. Jarvis, R. Peacock, G. W. Spencer, G. F. Onions, and J. Terry. Meet every alternate Tuesday in the Freemason's Hall, Salem Street, at eight o'clock. Subscription—3s. half-yearly, in advance. Ladies, one-half. *Programme*, 1870-71.—Oct. 4, Inaugural Address—The President. Oct. 18, "The Phrenological Character of the Poet Robert Burns"—Mr. J. W. Waddington. Nov. 1, "Organic Life"—Mr. G. W. Spencer. Nov. 15, "Instinct"—Mr. Wm. Craven. Nov. 29, "Tact"—Miss Jarvis. Dec. 13, "Historical Sketch of Spiritualism"—Mr. A. Cross. Dec. 27, "The Eye"—Mr. J. Lund. Jan. 10, "The Teuton and the Celt"—Mr. R. Brown. Jan. 24, "Vagaries of Spiritualism"—Mr. G. F. Onions. Feb. 7, "Skulls"—Mr. R. Jarvis. Feb. 24, "Psychology in its Relations and Distinctions from Phrenology and Physiology"—Mr. Hanson. March 7, "Life"—Mr. J. Lund. March 21, "Voluntary Motion"—Mr. G. W. Spencer. April 4, "Reason"—Mr. Wm. Craven. April 18, "Poetry"—Miss Hanson. May 2, "Vagaries of Spiritualism" (continued)—Mr. G. F. Onions. May 16, "Existence of Spirit in Man"—Mr. A. Cross. May 30, A Paper—Mr. J. Hebblethwaite. June 13, "How People Talk, Walk, and Laugh"—Mr. R. Jarvis. June 27, "Development of Species"—Mr. R. Brown. July 11, "Death"—Mr. J. Lund. July 25, "Taste"—Miss Jarvis. Aug. 8, "Sensation"—Mr. G. W. Spencer. Aug. 22, "Superstition"—Mr. G. F. Onions. Sept. 5, Election of Auditors; Books to be returned. "Courage"—Mr. James Craven. Sept. 19, Annual Meeting.

We are glad to see that the society does not ignore Spiritualism. Phrenologists have demonstrated abundantly that it is practically impossible for them to do any good for themselves or the science by advocation, while spiritualists, with a wider basis and a newer light, are flourishing on every hand. We have ample guarantee in the experience and accomplishments of the Secretary, Mr. Cross, that the subject of Anthropology will be liberally treated, as far as he is himself concerned. We must confess, however, that there is something sinister about the announcements of Mr. Onions. We do not like to see a man with scientific pretensions devote himself to the work of negations. Science

is positive, and demonstrates Error by the light of facts and knowledge. Polemics should be restricted to the sphere of itinerant street-brawlers, who, having no qualifications for teaching, exhaust their energies in making tirades on those who know more than themselves. We are prepared to see the vagaries of spiritualists demonstrated, as they eventually will be, by a deeper insight into psychological laws. If Mr. Onions, however, means to infer that the essential affirmations of Spiritualism are "vagaries," then he evidently has no small opinion of himself, seeing that some thousands of men, quite as accomplished by nature and culture as himself, have accepted these conclusions after long years of patient investigation.

ANTI-VACCINATION.—The Rev. H. J. Allen, of Glenview, East Grimstead, Sussex, has a bill to pay of £31 10s. 10d., on account of the prosecution he has sustained for his opposition to the Vaccination Laws. He will be glad to receive any donation to aid him, or subscribers to his history of the case, now in the press. He has some useful tracts on the subject, which he would be glad to find a market for. Write to him.

POPULAR LECTURES.—In the first number of *Human Nature* we gave a favourable notice of a lecture on Shakespeare, by the Rev. S. E. Bengough, M.A. That gentleman has a few evenings to dispose of, and he would gladly receive calls to lecture to Literary Societies, Mechanics' Institutions, Anthropological or Phrenological Societies, or Spiritualist Associations. We can warmly recommend him to the attention of all. The following subjects will attract:—Lectures by the Rev. S. E. Bengough, M.A., Professor of Elocution at the Crystal Palace—"Shakespeare's Portraits of English Kings. Recitations, with Illustrative Comments." "The Music of Language: explaining the Origin of the Art of Music, and revealing the Secret of Harmony and Effective Writing in Prose and Verse."

J. W. JACKSON, F.A.S.L.—We are much pleased to learn that our talented co-worker and respected friend, J. W. Jackson, contemplates a visit to London during the present month. His contributions to *Human Nature* have endeared him to hundreds of progressive minds; and we are sure there are many in the metropolis who would be glad to meet him and hear his voice. We earnestly hope he will receive a fitting reception, and have some opportunities given him for addressing the public upon the profound questions on which he writes so acceptably. Our readers will, no doubt, find some account of arrangements as they transpire in our weekly contemporary, the *Medium*. We think that literary and scientific bodies, and societies of Phrenologists and Spiritualists could not do better than invite Mr. Jackson to give them a course of his highly entertaining and instructive lectures.

MISCELLANEA.

I BELIEVE that the great realm of life goes on without the body very much as it does with the body. And, there as here, the mother not only is the guardian of her children whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back and shields them from the impending danger.—*Henry Ward Beecher.*

SPIRITUALISM teaches, that, in spite of all drawbacks and apparent retrogression, amelioration is the fundamental law of our being. Were it not so, we could not believe, as we do, in the creative benignity. The deductions, so far as they are in accordance with facts and known psychical laws, must have a scientific import and value. The spirits or spiritual forces, do perpetrate what seem trivial tricks. They tie knots in pocket-handkerchiefs, throw stones, pull the hair of mortals, cuff them, or lift them off their feet; and do many things neither reverent nor dignified. Shall we deny facts, because they puzzle us? Shall we seek to adapt the facts to our pet philosophy and pre-conceived notions? or shall we adapt our philosophy and our notions to the facts?—*Epes Sargent.*

JOHN BRIGHT ON SPIRITUALISM.—While in England I dined with John Bright, when transpired quite an earnest conversation upon the subject of Spiritualism. He said he had witnessed some of D. D. Home's manifestations. They were wonderful. He could attribute them to no cause except it be the one alleged, that of intelligent, disembodied spirits. "But," he added, with due caution, "I do not say that this is so, but, if it be true, it is the strongest tangible proof we have of immortality." It is somewhat remarkable that the endorsers of Spiritualism in England are of a distinct class from those in America. In England it finds its supporters among the nobility, the wealthy, aristocratic and influential class; in this country, among those of the middle order of society. The reason for the difference seems to be that the English classes to which I have alluded have the advantage of independence with regard to their means of temporal subsistence; they can afford to think and speak as they will, to the disregard of the prejudices of others. Not so those whose bread is dependent upon the patronage of others, who are ever fearful of losing caste or losing custom. And, with all our boasted independence, there is much of this feeling in our country. Did you ever hear that our poet Longfellow was interested in Spiritualism? That last year, when at Naples, he attended seances evening after evening? Of course not, for nobody ever knew of his doing such a thing in America. Ah! those Nicodemuses; these weaklings in moral courage!—*J. M. Peebles.*

LEARN TO KEEP HOUSE.—No young lady can be too well instructed in anything which will affect the comfort of a family. Whatever position in society she occupies, she needs a practical knowledge of household duties. She may be placed in such circumstances that it will not be necessary for her to perform much domestic labour; but on this account she needs no less knowledge than if she was obliged to preside personally over the cooking-stove and pantry. Indeed, I have thought it was more difficult to direct others, and requires more experience, than to do the same work with our own hands. Mothers are frequently so nice and particular they do not like to give up any part of the care to their children. This is a great mistake in their management; for they are often burdened with labour, and need relief. Children should be early taught to make themselves useful; to assist their parents every way in their power, and consider it a privilege to do so. Young people cannot realise the importance of a thorough knowledge of housewifery; but those who have suffered the inconvenience and mortification of ignorance can well appreciate it. Children should be early indulged in their disposition to bake and experiment in various ways. It is often but a troublesome help that they afford; still it is a great advantage to them. I know a little girl, who at nine years of age, made a loaf of bread every week during the winter. Her mother taught her how to make yeast, salt and flour to use, and she became quite an expert baker. Whenever she is disposed to try her skill in making simple cakes, or pies, she is permitted to do so. She is thus, while amusing herself, learning an important lesson. Her mother calls her her little housekeeper, and often permits her to get what is necessary for the table.—*Exchange.*

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

DECEMBER, 1870.

THE PHILOSOPHY OF RE-INCARNATION.

No. XIV.

In the confusion of ideas that has hitherto prevailed in regard to the facts of our complex nature, it seems to have been supposed that "soul" and "spirit" were synonymous terms; and that, when we see a spirit who has put off its garment of flesh, we see a "soul." But no "soul" can ever be seen, either by itself or by other souls, because the Psychic or Soul element does not possess the property of manifestation, which is the property only of the Material element; and Soul can therefore only be brought within reach of our perception through its magnetically-effected conjunction with Matter, which furnishes it with the material form—fluidic or compact, as the case may be—that becomes its externalised manifestation. The relation between Soul and Matter may be roughly likened to that between *meaning* and the *word*, or *sign*, that embodies and expresses it; with this difference, however, that, while the latter is arbitrary and various, the former is necessary and absolute.

The Psychic or Soul element cannot be conceived of as *existing*, of itself and without embodiment, in any sense comprehensible by us; for, although declared to be *substantial** it has neither extension nor dimension, neither consciousness nor motion, and is neither in Space nor in Time, all of which are conditions of materialised existence; and therefore, if the Soul element could exist apart from the Dynamic and Material elements on which it depends for consciousness and manifestation, its existence could only be a state of latency equivalent to non-existence, and, as such, could not even be an object of

* Vide *Human Nature* for March, 1870, p. 99.

thought for us. In like manner, if the Material element could be separated from the Spiritual and Dynamic elements on which it is dependent for direction and impulsion, it would remain in a state of inertia, without movement, quality, or form. And as, on the one hand, the phenomena of existence can only be produced by the co-operation of the elements of Spirit and of Matter, and as, on the other hand, those elements, being necessarily and eternally distinct, can only be brought into co-operation by the Dynamic (or Magnetic) element which is the sole and necessary link between them, it follows that the play of universal life, in all its modes, reigns, and spheres, is the result of the co-operative interaction of Spirit and Matter, effected by the agency of the Dynamic element, which, as the immediate product of the Creative Impulse, is the initiator of all the movements of the Universe. And it follows, still farther, that, as all the forms, or phenomena, of Life are the result of the combined action of the three necessary elements of Universal existence, and as those elements are themselves a derivation from the action of the Creative Thought, the endeavour to trace back those forms and phenomena to their origin necessarily leads us to the idea of the Divine Being as at once the Originator and the Perpetual Continuator of the Movements that make up the totality of Life.

The Soul-element, considered in itself, is only a latent potentiality, dependent for self-consciousness and activity on the co-operation of the two other universal elements. But it is brought, by the magnetic forces, into conjunction with the Material element, which furnishes it with a succession of progressively higher externalisations, or *bodies;* and these bodies, being vitalised, as well as agglomerated, by the magnetic forces, react upon the Soul-element, and rouse its dormant capacities into life, self-consciousness, and activity, by bringing it into the domain of Actuality, giving to it "a local habitation and a name," and working out the development of its affective, mental, and moral possibilities, through the experiences of an endless existence, to whose successive and progressive phases those bodies will correspond as Effect corresponds to Cause. Therefore, as "Soul" cannot exist, or even be conceived of, excepting as conjoined with "Body," and as the latter is always a result of spiritually-directed magnetic action upon the elements of materiality, a "spirit" is always, and under all possible circumstances, a complex being; consisting, as previously stated,* 1st, of a *soul,* or inner principle of affection and intelligence, which constitutes its enduring selfhood and identity; 2nd, of a *périsprit,* or dynamic continent of the soul which constitutes its

* Vide *Human Nature* for September, 1870, p. 403.

temperament or idiosyncrasy; 3rd, of a *body*, or external manifestation, formed, of fluidic or compact Matter, by the magnetic attractility of the périsprit, and constituting its personal individuality. Spirit is therefore the constitutive and controlling principle which determines the formation of bodies; and the Magnetic action, in its infinitely-various modes and degrees, is the sole agent through whose instrumentality the Spiritual principle produces, from the Material element, all the bodies of the universe, whether inorganic or organic, whether in the material or fluidic worlds; and what we call "vitality," "movement," "affection," "thought," &c., are not "attributes" of either Soul, Matter, or Force, but are the result of the action of Force upon Soul and Matter, which action, rousing their latent correspondential potentialities into simultaneous activity, produces, as the joint result of this triple co-operation, the various orders of phenomena to which we give the names of "existence" and of "life."

It being impossible for a "soul" to exist without a "body," what we see, when we see a "spirit," is, therefore, not the soul itself, but only the soul's fluidic body; the soul itself not being an object of perception, and only being made manifest to the perception of its fellows, as to its own consciousness, by means of its corporeal externalisation, or body. The correspondence of Spirit and Matter being absolute, eternal, universal, those two universal elements are capable of attaining, for ever, to equivalent degrees of correspondential development and refinement; the progressive etherealisation of Matter keeping pace, for ever, with the progressive purification of Soul, and supplying the latter, through the various degrees of the ubiquitous magnetic forces, with the conditions of self-consciousness and activity, of location, objectivity, and the other concomitants of the life of Relation, in harmony with its constantly-improving states. Thus the Soul and its Body, through all the countless modifications of endless duration, will be so exactly the correspondents and counterparts of each other that they will always constitute, to the consciousness of each soul, and to the perception of every other soul, a single being. And however sublimated may be the purity, (*i.e.* the wisdom, unselfishness, and devotion to the Creator expressed in loving service to ITS creatures) to which each soul will eventually attain, each soul will always find itself brought, through its refined and perfected périsprit, into conjunction with vitalised Matter of a degree of ethereality corresponding to the degree of its psychic purity; and will therefore always be provided, through perispritic attraction, with a material body in harmony with its state, and constituting at once the condition of its self-consciousness, and its agent of perception, manifestation, and relation in the progressively higher

regions of refined and glorious existence at which it successively arrives. Every soul, therefore, at all stages of its career, whether high or low, is always provided with its appropriate body; and —whether diligently progressing towards the splendours of the Sidereal Degree in the normal realms of fluidic education, or painfully struggling back to those realms through the hard, but salutary discipline of purgatorial worlds like ours, and, in the latter case, whether incarnated, for its brief sojourns in flesh, or during its much longer sojourns in the spirit-zone of the planet —each soul is always clothed upon with a body, in close correspondence with its degree of moral elevation or of baseness, spontaneously accreted, by its *périsprit*, from the elements of fluidic Matter disseminated through Space, or from those of Compact Matter agglomerated in the planets of solar systems.

It being impossible for us, in our present phase of development, to know anything of the intrinsic nature, or mode of relation, of either of the three factors of Derived Existence, we can only represent to ourselves the relation between Matter (constituted into form by Spirit-direction) and Spirit (made manifest to thought and perception by Matter) as that of the *container* (or continent) and *the thing contained;* and we are therefore compelled to speak of "bodies" as being accreted "upon" or "around" the psychic element which is their "soul," as "clothing" the "soul," and as being "pervaded" by its action. But it must be borne in mind that these expressions are only figurative; and that we know as little of the real nature of the relation between the soul and the body as we do of the real nature of Spirit and Matter, and of the magnetic action to which are due the totality of universal phenomena. But, whatever may be the real nature of that relation we see that every soul, at all stages of its existence, is absolutely dependent, for its conscious life, as well as for its means of perception, manifestation, and relation, on its external envelope or *body;* which body is not only the material correspondent, for the time being, of the mental and moral state of its formative soul, but also decides the character, for the time being, of the consciousness, perception, manifestation, and action, of that soul. In other words, such as the soul is, at any period of its existence, such will its body be; and such as its body is, such will be the nature of its self-consciousness, of its perceptions, and of its action.

The voluntary return of the spirit towards the psychic *status* of animality determining, as we have seen,* the correspondential substitution of a body of Compact Matter in place of its normal fluidic body, this substitution of a new order of corporeal envelope compels it to a new mode of consciousness, perception, and

* Vide *Human Nature* for June, 1870, p. 246.

action; so that the "fallen" spirit, during its conjunction with bodies of compact Matter, necessarily loses all remembrance of its fluidic life and experiences, of which it will only preserve a vague intuition, more or less confused according to the degree of degradation to which its impurity has brought it down. But though, in losing its fluidic organisation, it loses also the self-consciousness (and, consequently, the memory) which was the result of its union with that organisation, and was therefore dependent for its persistence on the persistence of that union, it does not lose either the *faculties* of which its pre-personal elaboration had developed the germs, or the farther development of those faculties that it may have acquired through the experiences of its life in the fluidic world. All the gains that had been made by the spirit before it incurred the penalty of exile from that world will remain inherent in its soul; but its consciousness of those gains, as well as its consciousness of the faculties through whose development those gains were made, are necessarily reduced, by the loss of its normal organisation and its conjunction with one of a different order, to a state of latency from which they will have to be roused by the experiences of the new order of consciousness, of perception, and of action, to which its activities are now limited. A spirit who has erred but slightly will only "fall" to a slightly lower sphere of existence, will only accrete a slightly materialised body, and will therefore only undergo a slight and partial clouding of the acquirements it had previously made in the fluidic life; but a spirit who has wandered more widely from the path of rectitude, and who therefore finds itself drawn down to a proportionally lower level of existence, will accrete a proportionally more grossly-materialised body, and the clouding of the faculties developed in connection with its former fluidic body will be proportionally dense and complete. For the soul, as we have seen, is dependent on its bodily organs for its self-consciousness and its perceptions; and when it has lost the fluidic body in conjunction with which it has hitherto lived, can only gradually regain its consciousness of itself, of its faculties, and of its acquisitions, as it adapts itself to the conditions of its new order of existence, through the control which it gradually obtains of the material organs that are now its sole instruments of consciousness, perception, and action. The gradual advancement of an incarnated spirit, as of the humanity of which it forms a part, although it *appears* to itself and to its fellow-mortals, to be a process of *learning*, of *discovery*, is really a process of *remembering*,* a *re*covery of that of which it was formerly

* You may now understand how and why it is that Man obtains the direction and supremacy of the planet in which he is incarnated, although, at the period of his primitive incarnation, the various species of animals by which it is tenanted have already attained, as regards their fleshly envelope, a material development

in conscious possession.* It has been said that "the *real* ship is in the mind of the ship-builder," as the *real* statue is in the mind of the artist, the *real* poem in the mind and heart of the poet; and so it is. But, as we can originate nothing, and can

superior to that of the *humanised* spirit. The spirit-element in Man is no longer undergoing the initial development of the pre-personal phase; it has advanced beyond that phase, but has received a check. You know that *humanisation* constitutes a *physical retrogradation*, through the return of the individualised spirit to the corporeal conditions of animality. But man's intelligence has already attained to the higher grade that belongs to personality; and although that intelligence has undergone a temporary obscuration, it is destined to be re-awakened by the experiences of planetary life; whereas, in the animal degree, the intelligent principle is only partially developed, and the elaboration of the elements of individuality is still incomplete. You must thoroughly understand that, at the formation of a new planet, the principle of intelligence, the latent spiritual principle, contained in it, has to be elaborated, developed, individualised, worked up into the power of exercising discrimination, judgment, and choice; and this spiritual principle has, therefore, to pass through a series of transformations innumerable, destined to conduct it to the attainment of that end. The incarnated spirit, on the contrary, has already attained that end, but has been *thrown back* into carnal matter in order that he may be again subjected to the constraint of materiality, may be exercised in attaining mastery over it, and may thus learn to master himself; and the spiritual principle incarnated in a human form, having already accomplished a certain category of more advanced psychic stages, may therefore, if it so pleases, mount rapidly upwards, from the lower stage to which it has been thrown back, to the higher realms which it is destined to regain. The progress of the spirit, in the human sphere, is therefore no longer the slow, unreasoning, scarcely-appreciable progress of the period of pre-personal elaboration, *creating*, so to say, the self-consciousness of the spiritual principle; but is, on the contrary, the rousing of a reason already formed, an application of powers already acquired, and that have now to be brought into action in the domain of human life.

To illustrate this truth by a comparison within the range of your comprehension, we may say that spirit, while being prepared for individualisation in the three lower reigns (mineral, vegetable, animal), is like the fœtus which is being formed in the womb, and is destined to become a *child*. The germ of the child-body is vitalised, is gradually developed, and is born; the child grows, is educated, and attains to adolescence; but, when the child has thus reached the threshold of manhood he falls into a terrible illness which renders him incapable, on becoming convalescent, of remembering an iota of his former studies. He can no longer support himself on his feet, or move from one place to another; he can only mutter inarticulate sounds, unintelligible to those who are about him. His favourite authors, his talents, his remembrances, are dead for him. But, little by little, his health improves; his mother, loving and patient, guides the tottering steps of her son, corrects his stammering speech, teaches him again the words he

* The spirit's ultimate recovery of the dormant powers and memories of its former phases of existence, may be rudely illustrated by the recovery of their vitality, perceptions, activities, and appetites, by the microscopic animals *(tardigrades, rotiferæ*, &c.) which, after remaining for many years, in the state of complete unconsciousness to which they are reduced by dessication—in which state they appear like particles of impalpable dust—recover all the elements of their conscious life on being subjected to the action of moisture which furnishes them with the electrical conditions of vitality. The loss of memory and of consciousness in drowning, fainting, and various maladies, or as the result of a blow, and the subsequent recovery of those faculties, may also serve, though very imperfectly, to illustrate the effects produced, on the "fallen" and rehabitated spirit, by the loss, and the regaining of the fluidic embodiment in conjunction with which its past experiences were undergone.

only re-produce, in the sphere of externalisation, the ideas which, before they were arrived at by our mind, already existed in the possibilities of things, so we can only develope, in the life of incarnation, the ideas, and the objective, material, cor-

---

has forgotten in his books, and helps him back into the path of the knowledge he had previously acquired. As his recovery goes on, his intelligence re-awakens, his memory grows clearer; he seems to himself to *learn*, but, in reality, is only *remembering;* and the better his health becomes, the more rapid is his progress. It is thus with the *fallen* spirit, whose spiritual progress will be proportional to the care he gives to the restoration of his moral health, and who may, if he will, achieve rapid progress in the work of re-awakening his consciousness of past acquirements, which will seem to him to be *a process of learning*, until he has worked his way back to the point at which his past may be permitted, without danger, to unroll itself before his gaze. And he will not make any new progress, will not pursue any new study, will not really *learn*, in the sense of acquiring new ideas, until he has got back to the point of spiritual and fluidic attainment at which he had already arrived when he "fell" into the dismal abyss of human incarnation. . . . Human incarnation is not *a necessity;* it is *a chastisement*, as we have already told you; and chastisement cannot precede guilt. A spirit is only humanised, as we have already explained, when his first fault has rendered him subject to human incarnation, and compelled him to undergo the consequences of this subjection.

The simplest common sense should suffice to show us that the prescience of GOD enables HIM to foresee that, among the number of those whom HE creates simple, ignorant, and fallible, and gifted with free-will, there will always be some who will yield to their weakness, who will allow themselves to be drawn aside by the pride which results from ignorance and leads to presumption, selfishness, and envy, and who will "fall" because they misuse their free-will. But is it reasonable to think that GOD, the perfect type of all perfection, the absolute and eternal justice, creates fallible creatures for the *express purpose* of making them acquire strength in the pain of material trials,—that HE creates them innocent in order to teach them the practice of innocence through the murders, the basenesses, and the innumerable vices of the primitive human incarnations? vices that must, in that case, have been implanted, purposely, in the creature as it issued from the creative hand, and so deeply that thousands of ages of suffering fail to root them out? rough pebbles that the impetuous torrent of humanised existence grinds and washes incessantly without being able to wear off their asperities, and polish their surface? for even now, at the dawn of the new day, how many are the horrors that still afflict your humanity! According to this view, GOD must be supposed, in giving free-will to the spirit, to have made it a condition of this gift that the spirit's free-will should be subjected to a uniform law, viz., the law of sin; and to have subjected to the same torture (human incarnation) the spirit who, in the state of innocence and ignorance, docile to the spirits charged to lead and to develope it, follows simply and gradually the path which is pointed out to it as the path of progress, and the spirit who, indocile, proud, presumptuous, selfish, envious, and rebellious, has misused its free-will, and has thus "fallen" from its pristine innocence. No; GOD is great, just, kind, paternal; HIS children are born to life in the simplicity of their heart, it is GOD who has so willed it; they are endowed with freedom of choice and of action, it is GOD who accords to them this freedom; they misuse this freedom almost always, because God, leaving to each spirit the use of its free-will, withdraws from it, as it were, so as to leave it to its own impressions. It is *then* that the spirit chooses its path; then, but then only, that it incurs the consequences of its choice. Everything comes in its proper season, and this truth will be accepted as has been accepted that of re-incarnation and of the anterior existence of the soul. Each step made is a preparation for the next. One generation sows; another waters; and a third reaps.

The prescience of GOD has enabled HIM to foresee, from all eternity, that nothing will ever be lacking to the general harmony; that there will always be spirits whose failure in the fluidic life will furnish the population of the worlds by HIM created to serve as the sphere of expiation and progress for those who

respondents of ideas, at which we had arrived in the normal fluidic life, prior to the declension which constituted our "fall" from that higher life to the life of earth.

The discipline of planetary existence, therefore, does not *create*

"fall" to their level, and who will work out their own amelioration and that of those worlds; and also to foresee, in like manner, that there will always be spirits whose steady and gradual progress in the fluidic life will furnish the population of the fluidic worlds, appropriated to the intelligences who will inhabit them, and in which they will continue to progress in the fluidic state.

Incarnation is *a necessity* for the spiritual principle during the pre-personal stages of its elaboration; it is indispensable to its progress and development, and to the progressive development of its self-consciousness; for it is only through the union of the spiritual and material principles that intellectual development can take place.

Incarnation is a *necessity* up to the moment when the spiritual-element, having reached the proper point of intellectual development, is ready to receive the precious but dangerous gift of free-will.

The point of departure is the same for all spirits;—Primitive and rudimentary formation of the spirit from the quintessence of the universal fluids, a substance so subtle that no words can convey an adequate idea of its nature to your limited intelligence; a quintessence that the Will of GOD animates in order to give it *being*, and which constitutes the spiritual principle (principle of intelligence), destined to become, through continuous progression, an individualised and fully-formed spirit, *i.e.*, an independent intelligence, possessed of free-will, of the consciousness of its volition, of its faculties, and of its actions.

The incarnation, or, to speak more correctly, the *materialisation* of the spiritual essence, in enert Matter,—first in the mineral reign and in the intermediate species which participate in the mineral and vegetable natures, and then in the vegetable reign and in the species which participate in the vegetable and animal natures—operates the preparatory development of that essence, and conducts it, through continuous progression, to the threshold of conscious life.

Incarnation in the animal reigns, and then in the intermediate species which participate, *as regards their material envelope*, in the animal and human natures, operates the progressive development of the spirit's consciousness of the life of external activity and relation, and the intellectual development that leads the spirit on from the phase of incipience to the threshold of the preparatory period which precedes its reception of the gift of free-will, of the moral, independent, responsible life that makes of it a thinking and reasoning soul. Arrived at this point of intellectual development at which they receive the precious but dangerous gift of free-will, the individualised spirits, all equals, all in a state of innocence and ignorance, are clothed upon with the périsprit which encloses the independent intelligence; and all are then embodied through a fluidic incorporation which is constituted by the action of the périsprit, and which, from your material point of view, should be called *an envelope*.

All of them, pure in the state of innocence and ignorance, equally submitted to the spirits charged to lead and to develope them, possess freedom of action, and may thus advance in the fluidic world, and gradually, through successive and continuous progress, arrive at the state of perfection; doing like the scholar who, constantly docile and attentive to the voice, the counsels, and the lessons of his masters, follows the regular course of the classes, and succeeds in obtaining his degrees. Or, the other hand, he may do like the scholar who, indocile, disobedient, and rebellious, incurs the penalty of expulsion, and is sent away to a penitentiary-school where he will be compelled to follow, in another sphere, and under other conditions, the course of his classes, and will also succeed, sooner or later, in taking his degrees.

A great number of spirits "fall," for nearly all mis-use their free-will; a few, docile to the higher spirits charged to lead and to develope them, follow steadily and gradually the path which is pointed out to them. Those who "fall," undergo a punishment which they need not have incurred, and which they might have avoided; they are subjected to human incarnation, according to the degree of their

the various faculties of the human mind, whose development was the gradual result of the preparation of soul-substance, during the countless cycles of its pre-personal elaboration in the forms of the mineral, vegetable, and animal reigns; and even that formative elaboration cannot properly be called a "creation," for it is only a gradual rousing and training of the latent faculties inherent in the nature of the psychic element of the Universe, and destined to be eternally developed into higher and higher phases of consciousness, perception, and externalisation, in conjunction with the inexhaustible possibilities of the Dynamic and Material elements, with which it is always and everywhere in union. The real and only "Creation" is, therefore, that unimaginable action of the inscrutable DIVINE ESSENTIALITY which gives being to the elements from which, by the interactions of those elements on one another, all the infinite modes and diversities of Derived Existence are gradually evolved; and therefore—although the essentiality of the Creative process, like that of the CREATOR Itself, like that of our own self-consciousness, must remain for ever out of reach of our analysis—we already see that, whatever may be the essential nature of that process, the old idea of Creation, as *the making of something out of nothing*, must give place to the idea of Creation as an evolution from the unfathonable potentialities of Selfexistent Reality. There is, therefore, no "Creation" in the sphere of individualised existence; for, as the Primordial Fluid contains within itself the inexhaustible potentialities whose interactions will constitute the sum of things,* so each soul, on its indi-

culpability, and the conditions appropriate to their needs of expiation and of progress, either in primitive planets, or in other worlds inhabited by spirits who have "fallen." . . . The spirits who, docile to the Guides charged to lead and to conduct them, do not fail in the trials to which they are subjected, continue to progress in the fluidic state. The spirits who fail, and those who remain pure, work out their own advancement by their intelligence and activity, and accomplish their providentially-allotted tasks in the grand unity of the creation in which there is reciprocity and solidarity of all spirits, in view of the general aim which is the elevation of each spirit towards GOD, according to the general laws of progress, through wisdom, science, and love.

The spirits who fail, exert their activity and their intelligence, in the state of incarnation. They have not only to provide for their life and well-being, thereby ameliorating the material condition of the worlds they inhabit, which is the material portion of their mission; but they also have to work out their moral and intellectual advancement, and, as they progress themselves, to aid the moral and intellectual development of the less advanced humanities that people the material globes.

To material incarnation as a chastisement necessary to expiation and progress, succeed incarnations in progressively higher and higher worlds, and of a character less and less material (for matter follows the progress of spirit), and more and more fluidic; until the spirit (through the elevation it has acquired, becoming disengaged from all contact with flesh) returns to the higher regions of existence, passing through successive strata of air and of worlds, learning on the one hand, instructing on the other. ROUSTAING. *Les Quatre Evangiles.* Vol. I., pp. 202 to 212.

* Vide *Human Nature* for March, 1870, p. 97 *et sequitur.*

vidualisation in the fluidic world, already contains within itself the germs of all the virtues and of all the vices, whose conflicting tendencies will furnish it with the conditions of its choice between Good and Evil,* together with the rudiments of all the affective and intellectual faculties that are to be progressively educated and unfolded by the discipline of existence in the normal life of the fluidic realms. And the soul of all "fallen" spirits, even of those whose psychic impurity has sunk them to the lowest and most brutalised level of correspondential retribution (viz., that of the male and female founders of human races,)† contains the germs of all talents and of all virtues, with the possibilities of unlimited development inherent in every faculty of the soul, and also whatever intellectual or moral acquisitions it may have made during its longer or shorter essay of individualised existence in the normal fluidic life from which it has lapsed; but, the unconsciousness of itself and of its past, to which a spirit is reduced by the process of humanisation, being dense in proportion to the depth to which it has fallen, the work of re-awakening its faculties and acquirements, from the state of torpor to which they have been reduced by the stultifying action of so gross an organisation, will be proportionally painful, laborious, and slow.

The spirit's departure from the line of simple rectitude entailing upon it the necessity of undergoing a new course of discipline in the material sphere, we have now to examine the nature of the incarnising process, and of the reformatory action exerted, upon the wrong-going spirit, by this new contact with Matter in the compact state.

The choice of the planet, race, country, family, sex, and of the parental, physical, and social conditions in connexion with which he will make his next human experiment, having been settled by his Spirit-guides,‡ with an acceptance or submission, on his part, more or less voluntary in proportion to his higher or lower degree of advancement, the spirit who is about to enter the human sphere finds himself, from the moment of the fecundation of the germ from which his new body is to be built up, irresistibly held, by a double electric current (that exercised by his périsprit upon the germ, and that exercised by the germ upon his périsprit,) to the unwelcome, but necessary, task of fashioning for his future use the instrument of his next expiatory and disciplinary experience; but in all planets of our low rank—in which alone the accretion of bodies so gross as ours is possible§—when a spirit has consented, or been compelled, to

* Vide *Human Nature* for May, 1870, pp. 205, 206.
† Vide *Human Nature* for July, 1870, pp. 303, 304.
‡ Vide *Human Nature* for November, 1870, p. 500 *et sequitur*.
§ Vide *Human Nature* for November, 1870, p. 494, Note †

submit to the painful necessity of a new contact with Matter in its compact state, as the sole condition of farther progress, he falls into a species of lethargy, or catalepsy, which renders him unconscious of the magnetic action exercised by his périsprit in the accretion of his new envelope of flesh, with which he is connected by a sort of magnetic cord, formed by the elongation of the semi-material particles of his périsprit under the attractive influence of the germ; the "silver cord," more or less luminous according to the degree of moral purification already accomplished by the spirit, which will only be "loosed" on the expiration of the period of duration for which the union of the périsprit and the material body has been originally calculated.*

In proportion as the accretion of the latter goes on, through the substitution of molecules of compact matter in place of the fluidic elements of his spirit-body, the lethargic clouding of his consciousness becomes more and more dense, owing to the suspension of his normal perception of existence in the fluidic world, and his subjection to the new order of influences with which he is being brought into relation by the new contact which is thus established between his *périsprit* and the world of Matter in its grosser state.† When the formation of his new adjunct of "clay" is completed, the latter is born into the material sphere of the planet,‡ and becomes the instrument by means of which the re-incarnated spirit will gradually re-awaken to self-consciousness in connexion with the new order of corporeal

---

* Suicide, in the usual acceptation of that word, as signifying the voluntary shortening of the union between the soul and body, is therefore impossible; for the soul which has endeavoured to destroy its fleshly envelope remains rivetted to its decaying body, and is compelled, by its own rash act, to endure the perception of the loathsome concomitants of corporeal dissolution in our planet, until the arrival of the period originally fixed for the termination of its union with its fleshly envelope. Where sudden death is brought about by disease or accident, independently of the will of the incarnate spirit, it always occurs in virtue of the pre-ordinations that decide the circumstances and duration of an incarnation, and is therefore followed by the proper and normal separation of the soul from its material body.

† The substitution of compact for fluidic Matter, which constitutes incarnation, is always a slow process; whereas the substitution of fluidic for compact Matter, which takes place on the separation of the soul from its fleshly body, appears to be accomplished almost instantaneously.

‡ A special phenomenon, made known to us by observation, always accompanies the incarnation of a spirit. From the first establishment of the fluidic link which attaches him to the germ, a species of confusion takes possession of him. This confusion deepens as the union between the spirit and the germ becomes closer; and during the latter part of the period of gestation, he entirely loses his consciousness of himself, so that he is never the conscious witness of his birth into the material world. From the moment when the infant draws its first breath, the spirit (which is its soul) begins to recover the use of his faculties, which are developed proportionally with the formation and consolidation of the organs that are to serve for their manifestation. And herein is visible the Wisdom that presides over every part of the work of Creation. A too-active exertion of the spirit's faculties would wear out, or break down, the delicate organs as yet exist

envelope to the scope of whose organs his action is now limited; for, although the mental and moral *status* of this new phase of his education is always the result of the psychic and périspritic quality which he has acquired in the previous phases of his existence, his new corporeal envelope is only *correspondentially* connected with his past, and its organs of thought and of memory are therefore "*discretely*" separated, as regards his present consciousness, from the experiences of that past. For it must not be forgoten that our fleshly organs, which, while we are living in conjunction with them, we are apt to regard as the necessary and only instruments of perception, are really *limitations* of the perceptive faculty of the soul; compelling us to perceive, to think, to act, in certain narrow grooves, determined for us beforehand in view of the special educational ends intended to be subserved by each new phase of our contact with the material sphere. We speak loosely of "the spirit-eye," "the spirit-ear," "the spirit-touch," as though the perceptions of spirits were limited by organs such as ours; forgetting that the perceptive power of the soul pervades its entire perisprit, causing it to see, hear, and perceive *all over*, and not merely, as we do, through narrow apertures of "sense," mere loopholes in our prison-walls of Matter. But, even while clothed upon with flesh, we, in our usual state, *feel* all over; while magnetised subjects, in a state of somnambulism, experience, as is well known, a *displacement*, as well as an *expansion* of their powers of perception, enabling them to see, hear, taste, etc., through various parts of their body, as well as to regain the temporary use of various faculties and acquirements—such as the vision of past or distant events, of distant places, of incarnate or disincarnate spirits, the knowledge of various tongues, sciences, arts, etc.—inherent in their spirit-consciousness, but usually catalepticised, or latent, during their conjunction with a material body.

---

ing, so to say, only in outline; and therefore the active energy of those faculties is proportioned to the force of resistance of the organs with which they are now associated.

But, while the spirit thus recovers self-consciousness, he loses the remembrance of his past existence, without, however, losing the faculties, qualities, and aptitudes he had previously acquired, and which, though reduced to a state of latency during the formation of his new corporeal envelope, will now, on recovering their activity, enable the spirit to do more, and better, than he has hitherto done; so that this new phase of existence constitutes for him the starting-point of a new stage of the progress he has yet to accomplish. And herein is also manifested the Goodness of the Creator; for the memory of his past, often painful or humiliating, added to the bitterness of this new existence, might trouble, or even impede him, in the accomplishment of the latter; and he is therefore only allowed to retain the *faculties* which are *the result* of his previous acquirements, because these will be useful to him. If, in some cases, an incarnate spirit preserves a vague intuition of the events or circumstances of his past, it is only as the fugitive remembering of a dream; and thus he is always, to all practical intents and purposes, whenever he comes back into the flesh, *a new Man*, however old may be his spirit. ALLAN KARDEC. *La Genèse.* Pp. 229, 230.

It is precisely this temporary limitation of our various facilities —compelling us, during each of our successive incarnations, to exert ourselves through, and only through, the organs which, for the time being, are our only instruments and channels of activity —that gradually effects the integral education and purification (*i.e.* the re-form-ation) of the spirit whose perversity has necessitated, and caused, its subjection to the reactions of the resistent bodies and conditions of planetary life. Form being the *alter ego* of Quality, and, in the fluidic world, the spirit's spontaneously constructed body and surroundings corresponding exactly and necessarily to his mental and moral states,* it follows, as previously stated, that, if it were possible for a wrong-going spirit to remain for ever in the absolute freedom of the fluidic world, it would necessarily (through the absence of all external check upon its evil propensities) go on "falling" for ever into deeper abysses of wrong-doing and correspondential unhappiness. But the Divine Prescience has always foreseen, and provided for, the declension of the spirits who will misuse their free-will; and the Matter of the planetary worlds of the Universe accordingly corresponds, as we have seen,† in density, and consequently in resisting and reactive power, to every possible degree of the psychic impurity of the spirits who, not having "kept their first estate," have been precipitated into the horrors of humanised existence, and each of those spirits is inevitably drawn, by the universal law of correspondential magnetic attraction, to the planet whose material elements correspond, in density or ethereality, to its greater or less degree of psychic impurity. And as the mental, moral, and social states of each planet correspond to its physical state, each spirit finds, in the planet to which it is correspondentially drawn, the various reactions necessary to its education and purification.

Although the psychic element is the controller of the evolution of Form in the material as well as in the fluidic sphere, and although the material body accreted by a spirit is therefore the correspondential result of its mental and moral quality, yet, as the inertia of compact Matter renders it less directly and absolutely amenable than fluidic matter to the dynamic action of the périsprit, the material body accreted by a spirit—however closely that body may correspond, according to the possibilities of compact Matter, to its evil proclivities—is necessarily less completely the correspondential expression of those proclivities than a fluidic body would be; and therefore serves, to the extent of that incompleteness of correspondence, as a clog upon the perverted activities of the spirit incarnated in it. Moreover,

* Vide *Human Nature* for October, 1870, p. 437.

† Vide *Human Nature* for July, 1870, p. 303.

this same resistent property of inertia, which renders compact Matter less amenable than fluidic Matter to the magnetic action of the périsprit, still farther subserves the great work of psychic re-formation, by giving, to the more advanced intelligences who superintend the process of incarnation, the means of modifying, within certain limits, the unconscious action of the incarnising spirit in the construction of its new set of bodily organs; which action they are able so far to control, through their knowledge of the nature of fluids and the working of the dynamic agencies, as to cause the incarnising spirit to furnish itself with the organic aptitude for the exercise of some latent faculty whose spontaneous incitement to some new pursuit, to the following of some new line of action, will help, by withdrawing its energies from its habitual vices, and directing those energies into new and useful channels, to turn it from its vicious proclivities. Nevertheless, as it is necessary to the building up of its *seeming* autonomy that each spirit should appear to itself to be the author and arbiter of the re-formation whose accomplishment is the sole aim of its conjunction with flesh, the body in which a spirit is made to enter the material sphere must so far correspond to its special viciousness as to furnish it also with the organic incitations to the indulgence of its vicious propensities (greed, pride, jealousy, anger, cruelty, etc.) which, by bringing those latent propensities into act, will bring the spirit under the lash of the retributive and expiatory suffering that is destined at length to wean it from those propensities by enlightening its judgment in regard to their evil nature, as shown by the pain-producing nature of their results. But in proportion as this transformation of the vitiated propensities of the soul, and the consequent modification of its périspritic action, are accomplished by the reformatory discipline of humanised existence, the organic tendency to those special modes of wrong-doing is proportionally diminished in each of the material bodies successively accreted by it; until, the psychic and périspiritic purification of the soul being completed, its material bodies are entirely freed from all organic tendency to the vices of its earlier phases. Thus the material body, whose accretion is the correspondential punishment of a spirit's departure from the line of simple rectitude, *compels* the humanised spirit to work out its own purification, first, by the resistance which the inertia of its elements opposes to the indefinite development of the activities of the spirit incarnated in it, and which thus imposes a limitation, or boundary, on its power of acting out, and thereby indefinitely strengthening, its evil propensities; next, through subjecting it to the enforced activities and retributive sufferings of human existence, and to the spontaneous incitements to new lines of thought and of action which are furnished by its organic

tendencies; and lastly, still farther subserves the improvement of the spirit, as it advances upon the path of progress, by strengthening and developing its powers of self-conquest and self-amelioration through the efforts it is compelled to make in overcoming the resistance which compact Matter necessarily opposes to the activities of the soul.

The correspondential retribution of incarnation is therefore, always and inevitably, curative. Even in the case of a spirit too vicious to be compelled to any decided effort at amendment by the reactions of its first material body, that body will nevertheless have laid the basis of the future reformation of its formative spirit, because, in the first place, the spirit, when incarnated in a material organisation, can only exert its activities within the limits of that organisation which (as the inertia of compact Matter necessarily causes a flesh-body to act as a fetter on the energies of the soul subjected to its action) necessarily constitutes a barrier against the soul's farther descent on the downward road; and because, in the second place—through the body's organic incitements of the soul to new modes of activity, and its subjection of the soul to the compulsions of physical necessities and conditions—each life in flesh, however low, however faulty, is made to teach the incarnate spirit some lesson that will be driven still more intimately home to its consciousness during the period of erraticity which succeeds, and completes, each of our successive lives in the material sphere. And thus the spirit's imprisonment in flesh not only precludes the possibility of its sinking itself to any lower level of degradation, but also compels it to make some advance, however slight, on the upward road.

The return of the fallen spirit to the fluidic existence from which it has lapsed is accomplished partly in the material sphere, and partly in the fluidic zone, of the planet in which it is incarnated. The fluidic-zones of planets, as previously stated, form no part of the true "Fluidic World," for, though constituting a realm of existence far less widely removed from ethereality than the surface of planets, those zones are nevertheless far more gross than are the various realms of the purely "Fluidic World," inhabited only by spirits who have never lost, or who have regained, their pristine innocence. As we all began our essay of individualised existence in that higher mode of being, we have all attained, at some former period of existence, to a higher point of development than that at which we now find ourselves; and therefore the process of human development, as already set forth, is not, really, a process of *learning*, but is the *re-learning*, in connexion with a new order of organisation, and under new conditions, of lessons that have been already learned by us in connexion with an organisation, and under conditions, of another

and a happier order. But as that process, while a spirit is being subjected to it, appears to its consciousness to be a process of gradual and progressive acquirement, we may, for convenience, employ our usual phraseology, and speak of it as such.

The stay of spirits in the fluidic zone of this planet may vary from a few hours to many thousands of years; but the average length of our periods of errraticity appears to be about two hundred years, the return of the spirit to the earth-life usually coinciding with "the third and fourth generations" on whom, according to the Mosaic declaration, "the sins" of former generations of wrong-doers are "visited" by Providential retribution; a method of punishment which would be utterly incompatible with justice unless those who are thus punished were, as they are now declared to be, the very same spirits who committed "the sins" for which they are punished; "the fathers" of preceding generations coming back as "the children" of succeeding ones, and undergoing, in a subsequent incarnation, the penalty previously incurred by them in a former one. What may be called the normal life of the humanised spirit is, therefore, not its brief descents into flesh, but its far longer sojourns in the fluidic-zone of planetary existence; yet both are equally important. Each life in flesh is specially arranged for the purpose of teaching us some new lesson, rule, or principle, which we study more deeply, elucidate more clearly, and develope more widely, in the following period of erraticity; and each new earth-life should be both the practical application of all the progress already *re*-made by the spirit, and the *re*-acquisition of some new idea or talent that shall enable it to make a new step in advance. And as, on the one hand, the result of each of its earth-lives determines the amount of progress that can be made by the spirit in the following period of erraticity, while, on the other hand, the progress made in erraticity determines, in its turn, the character and possibilities of the spirit's next incarnation, it follows that every mental or moral gain, however slight, which is made by a spirit in flesh, is taken back by it into erraticity, and constitutes for it a proportionally higher starting-point from which to commence its next human experiment. So that each life in flesh accomplishes a greater or less amount of improvement for the spirit; and this improvement enables it, on its return to the fluidic zone of the planet, to make a farther advance. That advance, in its turn, will cause the spirit, on its next return to earth, to operate a better incarnation, and that better incarnation will be followed by a still more fruitful period of erraticity. And through this alternation of its experiences in the two realms of planetary existence, the most perverted spirit is gradually led to "work out its own salvation;" a task which it will accomplish more or less rapidly, and with a greater or less

amount of repetition of painful lessons, according to the degree of effort which it voluntarily puts forth for its own amendment.

Thus every life of a spirit in flesh, however faulty it may be in itself, would be seen, could we look into the spirit's past, to be an improvement on the previous phases of its existence; and, could we look forward to its future, to be the prelude to a still more marked improvement in the phases that are to follow it. For the various experiences through which, in the flesh and in erraticity, the humanised spirit is made to suffer and to learn, always tell upon it in the long run; the sternly-beneficent compulsions of humanised existence—sterner and more compulsory in proportion to the impurity of the spirit subjected to their action,—gradually breaking down the most obstinate propension to evil, rousing and correcting the most sluggish or most perverted intellect, and, sooner or later, educating the most selfish into the enlightened devotion to universal interests which is the sole condition of individual happiness.

We see, therefore, how it is that the inertia of compact Matter, which renders incarnation so terrible a punishment for the wrong-going spirit, becomes the means of its rehabilitation and happiness. The reactions of the material sphere, which gradually bring the erring spirit back into the right road through the pain they cause it to undergo as the result of its aberrations, conduce still farther to its progress by the increasing satisfactions which they yield to it with each new victory achieved by its activities over material obstacles; the amending spirit being rendered increasingly happy, in each new phase of its re-ascensional career, through its attainment to broader outlooks over the world of Forces around it, through its consciousness of increasing power to employ those Forces for the accomplishment of larger and nobler ends, through the expanding of its affectional relations with the other sentient beings of the Universe, and through its progressively clearer vision of the perfections of the Creator, as revealed to it in the scope of those Forces, and in the value and beauty of those relations. And thus, in the admirable ordering of the Providential Plan, the same reactive property of compact Matter by which the psychic element is made to educate itself up to individuality through its production of the lower "reigns" of planetary life, and by which every evil tendency of the individualised spirit is first impeded, then weakened, and at length destroyed, serves equally to enlighten, encourage, and confirm the right-going tendencies which are gradually made to take the place of those lower impulsions.

In the following paper we shall continue our examination of the reformatory action of incarnation, and consider the subject of our successive lives in flesh from the point of view of observa-

tion, reason, and common sense. We shall then have to examine the nature of Inspiration; the teachings of Christ in regard to re-incarnation, and the nature of his appearance among us, as explained by Spirit-teaching; and the modifications which the gradual adoption of the views set forth in these papers may be expected to introduce into the arrangements of human society.

November 7, 1870. ANNA BLACKWELL.

CREATION.

THE SYMBOLISM OF NATURE.—*(Continued.)*

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology, as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

OUR remarks on the quadrupedal mammalia have necessarily been general, and so without reference to the peculiarities of their several genera and species, although each is doubtless the distinctive symbol of a marked type of character, and an appropriate organ for some special function of the universal life. In truth, they constitute an ascending series, approximating to the bird type in the marsupials and to the human in the anthropoid apes. And the successive steps of this ascent are mirrored, not merely in the external form, but also in the interior structure of their organisation, and more especially, as we have said, in the development of the nervous system, enabling Professor Owen to arrange them into the Lyencephala, or small brained; the Lissencephala, or smooth-brained; the Gyrencephala, or convoluted brain; and the Archencephala, or ruling brain (anatomically speaking, the much-convoluted), and of which, the opossum, the sloth, the lion, and the man, are respectively the examples. This incipient endeavour to arrange the most important province of sentient life according to cerebral development, is no doubt the germ of a great idea, which may ultimately go far to modify, if not to entirely revolutionise our present zoological arrangements. We have already said that the nervous system is the principally, if not the radically determining element of form and function, and if so, then a due regard to its development must enter largely into every system propounded by the zoologists of the future.

Under the head of Marsupials and elsewhere, we have already spoken of transitional types, and pointed out their essentially fugitive and merely adaptive character. Now, of this fleeting order, the Quadrumana are an eminent instance. Like quadrupeds proper, they cover a rather large area of organisation. As monkeys, they are merely brutes; as anthropoid apes, they are

almost men. Their distinctive feature is the liberation of the limbs from the trunk of the body, and the conversion of their extremities from paws into approximative, or rather rudimentary hands. As baboons, they have lost their tail, that remnant of the fish and the serpent; and as apes, they approach the perpendicularity of humanity. Here again we may see Nature stooping to conquer. Inferior in many specialities to a well-pronounced quadruped, like the lion, they also halt before reaching the physical equipoise and moral majesty of the true bipedal type. Thus in a sense, they are neither beasts nor men, but a compromise between the two. Hence, doubtless, their miserably wrinkled and withered appearance, even in infancy, their effeteness being obviously ethnic rather than individual, and premonitory not so much of death as extinction.

On the hypothesis of development, the quadrumana are a preparation for man, while, according to every system of zoology, they are at least an approximation to him. And here a great question presents itself for solution. Under what influences, through the more immediate presence of what plastic power, has Nature evolved this preparatory type? Was it in accordance with a pre-arranged plan, whereto things have tended from the beginning? Why has the tailed monkey, of general quadrupedal outline, and with a spine, almost parallel to the earth, assumed, nevertheless, a semi-human face? In accordance with what cerebral changes was this physiognomical modification effected? And why has his caudal appendage been absorbed in the baboon? And why has the ape, both in his osseous and muscular structure, approached yet nearer to the form of man? Is there anything in the lemurs to indicate that, through this especial family, the quadruped was about to assume bipedal, and so eventually, moral and rational attributes? As we have said, this is a great question, for on its solution and that of similar cases of transitional type, must depend the view we take, not merely of the vegetable and animal kingdoms, but of the evolution and constitution of the universe, whether as a whole or in reference to any one of its many provinces. Has it been developed wholly by forces from beneath, and simply in accordance with what we may call the laws of nature, or are these forces the expression of a will and these laws the manifestation of an intelligence above and beyond the merely material plane, and of which the universe is an effect and nature the process?

The hand-like extremities of the quadrumana indicate that intelligence has here ultimated itself in the organisation, though imperfectly, and without due specialisation. Their anterior members are not perfectly constituted as operative, nor their posterior as locomotive instrumentalities, arising more immediately from the fact that their appropriate habitat is the tree, as

their proper food is fruit, and that correspondentially they are climbing rather than walking animals. This is perfectly true of the monkey, though somewhat less applicable to the ape, who, among his other approximations to humanity, descends from his tree and occasionally takes tentative possession of the solid earth.

Now, what is an anthropoid ape—shall we say the gorilla? Mentally, he is still on the bestial, that is the merely impulsive and perceptive plane. He has strong desires, and even ardent affections, but he has no moral principles to govern them. So he has keen perceptions, but over the casual incidents of his personal experience and the disconnected facts coming within the range of his cognition, he never obtains that mastery which results from a knowledge of the law of their occurrence. He never rises from the concrete to the abstract, from the individual to the universal. As in his desires, so in his perceptions, he still remains on the plane of the senses. Neither is he in any measure creative, and therefore he is not educationally progressive. He has no conception of any standard of existence superior to that of his daily life, with its animal wants and sensual indulgences. In other words, he lives wholly on the brute plane, devoid alike of imagination and aspiration.

We might come to these conclusions from his known habits. We are confirmed in them by his phrenological development and physiognomical expression. The contracted cranium, with its thick tables and enormous crests, is simply that of a powerful beast, wherewith the prognathous jaws, armed with formidable tusks and furnished with huge molars, accurately correspond. There is a feud, now of some years' standing, between two of our most eminent and justly respected comparative anatomists, respecting the existence of the hippocampus minor in the brain of the ape, and much valuable ink and paper, to say nothing of far more valuable time, have been expended in the reiterated affirmation and denial of this important fact, while the larger volume and greater complexity of the convolutions in the human brain, by which it is so thoroughly differentiated from that of any of the quadrumana, have been unfortunately overlooked in the heat of this controversy. We fear, indeed, that the burning zeal evinced on both sides in this high argument reveals an oblivion of the great principle, that man is built up out of brutehood into humanity, not by subtraction but addition. The similarity in the basis of his brain to that of the ape is of no significance in determining his relative position in the scale of being, this being dependent, so far as cerebral development is concerned, on the magnitude and power of the hemispheres. Here, however, we may see the Nemesis which, sooner or later, ever follows the indulgence of groundless prejudice

Had these eminent professors only contemplated the gorilla's cranium through the medium of phrenology, they would have seen at a glance that, whatever might be its basilar resemblance to that of man, its anterior and coronal diversity was enormous, implying the utter absence of all those intellectual and moral attributes, which are the especially distinctive characteristic of the human as contradistinguished from the brute type of existence.

And now, to bring this rather prolonged paper to a conclusion, What is man, that sole being on the moral and rational plane, to whom the earth has yet given birth? We have already, in a previous article, defined his place as the positive and aerial, the papilio and bird type of the mammalia, whereof the quadruped proper is the grub and caterpillar. And if so, are the quadrumana to be regarded as, in any sense, the chrysalis stage, through which brutehood passes during its transformation into humanity? This is a much graver question than appears on the surface, for it involves the great principle of congruity between character and organisation, together with their relative position as cause and effect. If organic structure be simply spiritual force, ultimated into form on the natural plane, what manner or degree of this force was in operation for the production of an ape? Does his quasi-human form indicate a proportionate approximation to human intelligence? Coming down yet lower in the chain of causation, are we to regard the ape type as the ape brain effectually manifested through the osseous and muscular portions of the corporeal structure? Is the congruity as perfect, for instance, in this case as in that of the lion or the alligator, and if so, then what are we to say of man? Does his hand, even in its most psychical form, fully express the artistic and poetic power of a Phidias or a Raphael, a Dante or a Shakespeare? Nay, is even the mechanical ingenuity of an Archimides or a Watt appropriately ultimated in the most dexterous fingers that ever yet handled a tool? And, save in his lordly brow, what is there in the face or form of a Bacon or a Newton to indicate the profound depth and sublime vastitude of thought whereby these great masters of induction were so notably characterised?

We are thus once more brought in front of that great problem, the power of mind as the plastic force in organisation, and we may add the application of its principles to the races and individualities of man. If we regard the universe as the divine organism, then we must also look upon it as an instrumentality developed by the action and adapted to the uses of the Supreme. And admitting this, we must be equally prepared to regard every subsidiary organism, whether of the cosmic, telluric, vegetable, or animal type, as in a similar manner the instrumentality of a mental force, evolved in the process of its manifestation on the

material plane. Now this, the lowest plane of derivative being, exists, as a consequence of its comparative inferiority, pre-eminently under the conditions of time and space, so that its various organic forms demand duration for their effective evolution as spiritual symbols and instrumentalities. The question then here presented for our consideration is, Whether man has yet had adequate time for the full and effective evolution of his physical structure as an apt instrumentality and appropriate symbol of his spiritual power?

Perhaps in all its fulness and force, in its comprehensive vastitude and far-reaching consequences, this great problem is yet beyond us. We have scarcely the adequate data on which to base our conclusions; neither have we mastered the principles by which our reasoning should be guided. We can, at most, throw out a few guesses. The evidence on this subject is twofold; first, that derived from a comparison of the minds of men with those of animals, and that of the mind of superior with the mind of inferior races, and lastly, the mind of superior and gifted individuals with that of the mass in any given type; and secondly, that derived from a corresponding comparison between the corporeal structure of the different types of sentient and conscious existence. Now, granting that it requires time for any specially constituted and well defined type of psychic constitution to effectually ultimate itself in a perfectly apt and accordant physical frame, then we may presume that the earlier and simpler types of sentient existence are more effectually ultimated than the later and more complex. While, on the same principle, we must regard brutes as more effectually ultimated than men, and the ruder and earlier races of the latter as possessed of a physical type more in accordance with their mental constitution than the later and more refined.

The principle on which we come to these conclusions may be simply stated and can be readily understood. If the nervous system, according to the degree of its development, be the principally determining element of form and function throughout the animate scale, and if the degree of its development be the best index we possess of the mental constitution of an animal or a man; then it follows that any change taking place in the spiritual relations and psychic condition of an animate type, will, in impinging on the material plane, have first to become manifest in the nervous system, and through it attain to ultimation in the osseous and muscular portions of the organism.

Let us illustrate our meaning by a few examples. It is only necessary to glance at a thorough-bred horse to see that "the speed of thought is in his limbs." He exists principally for swift locomotion on the quadrupedal plan. With a nervo-fibrous temperament of the highest order, and with all that splendid

elasticity of muscle and delicacy of articulation which accompany it, conducing to a beauty of contour that strikes the rudest eye, this graceful creature, so ardent, intelligent, and courageous, has only solid hoofs for his extremities. In this direction he is more closed up from direct contact with the external world than the bear, the sloth, or even the ox. Now, one of the peculiarities of this case is, the geological record demonstrates that this speciality of the horse is of comparatively recent attainment, as if time had been required for swiftness, as a desire of the mind, to ultimate itself in an efficient corporeal instrumentality for its effectuation. In the existing species, not only are four out of the five digits absorbed, the middle toe with its nail, represented by the hoof, alone being left, but the ulna and radius, which in man and most quadrupeds remain distinct, are fused together, a similar solidification of the tibia and fibula of the hind leg being also observable. Now, as we ascend through the fossil horse, the hipparion and the hippatherium to the miocene and eocene geological periods, such specialities become less marked, until these equine peculiarities are lost in the general characteristics of quadrupedal organisation.

As a contrast to the horse we may cite the lion. Equally high-spirited, and, if possible, yet more courageous, his predominant purpose as king of the carnivora, is the destruction of animal life, whereto swiftness is but an accessory and a means. Hence his five-toed extremities, fully armed with their terrible and retractile talons, which are however, after all, but instruments for slaughter. They are solely his passions, and not in any measure his intellect ultimated. He has merely the *paws* of a beast, and not even by remote approximation the hands of a man. His extremities are pre-eminently combative, not constructive instrumentalities. He is armed for the fight, not equipped for cognition. He impinges on the outer world solely as a destroyer, and not, even by the faintest promise, as a creator —and hence, we may remark, his inevitable end is special annihilation.

We suppose it is almost needless to say that in both of the foregoing instances, it is the basilar portion of the brain which has been more especially ultimated in the contour of the limbs and the structure of the extremities. Let us now advance to a type in which the anterior lobe, or seat of the intellectual faculties, is coming into manifestation; we allude to the quadrumana. Here the extremities are truly prehensile, and although largely used for locomotion, in accordance with the requirements imposed by the arboreal environment of this type, they are, nevertheless, not merely the agents of impulse, but also in an advancing measure the instruments of intelligence, principally, however, on the perceptive plane, their predominantly directing

influences being cunning and curiosity. In conjunction with this, however, they have two other functions; they are the agents of alimentation and affection. The monkey, as a frugivorous animal, plucks the fruits which are his appropriate food, and conveys them to his mouth with his hands, an attribute which, however, he shares in common with the squirrel, although it may be less emphasised in the latter. While his female nurses her young in her arms, and in strict anatomical accordance with this, the mammæ are solely thoracic in position. This wide separation of the organs of lacteation from those of reproduction, is of immense importance as a symbol of grade in the scale of being. It shows that the sphere of affection is being separated, as by "a discrete degree," from that of passion and impulse. Such an ultimate separation was doubtless involved in the fundamental idea of a mammalian type, but it demanded time and many successive gradations of organic development for its full and effective evolution.

We thus see that the quadrumana, even when contemplated symbolically, are, as the simplest observer might conjecture from the rude semblance of their form to the human type, the faint adumbration, the dim promise of man, the coming event casting its shadow before. But, as might be expected, the shadow is very inferior to the substance. Let us, however, distinctly understand that the gulph which now separates the bimana from the quadrumana is the slowly attained result of countless milleniums of separational development. The lowest men, if not the highest apes, have long since perished, and the lower races are still perishing, their ultimate extinction being simply a question of time. Having, however, already spoken of the place of man in the scale of being, as the solely rational and only responsible form of conscious existence yet developed on the earth plane, we may without farther preface, pass at once to the symbolism of his form and functions.

HISTORY OF A SPIRITUALIST.

By Leon Favre.

(Concluded.)

After three years' experience, I came to the conclusion that there was an intelligent power independent of us that could communicate with us. Its existence appeared satisfactorily proved to me by its intelligence and its independent nature; the former quality could not be denied, since I had received information on subjects which I had never had the opportunity of becoming acquainted with, and which could not therefore have been furnished by myself; while the latter was equally established by the remarkable spontaneousness of the communications, the seeing in the future, and the complete

refutation of my ideas which until then had seemed to be founded upon truth. This independence was also shown in the mode in which I was impressed. I purposely avoided thinking what the answer to a question might be, thinking of another matter entirely, when suddenly the phraseology and subject would be given me. My hand wrote with a rapidity that no short-hand writer could keep up with; and in all the long pages written, nearly as quick as thought, there was never a word or a phrase to alter. Sometimes I could get nothing, notwithstanding my ardent desire; sometimes all impression suddenly ceased in the middle of a phrase. This sudden departure of the influence, both at the table and from the brain, is an every-day occurrence, when neither prayer, concentration of mind, nor magnetic chains are of any avail. It manifests itself when and how it chooses, nor has one any power to make it remain unless it thinks proper. As a writing medium, I was its tool, and my will was powerless to constrain it.

After three years of mediumship, my brain ceased to be impressible, and my arm to feel the magnetic possession, and I ceased to be a writing medium; my imagination, my will, my magnetic power, have not diminished; and although my faith is firmly established, I no longer feel any influence—my brain belongs to myself alone, and my arm never moves. If the impressionable nature of my nervous system was this sole cause of this phenomenon, the constant tendency of my mind to investigate, with a growing conviction as to the spiritual nature of these things, one would think, would dispose my faculties to develop. But nothing of the kind. How is this? The different explanations given by those who deny the possibility of communications with the invisible world are certainly more difficult to understand and much less simple than the spiritual theory.

I do not believe in miracles. The phenomena which have been so called have been effected through unknown laws; the miracle disappears as soon as the law is understood. There is no such thing as supernatural, there is only the unknown, which it is our business to discover. It was clear to me that the laws that governed the phenomena of the table were the same that influenced writing mediums. The deprivation of the faculty which I had possessed was an incontrovertible proof to me that I *had* possessed this faculty.

When I came to Paris I had an opportunity of witnessing manifestations of another description—it was the rapping; hitherto, I had only witnessed the tilting. The system is now so common that it is needless for me to explain it. I will only remark that it is very curious and interesting to hear the spirits imitate the sounds of the saw at work, the railroad, drums beating, &c. I have not been present at the Davenport seances, but I have witnessed similar manifestations which led me to believe in the possibility of such phenomena as theirs being genuine. It must be confessed that they met with little fair play in France, where they were condemned at once as charlatans, without any calm investigation of

their claims to mediumship taking place. An old major of the First Empire, M. Dufare, was interested in Spiritualism. He found in his own house two children, the eldest of which was only ten years old. They sat round a table of four feet square, without a drawer. I tied their two hands together in such a manner that they could not possibly undo them, and put them under the table with a light cloth over them. I watched them attentively; neither of them moved in the slightest degree. After about five minutes one of the children exclaimed, in a soft voice, "It is done," and upon taking off the cloth, I found all my knots undone. Then they were tied up again (not with so many knots as I had made, but in such a way that they could not move) by some invisible power. It was clear to me that the children did not tie and untie themselves. What was, then, the power that performed this phenomenon? It seems to me that neither imagination nor electricity would be capable of doing it. It was necessary to have recourse to an agent. This necessity was proved to me by all the seances at which I had assisted, and this agent must have had faculties similar to ours. Everything showed that he was in the full enjoyment of free-will, independence, and intelligence. But what is this power? Neither Kardec, Pierart, nor the Americans have given a solution of this problem, that experimental science can ratify. In my opinion, man can only receive truth in proportion as he is able to receive it.

An important fact struck me; it was the contradictory nature of mediumistic writings. Spirits signing the same name made assertions entirely opposite. One would think that all the opinions, passions, and extravagances of humanity were represented in these confused extra tomb communications. It was utterly impossible to extract from these contradictory teachings the elements of a science, a doctrine, or a dogma. M. Kardec has endeavoured to construct a formulary and place a chief corner-stone. But if he has many followers in France and Italy he has almost the whole of America and England against him. Thus we can come to no conclusion. But with all this general disagreement, there is one affirmation which seems universally the same without exception. All who speak by tilting, rapping, or writing, are unanimous in saying, "*We are the souls of those who have lived.*" There is nothing doubtful or contradictory about this; here there is a constant testimony that has never varied for fifteen years, and which is to be found in every part of the entire globe; and as a proof of its genuineness, those powers have come of their own accord, and made the mediums write in a hand unknown to them, purporting to be the writing of a child or departed husband of some one present, speaking of matters known to no one else. Such demonstrations as these, one must admit, are well calculated to comfort a mourner for the loss of a dear friend; for the great grief we feel at the loss of a beloved one is in the fear of never meeting again.

In short, it seems to be the earthly life, with all its interests, caprices, and sentiments, which is still carried on invisibly around us, being an exact counterpart of the visible side which appears to us. It

appears to me that such an unaminity of affirmation with regard to these phenomena, ought not to be disregarded by us. When we have satisfied ourselves, that the hallucination, credulity, and effects of imagination theory, adduced by superficial or partial observers, is annihilated under the pressure of a conscientious examination—when we admit the probability of the existence of a power living and acting so much like ourselves as to afford a proof of the continuance of life beyond the grave—it behoves us, I think, to inquire whether at least a revelation from the other world is possible.

THE MAINSPRING OF CREATION.

What is Love? As love has a myriad different forms, no definition thereof is likely to be quite satisfactory to any mind; but as love, in some shape or other, is the motive power in every action, in its analysis it will probably be found to possess certain characteristics very generally recognisable.

In the purely material world, that which appears to be the source of movement is the mutual attraction which bodies exercise upon each other, whether they be two drops of water, separated by the one-thousandth part of an inch, or planetary bodies millions of miles asunder. The force of attraction is exemplified in a more striking manner by the influence of the magnet, because this is a less universal force, and seems to bring us one step nearer to individual volition.

Passing from the mineral to the vegetable kingdom we meet with a variety of forces in operation, which need not be particularised. Suffice it to notice the curious tendency of certain plants to seek support from others, the instinct which makes the mistletoe twine around the oak, and the clamberous pine to clasp with its tendrils the friendly branches of the elm. We may observe, too, the power of choice which plants display in fixing on suitable habitats, the sense of satisfaction evinced by the flower when it expands its petals to the genial rain or sunshine, and the feeling of repulsion with which it closes them on the approach of frost or parching heat. In these phenomena the principle of attraction appears to bear a faint resemblance or analogy, at any rate, to the action of individual affection.

Rising one step higher we arrive at the animal kingdom, separated from the vegetable by scarcely perceptible boundaries, the chief distinction being the power possessed by the animal of assimilating food. The prime motive agency in the animated creation is *appetite*, in its various forms, such as the impulse to destroy in order to support life, and the instinct of attraction towards another of the same species, in order to part with exuberance of vital energy, and so perpetuate the species. Immediately resulting from the conjugal is the parental instinct, which impels to the preservation of offspring; and here animal instinct, passion, and affection melt

imperceptibly into that highest attribute of humanity—personal, rational, self-sacrificing love.

The primary element of the conjugal instinct in irrational animals is undoubtedly sensual gratification. But it is not entirely made up of this; witness the endearments and delighted companionship of domesticated animals of opposite sexes, at seasons when the strictly sexual instinct is either entirely dormant or quite in abeyance. The parental instinct is, after a short time, accompanied with very little sensual gratification, but still it continues, though in diminished force.

To what, then, should we attribute the love—we reach this attribute at last—whether of a skylark or a polar bear, for its mate and offspring? Chiefly, it would seem to be, the pleasurable sensation attending the exercise of sympathetic emotions.

Moreover, the principle fully developed will be found to account for almost every form assumed by human affection, from the mere animal passion to that so-called form of love which has been well denominated "enthusiasm of humanity."

The most mysterious phase of human love, that existing between the sexes, is certainly of a very complex nature. In the uncultivated, it approaches very closely the sexual instinct of the brute creation. In persons of highly nervous organisation, however, it not only attains the highest range of intellectual energy and delight, but also contributes more than any other agency either to the ruin or the perfection of the character. Explanations of a large portion of its mysteries, its depravity, or refinement, is contained in that same pleasurable emotion which is the result of intellectual, moral, or physical sympathy; and if a refined sympathy is the source of the highest joys of love, the same principle should be the corrective and cure of low indulgences, of selfish passion. Sympathy should be so genuine and deep as not to tolerate trifling with woman's nature to her grievous injury.

S. E. B.

We should be sorry, to raise hopes which, after all, may not be realised, but there seems to be just a possibility that the Devil is dead. The *New York Herald* says that some workmen at Mooresville, Indiana, in making an excavation, have dug up a skeleton, well preserved, corresponding to the human skeleton in all its respects except that the forehead is villanously low, with two horns curved backwards. The arms are of unusual length, and the spinal bone terminates in a tail, of which about a foot in length still remains. If the Devil is no more, and this is his skeleton, he has been treated with some injustice. His death has certainly not put an end to crime on this side of the Atlantic; and either we have attributed too much evil to the instigation of the deceased, or, perhaps, only the American Devil is dead. For, unless all the views of the Deivl which are popularly entertained are devoid of foundation, he is not only alive in Europe at the present moment, but, if possible, rather more active than usual.

AN EXTRAORDINARY SPIRIT STORY OF THE FIFTEENTH CENTURY

MICHELANGELO BUONARROTI A BELIEVER IN SPIRIT COMMUNICATION.

It can be no matter of doubt for the student of spiritual philosophy that all truly great men have been and are inspired in the conception of the works that give them fame. Classic Greece and Rome showed their belief in this, by calling their bards *prophets;* whilst all ages have ever distinguished their most famous artists, poets, and writers with the epithet of inspired. And, indeed, from Homer to Tennyson, from Praxiteles to Canova, and from Apelles to Raphael—all men of great genius give evidence in their works of the source whence their ideas flow. Dante's "Commedia," from beginning to end is nothing but inspirational Spiritualism, even to the description of a seance, as in these lines (Canto ix. verse 23):—

> "'Tis true, aforetime I have gone this track.
> By fell Erichtho* conjured down below,
> Who to their bodies† calls the spirits back."

But most conspicuously does Dante show his intuitive Spiritualism, by constantly representing the spirits in all spheres anxious for a continuance of intercourse with their friends in the flesh. (See canto vi. ver. 89; canto xv. ver. 119; and canto xxix. ver. 193.) Tasso's "Gerusalem" is not less replete with spiritual philosophy. How familiar to the spiritualist this explanation of the *modus operandi* of the spirits to make themselves visible to us. Speaking of the angel messenger who appeared to Godfrey, the poet says:—

> "In form of *airy* members fair imbarred,
> His spirit pure was subject to his sight."

although the above is far from a correct translation of the Italian, the literal rendering of which would be—

> "He (the angel) surrounded his invisible form with air,
> And rendered it subject to mortal sense,"

which is the well known theory, that the spirits take from the atmosphere all the chemical elements necessary for the clothing of themselves into visibility. Of Shakespeare and Milton not a word need be said in England to show that they were innate spiritualists. But apart from their works, the history of all great men amply proves that they were not, as a rule, disbelievers in the immortality of the soul, or in the possibility of spirit communion. It is only the mediocre scientists, physicists, and chemists, who, like Æsop's frogs, try to inflate themselves into philosophers and thinkers, and deride the idea of immortality, making us spiritualists smile at their half-hour's investigation and boisterous denials.

Michelangelo Buonarroti, the inspired mind, who excelled at the same time as a poet, a painter, a sculptor, and an architect, for whose quadruple manifestation of genius was by his contemporaries

* Erichtho, a Thessalian sorcerer, *i. e.*, a medium.
† *To their bodies,* or near to their dead bodies.

surnamed "the four-souled man," and whose work bears the impress of spirit hands—Michelangelo could not but be gifted with instinctive Spiritualism. This is demonstrated by his behaviour in a wonderful spirit apparition, of which he happened to be cognisant, in the year 1495, when he was but a youth. Ascanio Condivi, the historian, gives an account of it in the biography of Michelangelo,* who was his intimate friend, and from whose lips he had the story. Here is the narrative of Condivi, which I translate, regretting, through my imperfect knowledge of your forcible idiom, my inability to reproduce it in the terse and vigorous language of the original:—

"There visited the house of Peter de Medicis a certain man, named Cardiere, much liked by Lorenzo the Magnificent (father to Peter), on account of his marvellous *impromptu* singing on the lyre. This man being a friend of Michelangelo related to him a vision he had had, and which was as follows—That Lorenzo de Medicis had appeared to him clothed only in a black and torn robe over his naked skin, and had commanded him to tell his son Peter that he would shortly be driven from Florence never to return to it again. Peter de Medicis was so insolent and overbearing, that neither the goodness of his brother the Cardinal John,† nor the courtesy and humanity of his other brother Julian, could counteract his many vices, which made him hateful to the people. Michelangelo strongly advised Cardiere to obey the commands of the spirit of Lorenzo, and to inform Peter of this vision; but fearing the anger of that violent prince, Cardiere dared not. A few days after Michelangelo, being in the courtyard of the palace, beheld Cardiere coming to him terrified, who told him that Lorenzo had again appeared to him the previous night, clothed as before; that he (Cardiere) was at the time wide awake; and that the spirit had given him a severe blow on the face because he had not related to Peter the apparition, and given the message. Michelangelo then spoke seriously to Cardiere, reproved him for his hesitation in delivering the spirit-message to the Prince, and said so much that Cardiere took courage and started on foot to Careggi, a villa of the De Medicis, about three miles distant from the city. But when he was nearly half way, he met Peter, who was coming to Florence. He stopped the Prince, and recounted to him all he had seen and heard. Peter ridiculed him, and, pointing him out to his minions, they scorned and derided him; and the Prince's chaplain, who was afterwards Cardinal of Bibbiena, said to him, 'Thou art a fool. Who thinkest thou that Lorenzo likes best—his son or thee? If his son, would he not rather have appeared to him than any other person?' Thus mocked and mortified, Cardiere was left on the road by the party who galloped past laughing.‡ On his return to Flo-

* Rimee lettere di Michelangelo Buonarroti. Firenze: G. Barbérta. 1860.

† Who became afterwards the celebrated Pope Leo X.

‡ And a lucky fellow was Cardiere for not having his head split open by the sword of the Prince, or by the sword of the chaplain!—*(n. Translator.)*

rence, he related to Michelangelo what had happened, and again spoke so emphatically of the vision that the latter believing it to be perfectly true, and fearing some public calamity was at hand, he left Florence two days after with two artists, went to Bologna, and from thence to Venice, for safety. But, in a few days, for want of money (for he supported his companions) he was obliged to leave Venice for Bologna, where he met with the following adventure. There existed in that city at the time of the Governorship of Messer Giovanni Bentivogli, a law, exacting that whatever stranger came there should be compelled to have applied on his thumb nail a large seal stamped in red wax. Michelangelo having inadvertently entered the city, without submitting to this formality, he was conducted with his companions before the magistrates, who condemned him to pay the fine of fifty Bolognese lires; but he not having the means of paying this heavy fine, Messer Gianfrancesco Aldovrandi, a Bolognese gentleman, and one of the sixteen magistrates, knowing him to be a promising sculptor, interposed, and he and his companions were liberated. Messer Aldovrandi then invited him to his house, but Michelangelo thanking him, excused himself, saying that he had two friends whom he could not leave, and that he did not wish to intrude them on his hospitality. To which the gentleman jocosely replied—'I will also go with you on pleasure through the world, if you will defray my expenses.' But having persuaded Michelangelo to leave his companions, he complied with his wish, and giving them the little money that remained, went to live with his generous friend. A few days later the news arrived at Bologna that the house of De Medicis, with all its partisans, were driven from Florence, and shortly afterwards came for refuge to Bologna, taking their abode not far from the house where Michelangelo was staying. Thus Cardiere's vision, or diabolical delusion, or whatever it might be called, was verified—a truly marvellous thing, worthy of being written, and which I have narrated exactly as I heard it from the lips of Michelangelo. From the death of Lorenzo the Magnificent (1492), to the expulsion of his sons from Florence, about three years elapsed; and Michelangelo was then between twenty and twenty-one years of age."

This is the remarkable story, so instructive in every sense—instructive especially in this, that had Michelangelo belonged to the shallow-brained tribe of *superior* disbelievers, he would have called Cardiere an idiot, ridiculed his marvellous vision, remained in Florence, been most likely involved in the massacre (and many a scoffer has thus suffered) which reddened Florence at the expulsion of Peter de Medicis, and the world would never have possessed or beheld those master works of art which render Buonarroti's name imperishable. Such apparently slight things are they which rule the world, and impress themselves indelibly on the memory of thinking men.

G. Damiani.

Clifton, 15th October, 1870.

THE BENEFICENCE OF DEATH.*

But it is not for any of us to decide how or when we may be called hence. Death can never be truly said to be untimely; for it is a natural event, dependent upon certain physiological conditions. The pulpit, indeed, solemnly admonishes all to be prepared for it; but it would be just as reasonable to talk of being prepared for seed-time or harvest, for the rising and going down of the sun, or for any other of the operations of Nature. No special preparation is needed in the one case more than in the other. It has no moral or religious significance whatever. It furnishes no motive to moral restraint on the one hand, or moral obedience on the other. It is not "a mysterious dispensation of Divine Providence," in any instance. It is not a change to be dreaded, or a calamity to be deplored, but in itself is as merciful and beneficent, as natural and indispensable as any other divinely ordered occurrence. It is not therefore to be met with any special resignation; for that implies something to be viewed as a hardship or an infliction, from which we would save ourselves if we could, and is a direct impeachment of Divine Wisdom and Love. "The mountain falling cometh to nought, and the rock is removed out of his place." Whatever is mortal must be subject to the laws of mortality. "Can a man take fire into his bosom, and not be burned?" Let this suffice:

> "Life is real, life is earnest,
> And the grave is not its goal:
> 'Dust thou art, to dust returnest,'
> Was not spoken of the soul."

Nor, turning to the scriptural record, was it spoken of the body as a consequence of Adam's transgression; for it reads:—"And unto Adam he said, 'In the sweat of thy brow shalt thou eat bread, *till* thou return into the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." To say that the dissolution of the body is the result of man's disobedience is as irrational and illogical as to say that man's disobedience is the result of the dissolution of the body. Some years ago a very good woman gravely assured me that she should never die, because she had attained to sinless perfection; but in due time she died nevertheless. Does not the Christian world affirm that Jesus was sinless and impeccable? Yet he yielded up the ghost more quickly than either of the malefactors with whom he was crucified. For John says, "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs." But how could an immaculate being die, and die so easily, if death is the consequence of sin? Away, then, with all childish fears and unmanly lamentations concerning what is purely natural!—away with all priestly and clerical teaching as to its being either a mysterious dispensation or an inherited curse! Away with all doubts as to its imperative necessity and estimable advantage!

* Extract from Wm. Lloyd Garrison's address at the funeral of Henry C. Wright.

Away with all traditional and educational training whereby we are taught to regard as a calamity that which is mercifully designed for all mankind, and which includes all, as the heavens cover the earth or the waters the sea! Away with the monstrous dogma that this earth-life, which is but a span long, covers man's entire probation and determines his fate to all eternity! As if the dear God, who causes His sun to shine on the evil and the good, and His rain to fall on the just and the unjust, is any less merciful and long-suffering towards his erring children in another sphere of existence than this! As if there were the slightest change in the relations of the departed to Him, or in His feelings towards them! Through divine wisdom and infinite benevolence, there is a "time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; and to everything there is a season, and a time to every purpose under heaven. Whatsoever God doeth, it shall be forever; nothing can be put to it, and nothing taken from it. That which hath been is now; and that which is to be hath already been. All go unto one place; all are of the dust, and all turn to dust again. One generation passeth away, and another generation cometh; but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

In presenting these views of the event which has brought us together, I am stating them not merely as my own, but as those emphatically of the beloved friend who is not here, but risen. Less than this I could not refrain from saying; less than this he would not desire me to say; could he speak audibly to us on this occasion, he would affirm with the poet—

> "There is no death: what seems so is transition—
> This life of mortal breath
> Is but the suburb of the life Elysian,
> Whose portals we call death."

Looking at the universe, in all its sublime manifestations, he could joyfully exclaim: "How manifold are Thy works, O Lord! in wisdom Thou has made them all. Let everything that hath breath praise the Lord!" Come life, come death, His will be done!

I am sure that his feelings respecting life and death are excellently delineated in the following graphic lines by Mrs. Barbauld of England:—

> "Life! we have been long together,
> Through pleasant and through cloudy weather.
> 'Tis hard to part when friends are dear;
> Perhaps 'twill cost a sigh, a tear.

Then, steal away, give little warning;
Choose thine own time;
Say not, 'Good-Night'; but in some brighter clime
Bid me 'Good-Morning!'"

No, beloved friend, faithful colaborer, translated spirit, in accordance with this injunction and on this occasion, I will not say to thee Good-Night; no, not Good-Night; but rather, because thou hast risen to a brighter day and a nobler night, I will exultingly bid thee Good-Morning; congratulate thee on thy change of sphere, and commend thee to the companionship of angels and the spirits of the just made perfect. But wherever thou art in the universe,

"Still all thy song shall be,
Nearer, my God, to Thee,
Nearer to Thee!"

ANGEL PROMISES.

BY MRS. EMMA SCARR LEDSHAM.

Oh when the sunset furls her golden banner,
And daylight fades away,
When planetary hosts rise on our vision,
When flows the milky way,
Lighting the heavens like an arch of glory,
Come, love, to me, I pray;

And I will tell thee of a rare existence
Beyond death's heritage,
And read to thee what Truth herself hath written
From a celestial page,
And show thee wonders yet unthought, undreamed of,
By mortal bard or sage.

When unobscured thy heaven-directed vision
Pierces the walls of space,
And unrestrained thy soul with mine may wander,
What pathways we will trace,
Leading to Nature's beautiful recesses,
Replete with every grace.

There we will open Nature's mighty volume,
And I'll unfold to thee
Whate'er thou comprehendest not, oh, loved one,
Of its imagery;
For it is full of deep and hidden meaning,
To which is found no key.

But we explain it as we understand it,
(What more can any do?)
We are immortal teachers of the mortal,
Whose fleshly eyes but view
A pigmy sandhill where we see a mountain
Uprear its crest of blue.

Heaven is within you and around you, dearest,
Its angels hear you call,

But well we know that from your spirit's eyesight
The blinding scales must fall
Ere you can grasp at will the great creations,
Or the exceeding small.

Believe us, you have but a faint conception
Of what yourself contains—
Or the great orb that holds you to its bosom
By strong material chains;
Or the dense atmosphere that surges round it,
And your control disdains.

The meanest weed your feet have crushed in passing
Along the dusty road,
The (to you) loathsome reptile which you start from,
The worm beneath the sod,
Have all of them enstamped upon their natures
The sacred seal of God.

We need not tell you this of birds and flowers
Whose beauty you adore,
We need not tell you this of stars and rainbows,
For oft to them you soar,
And at your poet's font of fervent feeling
Baptise them o'er and o'er.

These have developed to external glory
For us: we have no need
To bid you love them, and be glad in loving,
And yield them ample meed
Of praise! then let us turn our gaze dispassioned,
To reptile, worm, and weed.

Even they, my love, were fair to thee in childhood,
Before thine infant eyes
Were taught by prejudice to *loathe* and shun them.
Ay, there the secret lies!
The teachings of the *elder* mould the *younger*—
Then should the first be wise!

Nature makes no distinction 'mong her children,
They all draw from her breast
The nourishment they need, and all in garments
Most suitable are drest;
Then why with hate, or fear, or scorn, should any
Look down upon the rest?

. . . . . .

Worlds within worlds, and worlds still worlds sustaining,
This is the golden rule
Of Nature everywhere; and still she urges:
No longer play the fool—
Be taught no more by Prejudice and Folly,
But go to Wisdom's school!

FEMALE STUDENTS IN THE UNIVERSITY OF MICHIGAN.—There are now sixteen ladies studying in the Medical Faculty of the University of Michigan, twelve in the Arts Faculty, and one as a law student. One of the ladies studying medicine there writes, "We have lectures in the morning from nine to twelve; then soon after one we go to the laboratory and work till four, then a lecture till five, and study in the evening."

A UNIVERSALIST MINISTER ON SPIRITUALISM.

In the August number of *Mumford's Magazine*, a Universalist journal, I find a discourse on Spiritualism, which I wish could be read by all. After a lengthy and sound argument on the fact of spirit-communion, this minister says:—

"But to the great truth of spiritual communion there is a practical bearing of the highest importance. A momentous interest is given to our whole earthly life by the thought that it is passed in the presence of the great spiritual family. With what fulness and emphasis do the words of the apostle roll in upon the soul: 'Seeing that we are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us.' The cloud of witnesses! Do they, indeed, behold us? Can we bear their inspection, and willingly remain unworthy of their esteem? Can we cherish the thought that they are with us, and yet harbour principles and pursue habits from which they must turn with loathing and disgust? Our friends who have gone from us, in the strength of their affection, could perhaps see no fault in us. Our parents, it may be, were blind to our failings; our children looked up to us with unmingled reverence, as if we had been the incarnation of every virtue, but the scales have now dropped from their eyes. They see no longer 'through a glass darkly.' They know us as we are. 'Have we fallen in their esteem? Do they find us less worthy of their love than they used to think us? Do they look upon us as less their companions and fellow disciples than they were here?' Can we bear the thought? To realise it must instantly destroy our happiness, and disrobe life of all its beauty. 'Oh, let us then cut off all sources of alienation and disappointment on their part; let us not break fellowship with them by so living in negligence and sin, that they must often avert their eyes from our unprofitable lives to the eternal throne in pitying intercession for us.' For if anything can give our departed friends uneasiness, or awaken in them a pang, it is not our sicknesses and necessary sufferings, but our follies and sins. The possibility of spiritual communion, therefore, if properly entertained, must have a sanctifying influence upon the whole tenor of life; for deep conviction of lofty spiritual truth is a powerful incentive to duty, and lends a vigorous impulse to religious effort.

"We all need sympathy. We cannot live without it; and a profound realisation of God in the soul, and of spiritual nearness and responsibility, is calculated to quicken aspiration, and advance us onward to the attainment of a true and pure life. To know that the dear God sympathises with us in all our distresses, and throws around us the shield of his mercy, is a most consoling, a most comforting thought; but to realise almost as intimate a sympathy with our dear ones gone from us, sweetens—oh! how greatly—the cup of sorrow, and peoples the seemingly vacant space with angels. True, we *seem* to be alone, but we are not. As the prophet saw himself, so are we guarded and garrisoned about with a heavenly host.

"Do I address a bereaved parent? As you shiver and quail beneath the blow that left you childless and in despair, can you not find consolation in the conviction that those you mourn are not wholly taken from you—that the path of return is not utterly cut off?"

How different this to the harangues usually indulged in by pulpit orators! How true it is! How sound its philosophy! No one realising the presence of the dear departed, who are trying to aid them to live truer and better lives, can indulge in sin as before. I did not, however, quote this so much to make a point on the moral tendency of Spiritualism as to show the tendency of liberal minds, not only to look at the facts, but to investigate the natural consequences of taking hold of them.—Moses Hull.—*Present Age.*

TESTIMONY.

I MERELY mean to say what Johnson said,
That, in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears.
And what is strangest upon this strange head,
Is, that, whatever bar the reason rears
'Gainst such belief, there's something stronger still
In its behalf, let those deny who will.—*Byron.*

That the dead are seen no more I will not not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears.—*Samuel Johnson.*

If the "spiritual writing manifestations are a delusion, they are getting to be something more—something approaching a very ingenious, persistent and unscrupulous attempt to palm an utter fraud upon the credulous, by men of rare power and genius. Either the manifestations are of the general nature that they claim to be, viz., those of other than incarnate intelligences, or they are the result of a studied deception, and guilty collusion, unequalled in the world's history.—*Dr. Holland.*

Mr Foster has had a most successful professional trip (as a "medium") to England. His portfolio is filled with letters from such persons of genius as Bulwer, Tennyson and Dickens, and such persons of rank as the Duchess of Sutherland and Lady Mary of Cambridge. We have been present at several of his sittings, and have seen positive miracles of his doing, in the way of moving furniture without putting a hand to it, and interpreting all sorts of impossible riddles.—*N. P. Willis.*

THE doctrine of departed spirits returning to visit the scene and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime. A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect even in our most secret moments, from the idea that those we once loved and honoured were invisible witnesses of all our actions.—*Washington Irving.*

EMMA HARDINGE AS A WOMAN.—Independent of her spiritmasters, of whom she speaks with due humility, which falls like a graceful mantle over the minds of the truly great, she is an honour to her sex, while she excels them. Who of us that have crossed palms with this inestimable woman does not feel

"A perfect woman, nobly plann'd,
To warn, to comfort, and command"—

who now, as in the past, extends to the friendless a helping hand, that mantle of charity with which she so lovingly enfolds poor erring humanity, answering them in responsive, dignified sentiments of her own, from out a halo glory with which the angels environ her? And while I pay this tribute to a noble woman, I will say, "God bless Emma Hardinge!" We thank the divine sources from which all blessings flow, for that responsive channel provided in Emma Hardinge.—A SISTER, ERNEST.—*American Spiritualist.*

A RECENT WORK BY A. J. DAVIS.*

In the course of this volume of *Human Nature* we have given several articles on that great phenomenon of modern times—Andrew Jackson Davis, clairvoyant and author. This we have done to illustrate the capabilities of the human spirit, and in some degree to inform man of his powers, many of which are as yet in a rude state of development. The work to which we now refer is a record of some of the most memorable experiences in this wonderful man's career. It begins with his boyhood, and passes over many years of his life indicating the development of his faculties at various times. It is a valuable study to the searcher after the more occult facts of man's existence, giving as it does much valuable material ordinarily very difficult of attainment. The volume concludes with a narrative of the most fascinating description, illustrating the powers of animal magnetism over the human organisation, and the influence of organic inharmony on the mind and temper. Through the kindness of the author, we are enabled to present the readers of *Human Nature* with a few dozen copies as a New Year's memorial at a nominal price. We need not occupy space in recommending this work, as we have not a sufficient number at command to supply all who will be desirous of possessing it.

PSYCHOLOGICAL PHENOMENA.

SPIRIT COMMUNICATIONS GIVEN BY "DIRECT WRITING."

These messages were given at various *séances* at which Mrs. Everitt was medium. The "direct writing" is obtained by placing paper and pencil on the table. The light is extinguished, and in a few seconds the writing is found on one of the pieces of paper. A peculiar ticking sound is heard during the time in which the writing is being transferred to the paper. It is understood not to be written mechanically with the pencil, but to be prepared from electric properties of paper and pencil floating in the air, and thence photographed or electro-deposited on to the paper. Clairvoyants have repeatedly seen this process at work, and spirits have, under other circumstances, given explanations in accordance with these views.

At a *séance* held at Mr. Everitt's on September 22, 1870, the spirits desired the following portions of Scriptures to be read:—Job iv. 14 to 17; Ezekiel viii. 3; Daniel viii. 15 to 19; Daniel ix. 21; Daniel x. 5 to 19. The following piece of direct writing, containing 313 words, was given in eight seconds, in the presence of about a dozen persons:

"Nothing exists in the mind of man, and nothing proceeds, or can

* Memoranda of Persons, Places, and Events—embraces authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance, Spiritualism, also Quotations from the Opposition. By Andrew Jackson Davis. With an appendix, containing Zschokke's Great Story of "Hortensia," vividly pourtraying the wide difference between the Ordinary State and that of Clairvoyance. Published at 7s. 6d. Offered to the Purchasers of *Human Nature* for this month at 3s. 6d.; post free, 3s. 11d.

proceed thence, but what is primarily derived from God, the universal Creator. Man is only a medium; it is allowed to him to seem to himself as though he invented, but whatever he invents is in real truth no more than the extending by him into a material shape of some principle or prompting infused into his understanding from the spiritual world, or spirits around him. Hence are derived all the elegant designs and fabrics of the architect; all the exquisite products of mechanical skill; all the ingenious contrivances which mitigate pain and promote human solace and happiness. The benevolent and unceasing activities of omnipotence are their divine, though hidden, genesis; for God is not to be regarded as having merely made the world, but as making it; not merely as a creator who was, but who is. Scientific and mechanical inventions are put into men's minds, just as all good desires thoughts, and inventions, are primarily received from God, through Him to bright intelligences or spirits who are always around man—in fact, are part and parcel of himself or yourselves; therefore your thoughts, ideas, and inventions, appear to be your own—are in reality your own because they are a part of yourselves, inasmuch as you are a medium for their influxes; just as your body is a medium for your spirit to move and act in your material world. But it is only in your probationary state of existence in the material world that you so require their help and assistance. When you break the shell, throw off the husk, you come forth a whole being, self-sustained, and then perform the offices for other beings left in the natural world that have been given to you; and by that means all live a life of uses hereafter."

The following account of another séance is thus reported by a gentleman who was present:—

"*To the Editor.*

"Sir,—Having witnessed some of the most striking manifestations at a *séance* held at Mr. Town's, 32 Lloyd's Row, St. John's Street Road, on Sunday October 30, I feel it due to the cause of Spiritualism that they should have publicity; and if you think them worthy of a space in your journal, they are at your service.

"Having received an invitation, my wife and I joined a party of friends at the above address. There were seventeen persons present—six of them were my own personal friends. After the usual form of opening the *séance* with reading, singing, and prayer, several mediums were used. The principal medium was Mrs. Everitt, 26 Penton Street, Pentonville. The room was darkened at intervals, some of the mediums saw spirit forms, but what I considered the most striking and satisfactory phenomena, were the star-like lights, visible to all, varying in colour. For myself, I can attest it was no optical illusion. During the progress of the *séance*, the most delightful perfumes were wafted through the room. However wonderful this may appear in itself, it bears no comparison with what took place after. A blank sheet of paper was placed upon the table, having been examined and initialled by one. The room was again darkened, and in about six seconds the paper was covered with about fourteen or fifteen lines of closely-written matter—a copy of which I enclose. It has been my privilege to witness many wonderful manifestations, but never have I received a more con-

clusive evidence of the presence of the spirit-world than on this occasion. I am fully convinced there was no contact or collusion, and as a mark of good faith I enclose my card.—I am, sir, yours truly, J. A.

"George Inn Road, November 15th."

This is the message given in "direct writing:"—

"Religentem esse oportet religiosum nefas."

"Man is thought to be, by some, more distinguished from the animal world by devotion than by reason—as several animals discover in their actions something like a faint glimmering of reason, though they betray in no single circumstance of their behaviour anything that bears the least affinity to devotion. It is certain the propensity of the mind to religious worship—the natural tendency of the soul to fly to some superior being for succour in dangers and distresses—the gratitude to an invisible superintendent which arises upon receiving any extraordinary and unexpected good fortune—the acts of that, and admiration with which the thoughts of man are so wonderfully transported in meditating upon the divine, plainly show that devotion, or religious worship, must be the effect from some first founder of mankind; and it manifestly points to a superior being as the first author of it."

This writing contains 146 words. The meaning of the Latin sentence will be given further on. There was no person present who knew anything of the Latin language.

We now pass on to record what took place at a *séance* at Mr. Everitt's, on the evening of November 15th, when the following communication was given, in the "direct writing," in less than five seconds:—

"Simonides, being asked by Dionysius what God was, desired a day's time to consider of it before he made his reply. When the day was expired, he desired two days; and afterwards, instead of returning his answer, demanded still double the time to consider of it. This poet and philosopher, the more he contemplated the nature of the Deity, found that he waded but the more out of his depth, and that he lost himself in the thought, instead of finding an end of it. Another time, we will give you a paper on what we have been taught in the spirit world on this great subject.

"Religentem esse portet religiosum nefas. You will find the meaning in Incerti Autoris apud Aul. Gell."

A gentleman has given the translation as, "A man should be religious, but not superstitious;" and says the sentence is from Aulus Gellius. Perhaps some of our readers can trace the passage to its proper connection.

At the *séance* on October 30, a lady who had suffered much in her health for a long time, was mesmerised by Mrs. Everitt while in the trance, and the lady has been much improved ever since. She could eat no animal food previous to this treatment; now she can eat any form of food with impunity. It may also be stated that a newly-cut pencil was placed on the table, and, after the direct writing was produced, the pencil was found to be worn on one side of the point, which fact seems to indicate that some mechanical action with the pencil took place.

DEATH FROM MAGNETIC SYMPATHY.—On page 388 of our present volume, we gave an instance from the newspapers of a Dr. in France who lost his life by breathing into the mouth of a young woman who was partially drowned, and as she recovered he became exhausted and died; we gave it as our opinion that the doctor did not die from physical exhaustion, but from some peculiar form of psychological *rapport* which had been established between himself and his patient. In the *American Spiritualist* for October 8, we find the same case recorded with the following remarks appended by the editor:—"From all the peculiarities of the case, we think the Dr. came to his death by actual loss of vitality, consequent upon extraordinary magnetic impartion to his patient. The case would naturally attract his sympathy; his protracted efforts and exertion of will-power would be sufficient to complete the process; thus he, in all probability, literally gave his life to save his patient. We cannot be certain in this case, there may have been other causes, but all the circumstances and conditions indicate death from excessive magnetic sympathy. It often happens in minor operations in surgery, as well as in graver cases, that from magnetic demands made by the sufferer on some sympathetic spectator, the observing friend will faint, and even death has supervened. Such an incident once took place in our experience."

SINGULAR.—Mr. Alexander Nicoll, of Donald's Land, Upper Pleasance, writes to the *Dundee Advertiser* as follows:—One day lately I had occasion to call at the house of a friend, and during our conversation I was told what I considered a very curious and singular discovery of nature's works. The mistress of the house was cleaning a large cod-fish, when to her astonishment she discovered an exact representation of a fisherman in the eye of the fish. The rest of the inmates were soon attracted, and they all declared it to be the greatest curiosity ever they had seen. It was a very distinct miniature likeness of a fisherman, with his sou'-wester on, and fully equipped, in the act of hauling the fish into the boat. The young man of the house was so interested that he carefully rolled it up in a piece of paper, and took it away to let his shopmates see what had been discovered, but after it got a little dried it was not so distinct.

A SPIRIT FOLLOWER.—The Leavenworth (Ind.) *Independent* says—Another of those inexplicable mysteries which, so far, have defied the ingenuity of man to solve, has just come to light in the former county-seat of Crawford County—Fredonia. By request, we suppress the names of the parties concerned, but the statements we shall make concerning this mysterious affair were furnished us by a gentleman who is cognisant of all the facts, and whose veracity we have no hesitancy in vouching for. For about ten years past, a lady residing in the place mentioned above has had for a companion a spirit-child, five or six years old, which attends her wherever she goes, and has been seen by nearly every resident of Fredonia, at one time or another, following close in the wake of the lady in question. It has become a common expression, when the little form is seen following the one whom it seemed destined to guard through life, that "There goes B—'s little girl." The lady who is constantly followed by this little phantom has become accustomed to its presence, and exhibits no alarm or uneasiness when it is observed near her. Frequent attempts have been made to capture the mysterious little visitor, but when the hands would seem to be about coming in contact with the form, it would suddenly melt away and become invisible. Only once has it been seen in any other place than following the lady alluded to, and that was a short time after the close of the war. A gentle-

man had just returned from the army, and with his wife and child was occupying a room in the house of the haunted lady. They had retired. A lighted lamp was burning on the stand near the bed. Looking in the direction of the sound, he observed a little girl walking towards the stairway. Naturally supposing that it was his own child that had gotten out of bed some way, he sprang up and followed the form down the stairs, at the same time calling it to return. His wife, noticing his movements, asked him what he was doing. He replied that their child was out of bed and going down stairs, and he was trying to catch it and bring it back. The wife responded that the child was still in bed, which the husband found true on returning to the bed. He told his wife that he certainly saw a child going down the steps. She replied that it must have been B——'s little girl, and then told him the circumstances concerning this mysterious visitor. A bright light was burning in the room at the time, and, as both husband and wife were awake and talking when the child made its appearance, there can be no doubt but the gentleman saw the apparition; at least he is willing to make oath to this effect.

REVIEW.

ZURIEL'S VOICE OF THE STARS; or Scottish Prophetic Messenger for 1871, comprising Predictions of the Events, Weather, &c., that will occur during the Year 1871; along with numerous Useful Tables, and a variety of interesting matter. By ZURIEL, Pres. S.M.A.M. London: J. Burns, Progressive Library. Price Sixpence.

THE months are indicated by poetical extracts, the most appropriate we ever remember reading. The Almanac matter is very complete. An excellent assortment of useful tables is given. We can say nothing of the "general predictions" as we are not of the "sons of the prophets." There are articles on the "Poet Dryden, an Astrologer"—"Prophecies relating to the Present War"—"Lunar Influences on Mind and Matter"—an "Astro-Biographical Gallery," containing the nativities of the Queen, and other members of the Royal Household; also of William King of Prussia, John King of Saxony, Louis Napoleon, Gladstone, Christian IX. of Denmark, Alexander II. of Russia, Charles XV. of Sweden, the Empress Eugenie, and the Emperor of Austria. "Malific Configurations" seem to predominate in the astral bearings of these distinguished personages. Altogether this "Voice of the Stars" seems as good as anything of the kind we have examined.

ARRIVAL OF EMMA HARDINGE.—On Tuesday, Nov. 15, Mrs. Emma Hardinge arrived in London, from the United States, accompanied by her husband, Mr. William Britten, to whom she has been recently married. She was entertained at a public reception given by the Spiritualists of London, in the Cambridge Hall, Newman Street, Oxford Street, London, on Tuesday evening, November 22. B. Coleman occupied the chair, and resolutions of welcome and co-operation in the work of Spiritualism were spoken to by J. Burns, Progressive Library, N. F. Daw, C. W. Pearce, and others. At the close of the meeting a subscription was opened to enable a committee to arrange meetings at which Mrs. Hardinge would advocate Spiritualism in various parts of the Metropolis. The meeting was a very enthusiastic one.

MISCELLANEA.

ONLY A BOY.

Only a boy with his noise and fun,
The veriest mystery under the sun;
As brimful of mischief, and wit, and glee,
As ever a human frame can be,
And as hard to manage as what?—ah me!
'Tis hard to tell,
Yet we love him well.

Only a boy with his fearful tread,
Who cannot be driven, must be led;
Who troubles the neighbours' dogs and cats,
And tears more clothes, and spoils more hats,
Loses more kites, and tops, and bats,
Than would stock a store
For a year or more.

Only a boy, with his wild, strange ways,
With his idle hours or his busy days;
With his queer remarks and his odd replies,
Sometimes foolish and sometimes wise,
Often brilliant for one of his size,
As a meteor hurled
From the planet world.

Only a boy, who will be a man,
If Nature goes on with her first great plan,
If intemperance, or some fatal snare,
Conspire not to rob us of this our heir.
Our blessing, our trouble, our rest, our care,
Our torment, our joy!
"Only a boy!"

How many there are who are standing afar off and looking on suspiciously at the labors of those who *are* striving to roll up the stone along the hill of progress. They give now and then a word of encouragement, and then ten words of discouragement. But when the height shall be won, and the victory gained, they will all be there, waving their arms in triumph, and their shouts will rend the heavens—"*We* did it! We always *knew* it would be a success." Thus has it ever been that puny souls sneak in to receive their penny at the eleventh hour, unmindful of the toil of those who have "borne the heat and burden of the day."—*Prof. Denton.*

THE TELEGRAPH.—The press despatches from Europe to New York during the last four weeks numbered about 100,000 words. Here is a man sitting in a darkened room at Heart's Content. The ocean cable terminates here. A fine wire attached thereto is made to surround two small cores of soft iron. As the electric wave, produced by a few pieces of copper and zinc at Valencia passes through the wire these cores become magnetic enough to move the slightest object. A looking glass, half-an-inch in diameter, is fixed on a bar of iron one-tenth of an inch square, and half-an-inch long. On this tiny glass a lamp is made to glare so that its light is reflected on a tablet on the wall. The language of the cable is denoted by the shifting of this reflected light from side to side. Letter by letter is thus expressed in this fitting idiom in utter silence on the wall. There is no record made by

the machine except as the patient watcher calls out to a comrade the translated flashes as they come, and which he records. It seems a miracle of patience. There is something of awe creeps over us as we see the evidence of a human touch 3000 miles away swaying that line of light by such a delicate process as this.—*American Paper.*

THE DRY EARTH CURE.—Some remarkable cures of obstinate wounds by the simple application of dry earth have been related (says the *Melbourne Argus*). Amongst them is that of a gentleman at Mount Gambier, Mr. James Pratt, who about six years ago received a kick from a horse below the knee of the right leg. The wound was healed partially, but after a time it broke out again, and spread until the whole of the lower part of the leg was affected. Mr. Pratt, having heard of the success of the earth treatment in other cases, procured some virgin soil, taken from below the roots of the grass, and applied it to the wound, which at the time was as large as his hand, and caused the leg to be very much swollen. The result was that the swelling was reduced in the girth measurement three inches upon the first application. The treatment was continued for three weeks, at the end of which time the wound was quite healed.

NEVER DESPAIR!—Has your life been stained and blemished? *None are* perfect; the best have their failings. Despair not; the good of earth and the sainted in the heavens, delight to aid the aspirational. "Come unto me," said Jesus. The angels echo the song, Come, "*come up higher.*" Look not to the past with painful regrets. In ascending a ladder, the wise never look down to the broken rounds. Every step the prodigal son took in the outward course from his father's house, was, spiritually, a step towards it. *Husks* helped to bring him to "*himself*" When himself, he was right, human nature being innately good. This prodigal's bitter experiences of hunger, want, suffering, proved eminently salvatory. The good father loved the repentant son none the less for his wanderings. God, angels, all good men, love the erring. A mother's prayers pierce dungeon bars. The philanthropist *hopes* for all, *loves* all, has *faith* in all. No oak, lifting its head, catching and kissing the sunbeams, regrets that it was once an acorn and fell—fell into the mud, to be buried, bruised, chilled and frosted with snows. Progression implies a lower condition to progress from. It was wisdom not to commence conscious life on the physical side, *perfect.* Those fixed stars that gild measureless distances, shine and sing all the sweeter from having been nebulous fire mists, floating in oceanic space. So noble-purposed souls, tempted, falling like the child in the effort to walk, yet rising, wiser for the pain, stronger in will-power, treading the wine-press of the world's wrath alone to-day, stopping by the wayside to-morrow to help the more unfortunate, will find their path ultimately widening, brightening, and opening at last into the shining portals of immortality, where peals of victory shall blend with the grand oratorios of souls long housed in the heavens.—*J. M. Peebles.*

END OF VOL. IV.